Social Inclusion in Building Islamic Positive Behavior on ADHD Children

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Abstract

This research aimed to know the effect of social inclusion program education in improving Islamic positive behavior in ADHD children. The subjects were children with ADHD tendencies, in one of the inclusion Kindergarten School in Sidoarjo. The research was experimental study with single subject or known as Single Case Design or SGD, with plural baseline design between variables (multiple baseline cross variables). It aimed to see the differences in Islamic positive behavior shown by ADHD children in baseline conditions (A) with intervention condition (B). Islamic positive behavior, including the aspects of aqeedah and moral, had three variables for each aspects; "salam", "Bismillah" and "Alhamdulillah" for aspect of aqeedah. While "please", "patience" and "love friends" for aspect of moral or noble character. The result showed that education and intervention provided to the subjects were quite able to increase the Islamic positive behavior of the subject in a positive direction. From the aspect of aqeedah the pronunciation of "salam" and "Bismillah" showed a significant change, for the pronunciation of "Alhamdulillah" showed a slight change, between the baseline and intervention condition. In the aspect of noble character, it was also sufficient to show significant changes to "please" and "be patient, while to" love friends "had not shown a significant change, between baseline conditions and intervention conditions. The influence of social inclusion program education had significant influence on increasing Islamic positive behavior in ADHD children, which indicated more by teacher and peer contributions, while parents did not show positive contributions due to lack of emotional attachment between subjects and parents, especially mothers.

Keywords: *social inclusion, Islamic positive behavior, ADHD children*

Introduction

Nowadays, the amount of exceptional children with their developmental disabilities and tardiness are considerable. It is estimated that 10% of children population in the world are exceptional children. The unknowingness and erroneous understanding of exceptional children necessity could lead to abandonment by family or society. Though, the exceptional children are same as other children, they are the creature of Allah, created in the best way, as Allah said; "*And We have certainly honored the children of Adam and carried them on the land and sea and provided form them of the good things and preferred them over much of what We have created, with {definite} preference.*" (QS. Al-Isra: 70).

The national data of 2017 showed that there were 21 million people had disabilities. From those amount of people, 11 million or 51.8% were labor force while the other disabled people who worked at home was around 10 million people or 96.31% (http://jabarprov.go.id/2017). Based on the data managed by Data and Information Center of Ministry of Health Republic Indonesia about the percentage of disabled people on Susenas data of 2003, 2006, 2009, 2012 could be seen on figure 1 below;
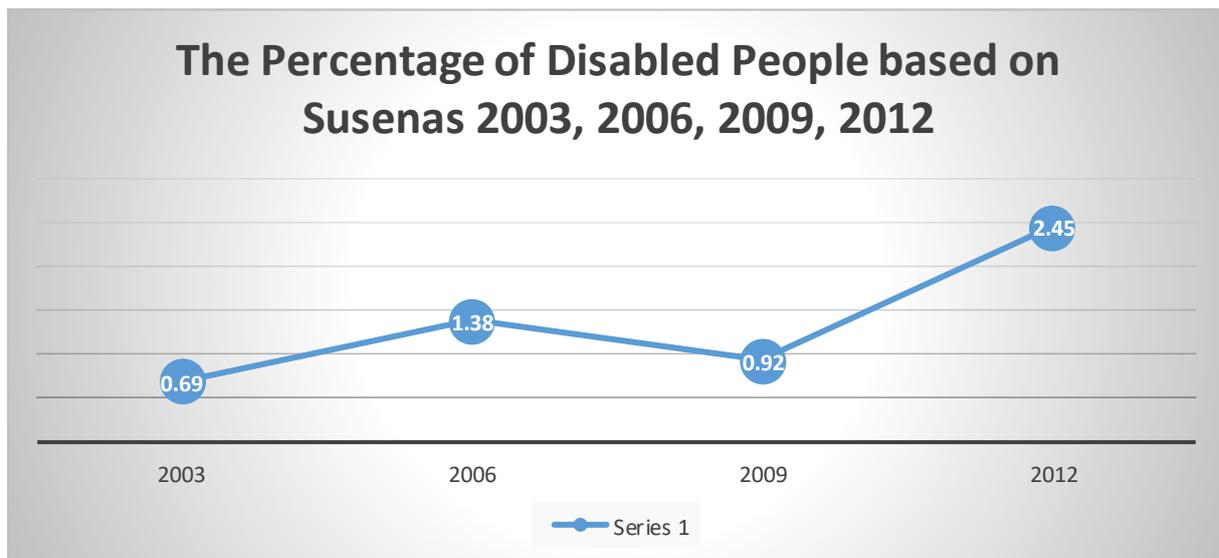
Figure 1. The Presentation of Disabled People
Source: Data and Information Center of Health Department
(http://www.depkes.go.iddownload.phpfiledownloadpusdatin/2017)

