



Semarak International Journal of Islamic Studies and Culture

Journal homepage:
<https://semarakilmu.com.my/journals/index.php/sijisc>
ISSN: 3036-020X



Islamic Manners Education for Autistic Children Through Practical Video

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ARTICLE INFO

Article history:

Received 12 August 2023
Received in revised form 4 December 2023
Accepted 9 January 2024
Available online 26 January 2024

Keywords:

Islamic Manners; Autistic Children;
Practical Video.

ABSTRACT

Education related to manners, ethics, and good behaviour is extremely important for all individuals, including children with autism. These kids can communicate with people in a proper and socially acceptable way by learning etiquette. Children with autism frequently struggle with communicating, as is well recognized. Therefore, learning etiquette can assist them in acquiring effective communication skills, including speaking politely and listening attentively. But it's difficult to teach manners to kids with autism because there aren't any learning tools available for them. With the development of technology, it is now necessary to customise learning tools for autistic children in order to meet their unique demands. In order to learn effectively, these kids heavily rely on technology aid. Hence, this study will identify suitable etiquette and behaviour to be practiced by autistic children using quotes from the Hadith that pertain to Islamic manners. The study will also develop a practical video on Islamic etiquette as a learning tool against autistic children. In order to facilitate the structuring and analysis of the data collection, the research design of this study used the qualitative technique. The ADDIE paradigm is used in this study's production of instructional videos for autistic kids. The findings of this study suggest that making instructional movies for kids with autism is essential to assisting them in understanding the Islamic etiquette.

1. Introduction

In early childhood education, manners are really important. As a result, developing good manners is essential for everyone to do in order to get along with others and the rest of the world. Since everyone learns manners from a young age, people frequently exhibit good manners, or akhlak. Every parent has a crucial responsibility to play in bringing up their kids to be good, moral adults. But not every parent, particularly Muslim parents, tries to teach their kids morality based on what Rasulullah taught, sometimes known as Islamic manners, or "akhlak."

Through the hadith traditions of the Prophet Muhammad PBUH's companions, we can learn about Islamic customs. The hadith, Islam's second main source, will also be introduced to children with disabilities, particularly those who are autistic. Children with disabilities would gain a lot from learning Islamic manners, including the ability to produce more disabled people who are adept at Islamic manners and who love hadith. All individuals, especially youngsters with impairments, value

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Islamic etiquette. But how can people with autism spectrum disorder (ASD) internalise morality and manners? What actions are necessary to guarantee that these people learn the moral principles preached by the Prophet Muhammad SAW?

This study's primary concern is the practical Islamic manners digital storytelling for autistic youngsters. Islamic manners based on hadith are still inadequate for children with autism spectrum disorder (ASD) despite the wealth of Islamic instructional video alternatives available to regular people. They must receive the same religious instruction as other kids. Their inability cannot be used as an excuse to not provide Islamic education videos especially in Islamic manners. This is because they must live their lives as Muslims and be responsible as God's servants [1]. According to Husaini [12], acquiring etiquette education can benefit people greatly, and the purpose of studying it is to improve human dignity, lead one towards virtue, create a strong faith in Allah Taala, and raise morally upright children. These are important because they will all help autistic children develop into mature people with decent manners and a high standard of living.

It is vital to expose them to hadith through suitable teaching techniques in order to produce more disabled people who are excellent Muslims according to hadith. As a result, through practical videos, Islamic manners can be acquired gradually and in a fun way. So, this qualitative study will investigate selected hadiths of Islamic manners that can be learnt by disabled children with autism spectrum disorder (ASD) and produce a digital storytelling through practical video from it.

1.1 Definition of Autism

Autism is a term that is well-known in Malaysia. According to the Department of Social Welfare Malaysia's (JKM) guidelines for the registration of People with Disabilities (OKU), people with autism are those who have learning difficulties that affect social relationships and communication and exhibit abnormal behaviour [29]. There are several characteristics that can be used to identify an autistic person, but the main ones are communication difficulties, social difficulties, and limitations in activities and interests. According to the Centers for Disease Control and Prevention, this characteristic is known as Autism Spectrum Disorder (ASD) [10]. Down syndrome and intellectual disabilities are examples of those who fall into this category. This category also includes conditions that affect an individual's learning ability such as attention deficit hyperactivity disorder and specific learning problems such as dyslexia, dyscalculia, and dysgraphia.