Meanwhile, the data from Statistics Indonesia noted the number of disabled or exceptional children (*ABK*) in Indonesia reached 1.6 million children. One of the effort done by the Ministry of Education and Culture (*Kemendikbud*) to give educational access for exceptional children was building a new unit of school, namely *Sekolah Luar Biasa (SLB)* or Extraordinary School, and encouraging the establishment of inclusive schools in some regions spread around Indonesia (http:www.kemdikbud.go.id/main/blog/2017/02/sekolah-inklusi-dan-pembangunan-slb-dukung-pendidikan-inklusi/2017).

These exceptional children will pass through the process of growth and development, even though it will be slower than the normal children, especially in the aspects of development. Therefore, giving them lesson is very helping, not only lesson about the scholastic materials, but lesson about self-esteem, daily activities at home, school, and environment around are also important. Another important thing is giving them lesson on how to control the emotion or the development of their affective ability, and the lesson on religion especially on Islamic morals.

One kind of exceptional children is ADHD or Attention Deficit Hyperactivity Disorder. It is one of the main psychiatry problems found in children. ADHD could be seen in everyday life and experienced by anyone, whetherpreschool aged children, young adults, or even adults. Most of the society, either in family or school environment, still have not understand yet about the disorder. Children of ADHD are always get negative stigma from their environment, parents, teacher, and society which seen through their attitude toward them. Furthermore, they are often becoming the victim of bullying or violence from people around them, including their own friends. These happen because ADHD children are showing some main symptoms, such as excessive activity, hyperactive, moves frequently, could not focus and impulsive, frustration, and easy to angry (Paternotte and Buitelaar, 2010).

However, children with ADHD are the trusteeship for their parent, teacher, and even society around. Giving them chance to grow and develop based on their potential and limitation is an exact movement. Giving them Islamic understanding and customs since the virtue of them is to know Allah and the *Shari'a*. Also, they need to be directed and guided on Islamic positive behavior. As what Allah said in QS. An-Nisa': 9, "*And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice*". Unconsciously, ADHD children will imitate the negative behavior obtained from people around them who respond or treat them bad. They will observe and imitate the behavior of their parent, teacher, friends or society around them. Therefore, this research will discuss, holistically, on the role of parent, teacher, school, friends, and the acceptance of society in the context of social inclusion in building the positive behavior, especially the Islamic positive behavior of ADHD children.

Based on the background above, several problems can be identified, among others: (1) ADHD children as one type of child with special needs with a tendency to generate negative behaviors such as excessive activity, cannot be silent, constantly moving, unable to focus, and impulsive. easy to experience frustration, and irritability, then they often get negative stigma from their environment, parents, teachers and society, (2) ADHD children need the provision of Islamic understanding and habits, to know Allah and the Islamic Shari'a, direct and guide them to Islamic positive behavior, (3) children with ADHD will observe and imitate the behavior of the model namely parents, teachers, peers and the surrounding community in the context of social inclusion. Thus the problem was formulated in this study: Did education of social inclusion programs affect the improvement of Islamic positive behavior in ADHD children?

Attention Deficit Hyperactivity Disorder (ADHD)

ADHD is the abbreviation of Attention Deficit Hyperactivity Disorder or in Indonesian known as concentrations and attention disorder along with hyperactivity. Another term is ADD (Attention Deficit Disorder) or, some people wrote for, ADD/H. In Indonesia, it is written as GPP/H (*Gangguan Pemusatan Perhatiandengan /tanpa Hiperaktif*). This term gives description on medical condition, which authorized internationally, of brain dysfunction, wherein an individual has difficulty on controlling his impulse, behaviorinhibition anddoes not support his range of attention. Generally, ADHD children showed the characteristic of low concentration, hyperactive and impulsive, which led to disproportion of most of their activities. ADHD was a prolonged chronic disorder that could happen since baby and continue until adult (Atmaja, 2017).