Autism, also called Autism Spectrum Disorder (ASD), is a complicated condition that includes problems with communication and behaviour. It can involve a wide range of symptoms and skills. ASD can be a minor problem or a disability that needs full-time care in a special facility. People with autism have trouble with communication. They have trouble understanding what other people think and feel. This makes it hard for them to express themselves, either with words or through gestures, facial expressions, and touch [17]. ASD is a disorder that has developed naturally ever since the child was born [13]. Since ASD children's physical traits resembled those of regular kids, it was challenging to tell them apart. ASD is a neurological disorder that disrupts the sensory system and causes communication and social difficulties. In the sensory system, ASD children feel uncomfortable with some high-low sounds, and they will act to cover their ears. The communication problem for autistic children is frequently delayed until up to six years old, which makes it difficult for them to express their emotions, such as happiness, sadness, or anger, as well as their social behaviours, such as their desire to play alone, their inability to make friends, and their inability to read body language.

1.2 The Importance of Islamic Education

Islamic education particularly as a voluntary process, possesses distinct characteristics. It revolves around the establishment, development, and reinforcement of faith beliefs, which serve as the mental and spiritual foundation for individuals. These beliefs shape their attitudes and behaviours in accordance with religious laws. The core driver behind one's actions and adherence to religious ideals is the individual's complete self, expressed through both outward and spiritual actions [23].

For children aged 3 to 6, the *Tarbiyatul Aulad* framework [26] highlights seven vital aspects of their lives that both parents should instill in their children. These aspects encompass faith (aqidah), morals (adaab), physical well-being, psychological well-being, emotional health, social skills (communication), and sexual education. These seven components are effectively imparted using three learning styles: visual, auditory, and kinesthetic [18].

When it comes to early childhood education, the focus should be on three key areas: faith education and investment, worship education and investment, and character education and development. This approach aligns with the concept of Islamic education, where parents are encouraged to understand their roles and responsibilities. The family is emphasised as the primary source of education, with a commitment to being effective educators for their children. Modelling the Prophet's example, selecting a suitable school, and recognizing that parents do not need to know everything are all integral components of this educational philosophy [6].

Furthermore, it is vital to implement an Islamic education curriculum for students with disabilities, covering aspects related to worship (ibadat), transactions (muamalat), marital relations (munakahat), and criminal law (janayah) [7]. However, it's noted that the application of this curriculum for autistic children may encounter challenges, as teachers often tend to focus on memory enhancement and the use of media-based learning strategies in religious education for autistic children [22]. To cultivate human capital among Muslim individuals with disabilities (OKU), strategies suggested by Dzulkifli and Suhid [11] include curriculum adjustments, the training of skilled instructors, improving accessibility, and engaging in research and development activities.

1.3 Suitable Teaching Methods for Autistic Children

Children with autism frequently exhibit unique characteristics. Children with ASD usually avoid eye contact with others, enjoy being by themselves, struggle to smile, and find social interactions difficult. Children with autism also find it difficult to pay attention to anything since they tend to be immersed in their own world. Therefore, throughout the learning process, a special approach that is captivating, appropriate for their level of thinking, and intriguing should be implemented [21]. As a result, various teaching methods for ASD children have been identified through previous studies.

1.3.1 Video Modelling (VM)

As technology is expanding more and more today, the first teaching method for autism children is video modelling (VM) which is one of the technology-based learning methods. Technology-based learning is a teacher teaching using technology and students learn with the help of technology. Furthermore, studies have shown that children with ASD are more likely to engage with media on screens. It is because video draws viewers' attention to media screens visually without requiring them to engage in social interaction [9]. Furthermore, it is said that ASD kids can study effectively on computers or with any other media technology when using visually appealing graphic symbols that promote their understanding as well as aid in memory [21]. Modelling and video demonstration are

used to create video graphics known as "video modelling." It was utilised to change someone's behaviour and teach new behaviours [28]. In VM, children watch behaviour being demonstrated on camera and are then asked to mimic the actions displayed [9]. The result shows that VM was useful to teach ASD kids communication and socialisation skills [4].