Children with ADHD will be difficult to keep their attention on a certain thing. This difficulty was not caused by the outside stimulations which disturb their attention. These children had trouble to push away those stimulations from their consciousness. For example, in school, they were not only listening to their teacher, but also to the car sound outside. They were also not only pay attention to the teacher but to other stuff around, such as blackboard or even their friends' stripped clothes. These will make them spend extra energy to concentrate and to not notice the unimportant stimulations (Paternotte and Buitelaar, 2010).

According to Saputro (2009) if this disorder did not get an early intervention, then it could lead to worse psychosocial problem, such as trouble in studying which affected on their academic performance, misuse of narcotics, alcohol, and other addictive substances, behavioral interference including naughtiness, violence, criminality, hard to adapt either in house or school, even in society, also could cause problems in family. Moreover, this disorder was continuing till adult which rose up some problems in adapting with environment around, in workplace or family. These psychosocial problem were slowing down the effort in coaching human resources in Indonesia. Furthermore, Patemotte and Buitelaar (2010) classified the ADHD behavior with some symptoms below;

a. Concentration and Attention Deficit

ADHD children will be difficult in keeping their attention on a certain task. They had trouble to encourage the stimulations related to their sense, to move away from their consciousness. For instance, when teacher is explaining, children are not only pay attention to the teacher but also to the board, or to the stripped pattern of their friends' clothes, hearing cars or chair cracking sounds. More details, Brikerhoff (2004) explained; (1) unable to notice on detailed things, being careless in work place or school, (2) doing unstructured work, finishing the job carelessly without thinking the impacts, difficulty to focus and finish a task, (3) often seen in mind blanking, seems not listening or watching, (4) easily distracted or changing the unfinished activity to another activity, rarely finished homework, task or other duties, (5) having trouble in organizing task and activity, (6) looking aversive on tasks which require mental focused, arrangement, or high concentration, (7) working irregularly, work materials are often scattered, lost or damaged, (8) easily distracted by negligible noises, event, or unconnected stimulations, (9) easily forget to do some daily activities, such as forget eating lunch or promises, and (10) hard to concentrate on conversation, such as change easily, fail to pay attention, could not focus on conversation, or fail to follow the games' rules.

b. Impulsivity

Children with ADHD were very impulsive. They were giving an answer of a question before they totally listen, or starting a task before completely reading or knowing what to expect. They stood

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on their chair, climb on every corner of a place without feeling frightened, or hit other children before they got hit from them. The point was they do anything without even thinking the impacts. They lack of control function or executive function within the brain, wherein it was needed for processing the coordination and organization. Brikerhoff (2004) said that the ADHD children had characteristic as below; (1) answering to a question incorrectly, and (2) doing dangerous things without thinking the consequences that could lead to accident.

c. Hyperactivity

In their younger age, children with ADHD were hyperactive. They kept moving all day long and could not sat quietly on their chairs. They were rarely calm, easily strained and frustrated. These children always felt restlessness and needed an extra energy for them to sit calm and quietly. Brikerhoff (2004) also stated that, children with ADHD were; (1) anxious and restless, (2) hard to sit quietly in time, kicking their feet, and agitated for being inside for a long time, (3) running or climbing, (4) trouble in playing quietly, and (4) trouble in waiting for their turn.

Social Inclusion

Human as individual and social creaturewasindicated by the relationship between humanand other human or known as horizontal relationship. Whereas the relationship between human and his creator was known as vertical relationship. Human, in its substance, was social creature that need another human in his life or in other word human was encouraged to have relation with condition around (Walgito, 1987).

As in the basic principle of human development, environmental factor was one of the factors that gives contribution, besides the factor of heredity. The heredity and environmental factors will interact each other to form individual behavior. The genetic aspect needed environmental support to operate. The natural characteristics which varies in children could make people treat them in certain ways. For example, a child with physical attraction will be easily accepted by his friends more than the unattractive one, and a hyperactive child will likely raise in a harder way than the quiet one (Ormrod, 2008).
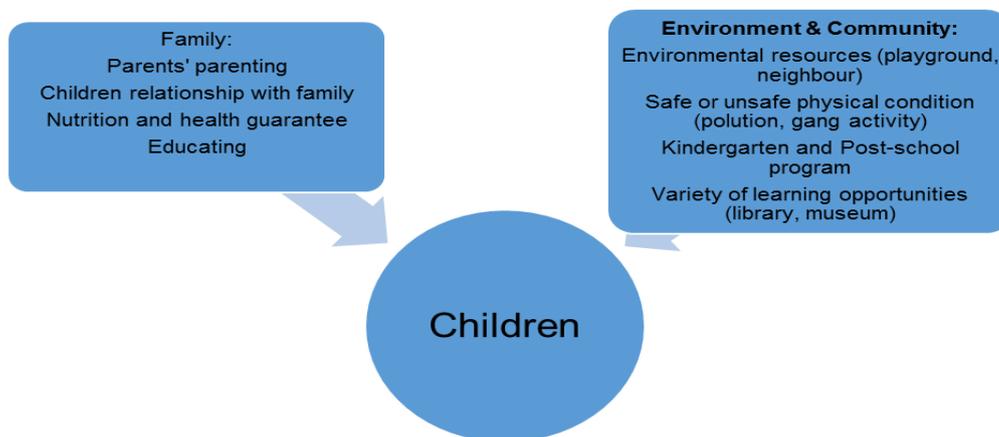

Figure 2. The Influence of Individual Development

Farther, children with ADHD will grow better if they had structured and less disturbance environment. On the other side, the aggressive behavior was often to be the characteristic of ADHD children, as well as the ignorant and hyperactivity. Since ADHD children were known as "sensation seeker" (Merrell, 2001), they did social agenda differ from other children. ADHD and aggressive behavior were related to each other. A fact indicated the risk enhancement on the spread of anti-social problems for people who had ADHD. One of the risks was the rejection from friends in their age (Brikerhoff, 2004).

Hill, et al., (2004) stated that children with disability needed significant help to overcome social, economy, and politic obstacles due to reach signify involvement in society. This will increase the ability in making friends, participation in community, involved in games and entertainment, and have access to inclusive practice in class. Masse, et al, (2012); Murray and Greenberg (2006) also stated that social

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inclusion will shape the basic form of prosperity in general and as the important component to be part of society that appreciated and contributed in society. A research done by Cummins and Lau (2003) showed that exceptional children or children with disability were stayed on the risk of being isolated and intimidated than the other normal children. Similar to Cummins and Lau, although exceptional children were still having ability to interact with friends and participate in community activity, but they were still having the low social integration level (Koller, Pouesard and Rummens, 2018).

In the context of education, in its realization, there were many research studies which showed that the placement of exceptional students in general class could gave them some advantages better than placing them in special class or inclusion. They were tend to get; (a) positive self-depiction, (b) a better social ability, (c) an often interaction with normal classmates, (d) a proper attitude in class and (e) an equal academic achievement (and even higher) of achieved performance if placed in special class (Omrod, 2008).

In Indonesia, social inclusion was not merely cover on poor, abandoned and marginal children. According to the clarification of the Coordinating Ministry of Human Development and Cultural Affairs (Kemenko PMK) there were six groups of society that need *"Program Peduli"* for social inclusion. These six groups consisted of discrimination victim, intolerance and violence in religion, human rights violations victim, she-male, indigenous and local society who depend on natural resources, disability, and vulnerable children and adolescent. These groups were tend to be rejected by society in their place. Although Kemenko PK collaborated with local and International LSM (Civil Society Organization) had done some social inclusion program for those six groups but there were still many things that need to be done (http://www.republika.co.id/2016).

Furthermore, the strategy used for taking care of ADHD was on the class community, which involve; (a) academic supporting strategy, (b) communication with parents, and (c) preparing the supporting environment for studying. Academic supporting strategy was maintaining the classroom with interesting and motivating curriculum. In this case, teacher was preparing for different learning strategy for ADHD children. According to Nahimas (1995), communication with parents was also needed. It was a collaboration and communication among school, house, and professional which aimed to fulfill ADHD's necessity. A collaboration between house and school that involved communication, feedback, and respect to each other made students as the main objective, especially for problem scoring, planning, intervention strategy development, and behavior observation (Landolfi, 2014).