1.3.2 Social assistive robot

Another tool of a tech-based learning approach is the use of socially assistive robots for people with autism. Social-aid robots are starting to become more prevalent in today's markets. Robots can communicate, move, make eye contact, convey emotions, and do other similar things to humans. They are also referred to as "humanoid robots". The robots will be their companion and buddy as ASD children learn to communicate their emotions, make eye contact, participate in interactive activities, and other abilities that are known to be difficult for ASD children to learn [27]. According to studies, using social-assistive robots helped ASD kids communicate with other kids, improve their communication skills, and learn more generally, including things like how to deal with intellectual disabilities [24]. Numerous studies on robot-based intervention programmes for the management of ASD have been conducted in Malaysia. Twelve ASD children from the National Autistic Society of Malaysia (NASOM), five additional ASD-diagnosed children, and a single subject research were all included in these studies. Ismail *et al.*, [14] investigated how children with ASD interacted with the humanoid robot NAO. The author came to the conclusion that using the humanoid robot NAO to assist will improve eye contact while learning in a classroom setting. Shamsuddin *et al.*, [20] investigated how two ASD youngsters reacted to a Humanoid Robot NAO that was designed to use its body language and gestures to represent five distinct emotions. Children with ASD may learn about heads through their first encounters with NAO robots.

1.3.3 Social Stories (SS)

Social stories are the other teaching strategy used with ASD children. Social scripts, social narratives, and story-based interventions are other names for social stories (SS). Based on Raising Children Network Australia [19], children with autism can learn social situations' interpretations and appropriate behaviours by listening to SS. It was developed to help ASD children to understand better body language, face expression, eye contact and gesture. It also will assist kids with autism in acquiring social skills and appropriate behaviour. SS do help children with poor comprehension skills but less effective to non-verbal children. As a result, previous studies showed that SS do gave positive impact to ASD children on their behaviour and helping them at manage their behaviour [19].

As a result, practical video is chosen as a method to teach autistic children on Islamic manners. It is because children prefer learning through animation and audio rather than solely through verbal instruction. According to The National Autistic Society (NAS), Autism spectrum disorder (ASD) are believed to be visual learners. The encouragement and support of people's communication, language development, and capacity for information processing can all be aided by the visual presentation of information. Additionally, it can develop self-reliance, confidence, and self-esteem [21]. Practical video also known as "video-modelling" is good because the autistic children can learn the Islamic manners by imitating and copying the behaviour in the video [15].

2. Methodology

2.1 Research Design

The qualitative method was employed in the research design of this study to aid in the analysis and organisation of the data gathering. The ADDIE Model approach is being used to deliver the video. ADDIE Model is an alternate solution to instructional challenges will either be cost-efficient, according to the procedure and the best possible outcomes will come from making a well-informed decision considering potential options through a systems approach [3]. Additionally, this method is the most suitable method for creating practical video that teaches autistic kids Islamic manners.

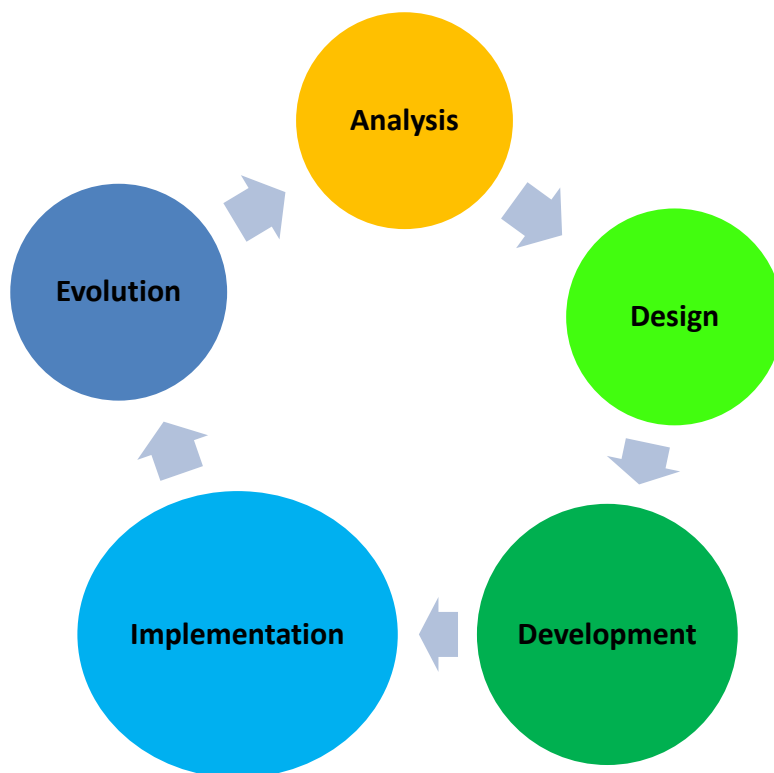


Fig. 1. ADDIE Model

The ADDIE technique provides a systematic way for determining training needs, creating training materials and programming, implementing the programmed, and evaluating the effectiveness of the training. If properly applied, ADDIE has a track record of accomplishment of producing training that leads to students gaining competence, a basis of performance [3]. Based on Figure 1, the ADDIE Model is an Instructional System Design (ISD) and an acronym for Analysis, Design, Development, Implementation and Evaluation (ADDIE) [25]. Analysis was done to start the project. The analysis of the instructional objectives for the video's output, the characteristics of the target audience—children with autism—and the requirements for the resource—including the types of content and potential delivery methods—began at this stage. This research also analyses the hadith known as the Dalil, which talks about manners. Using Maktabah Syamela as a platform for analysis, hadith from Kitab Hadith by Bukhari, Muslim, and other sources are obtained [2,16]. Analyse the article's discussion of the educational environment for autistic children to determine the resources that will be needed and the best way to deliver the subject.

Next, design. The designing step involves a learning strategy that aligns instructional goals with goals and strategies. By identifying quantifiable steps, it gives learners the chance to accomplish their learning goals. Additionally, it also establishes a clear connection between the course content and learning objectives to determine the instructional strategies. Introducing material and helping students develop their knowledge and abilities are also important. The designing process also includes testing strategies which give feedback on how well autistic children are doing in achieving the specified learning objectives [8]. In addition, the step continues with development. Learning resources will be developed during this process stage through the integration of techniques and content-supporting resources, as well as the development of guidelines for autistic children. Additionally, validating and revise drafts of stakeholder feedback and subsequent adjustment are used to produce resources and conducting a pilot test that collected from feedback or observations towards result before implementing learn the solution [8].

Subsequently, implement. Implement is a technique for preparing a learning environment while interacting with audiences, in this case, children with autism. This procedure involves interacting with the newly created learning tools as well as pre-course discussion with the autistic kids. This phase will involve ten children in total. These kids will constantly be exposed to this practical video that has been developed.

Finally, evaluate. Evaluation is a process that establishes the calibre of the instructional materials and the degree to which the learning objectives are achieved. This is to certify that the created animation meets the requirements set during the design phase and is of the highest quality. This phase also contains three levels of perception, which measures how satisfied children with autism are. Learning was then used to gauge the acquisition of knowledge and abilities. Performance at Level 3 gauges how well information is applied in real-world settings.

3. Results

3.1 Practical Video and Islamic Manners from Hadith

The practical video has chosen a few Islamic-compliant manners that can be taught to and used by autistic children. One of the polite ways to interact with friends is to say salam. Additionally, good etiquette both before and after meals. Then, how to act inside and outside the lavatory. There are hadiths that are relevant to this research.

3.1.1 Manners in Interacting with friends

Greeting fellow Muslims is a source and reason for the emergence of love and it is a part of the signs of perfect faith that ultimately qualify us to enter the paradise of Allah SWT. Scholars have said that the act of saying greetings (salam) is highly recommended (سنة مستحبة) and greatly encouraged, as emphasized by the Prophet Muhammad SAW. Although there are commands and instructions from the Prophet SAW to spread and convey greetings, these commands are not obligatory. This is the widely accepted opinion among scholars. Figure 2 and 3 show the manners in interacting with friends.



Fig. 2: Female character explaining about giving Salam



Fig. 3: Male character gives Salam to female character

This hadith illustrates the significance of extending Islam to unfamiliar individuals to initiate social interactions that make all believers brethren rather than distancing themselves from one another. Therefore, this aligns with the hadith of the Prophet SAW, urging us to give greetings not only to those we know but also to those we do not know. Here are hadiths related to the etiquette of interacting with friends that should be taught to autistic children:

- *Say Salam*

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَسُوا السَّلَامَ بَيْنَكُمْ»

Meaning: The Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves." (Sahih Muslim, 81).

- *Take care of the word*

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Meaning: Has narrated to us Abdul Aziz bin Abdullah has narrated to us Ibrahim bin Sa'd from Ibn Shihab from Abu Salamah from Abu Hurairah Radiallahu 'Anhu he said; The Messenger of Allah, peace be upon him, said: "Whoever believes in Allah and the Last Day should speak well or be silent, and whoever believes in Allah and the Last Day should not hurt his neighbour, and whoever believes in Allah and the Last Day should honor his guests." (Sahih Bukhari, 6475)

- *Helping other people*

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُظْلَمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

Meaning: That Abdullah bin Umar R.A. informed, that the Messenger of Allah, peace be upon him. said: "One Muslim is another Muslim's brother; therefore, he cannot persecute and silence him. Whoever takes care of his brother's interests, then Allah will take care of his interests. Whoever helps a Muslim in difficulty, then Allah will help him out of some of his difficulties on the Day of Judgment. And whoever covers (shame) a Muslim, then Allah will cover his (shame) on the Day of Resurrection". (Sahih Bukhari, 2442).

3.1.2 Manners in eating

Etiquette is not only applied in social interactions. Eating and drinking also require rules and courtesy. Islam has regulated the manners of eating and drinking as exemplified by the Prophet Muhammad SAW. The way of eating and drinking demonstrated by the Prophet Muhammad SAW is a set of guidelines that should be practiced in our daily lives. Good eating and drinking should begin and end with the recitation of prayers as figures below:



Fig. 4. Explaining saying bismillah before eating

- *Saying bismillah before eating*

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ وَهَبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ، قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ، وَمَعَهُ رَبِيبُهُ عُمَرُ بْنُ أَبِي سَلَمَةَ، فَقَالَ: «سَمِّ اللَّهَ، وَكُلْ مِمَّا يَلِيكَ»

Meaning: 'Umar bin Abu Salamah (May Allah be pleased with him) reported: Messenger of Allah ﷺ said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you." (Sahih Bukhari, 5378).



Fig. 5. Wash hands according to Ministry of Health guide



Fig. 6. Recite du'a before eating



Fig. 7. Reciting du'a after eating

- Eating with right hand

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، قَالَ الْوَلِيدُ بْنُ كَثِيرٍ: أَخْبَرَنِي أَنَّهُ سَمِعَ وَهْبَ بْنَ كَيْسَانَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ: كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ يَدِي تَطْبِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ

Meaning: 'Umar bin Abu Salamah (May Allah be pleased with them) reported: I was a boy under the care of Messenger of Allah ﷺ and as my hand used to wander around in the dish, he (ﷺ) said to me once, "Mention Allah's Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you." (Sahih Bukhari, 5376).

3.1.3 Manners using lavatory



Fig. 8. Reciting du'a before entering toilet



Fig. 9. Reciting du'a when exiting the toilet

The scholars have established that one of the reasons it is recommended to seek protection from Allah SWT when entering the restroom is so that we may be protected from the evil forces (shayatin) that inhabit impure places and places where one's modesty is exposed. Figure 8 and 9 above showed the manners in reciting du'a before entering and exiting the toilet. This du'a came from hadith below:

- Read the Du'a when entering the toilet

حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ".

Meaning: Narrated Anas bin Malik: Whenever the Prophet (ﷺ) went to the lavatory, he used to say: "Allahumma inni a`udhu bika min al-khubuthi wal khaba'ith." (Sahih al-Bukhari, 6322)



Fig. 10. Exit the toilet using the right foot

Al-Imam al-Nawawi [4]. taught that one should enter the toilet with the left foot and exit with the right foot based on a hadith that has been related below:

- Enter left leg, right leg out

حَدَّثَنَا حَفْصُ بْنُ غُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَشْعَثُ بْنُ سَلِيمٍ، قَالَ سَمِعْتُ أَبِي، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَتَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ.

Meaning: Narrated `Aisha: The Prophet (ﷺ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. (Sahih Bukhari, 168).

4. Conclusions

This article discusses the lack of teaching materials and methods for autistic children in the context of Islamic manners. Current teaching and learning methods for autistic children mainly focus on sensory and psychomotor therapy, while manners and religious teachings are often neglected. This lack of instructional materials and videos hinders autistic children from gaining practical knowledge of manners based on Islamic teachings. There are many Hadiths teachings about basic manners in Islamic collections, particularly Sahih Al-Bukhari and Sahih Muslim. However, there is a gap in teaching these manners to autistic children. To address this gap, this study suggests using video modelling, specifically videos that focus on Islamic manners, as an effective teaching approach for autistic children. The aim is to help these children learn manners based on Islamic perspectives, which they may not be exposed to through traditional therapy. This practical video focus on manners in interacting with friends, manners in eating and manners using lavatory. According to previous studies, the autistic children can learn the Islamic manners by imitating and copying the behaviour through the practical video. Therefore, this practical video hopefully can assist kids with autism in understanding the Islamic etiquette interactively.

Acknowledgement

This research was not funded by any grant.

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