Hoza, et al, (2003) stated that friend with similar age was a part of psychosocial intervention for children. It could be implemented in the context of summer medication program wherein some psychosocial intervention were done to increase ADHD symptoms, social function, and whole disruption. A similar aged friend in intervention could motivated children to participate and do intervention in groups, improve the properness approach. Moreover, Fabiano, et al, (2014) examined from the social point of view that using social inclusion will make children get a lot of chances in social ability, behavior, and consequences during group interaction. Children with developmental disorder, with the development of peer inclusion are categorized as follows; (a) peer involvement, (b) peer mediation, and (c) peer closeness (Cordier, et al, 2018).

Islamic Positive Behavior

Taking care of ADHD children was not an easy task since it was susceptible to make shame people around. A normal care as it is done to normal children, was useless for ADHD children because they tend to do the same mistakes. It needed a training for children and for parents in order to be social role for ADHD children (Paternotte and Buitelaar, 2010).Training for children was aimed to make children able to do self-regulation and enhance the social creativity in a form of games. Besides, it also combined with training for parents in order to form a new activity which could stimulated good behavior through all ways. The material for parents' training could be seen as below; (a) awareness on ADHD, (b) tutorial on proper way to take care of ADHD children, (c) tutorial on how to do behavior changing, and (d) awareness to support ADHD children (Paternotte and Buitelaar, 2010).

Apart from the negative stigma on them, ADHD children were the best grace from Allah for a couple of husband and wife. Without children, their life will be vacant and sad, even it could be a big household problem. The presence of children was also accompanied by the desire to make them *sholeh* and *sholihah*. As what Prophet Muhammad ﷺ said; "*When a man dies, his acts come to an end, but three; recurring charity, or knowledge (by which people) benefit, or a pious son who prays for him (for the*

deceased)" (HR. Muslim: 1631). Children who had given *fitrah* by Allah have possibility to know and tendency to worship the God, therefore they needed to be taught about Islamic *sharia*. Furthermore, Islamic *sharia* could also taught children to pray and to have good morality in family and society (Haq and Fatimah, 2015).

While doing intervention on ADHD children, even though they are exceptional, they are still having chance to have faith based on what they believed. A research said that religion could became an alternative to help them to be independent and responsible, discipline and patient, in order to make them as a social creature who cares of their kinds. Also it was an exact place to enhance children spirituality in knowing and appreciating the Merciful and Compassionate of Allah the greatest. Religion spirituality was a holistic therapy which good for teaching children to become polite, discipline, and respect to parents, appreciate the God's creatures and love each other. Autistic, ADHD, Asperger were able to concentrate and discipline in their pray. To teach that Allah is Merciful and Compassionate towards His creatures to ADHD children was need process and model from their parents and environment (Smart Aqila, 2010).

In the context of Islam, the thing is said as blessing if it could share kindness to others. The kindness in Islamic field is not only on the relationship between creature and his Creator but also on the social environment which is the relationship between creature and creature. Therefore, familiarizing children to enter and adapt with Islamic environment and behavior had far reaching goal of the realization of society who kind in physical and spiritual way (Haq and Fatimah, 2015).

In Islamic education, there were 5 foundations of *aqeedah* for children;
1. Dictating *tauhid* sentence to children along with *thayyibah* sentences, as folllow; (a) saying *"LaaIlaahaIllallah"*, (b) saying *Syahadat,* (c) expressing feeling with *thayyibah* sentence, (d) getting used to say *Bismillah* before doing activity, (e) getting used to say *istirja'* sentence when falling or having trouble, (f) getting used to say *tahmid* sentence while getting Allah's blessings, (g) getting used to say *tasbih* sentence when amazed on something, and (h) showing the good, big and awesome creature of Allah with *takbir* sentence.
2. Presenting Allah in life
3. Loving the Prophet, Prophet's friends and family
4. Teaching Qur'an since early stage
5. Planting aqeedah, such as; (a) knowing that there is no one to worship except Allah, (b) knowing his *Rabb*(God)*,* (c) knowing his holy book, (d) knowing that human is responsible to worship only to Allah, one of the ways is by doing 5 times prayer, and (e) knowing that human is responsible to obey and imitate *Rasulullah* (http://kaumhawa.com/pendidikan-aqiah-anak-usia-dini/).

While the basic of moral educationon children had written in QS. Luqman, including; (1) Moral to Allah SWT, (2) Moral to parents, (3) Moral to own self, and (4) Moral to others. As for the material of moral education that must be taught to early childhood children (school-aged children), as well as the moral commanded and taught by Rasulullah in everyday activity, are seen below; (a) being honest is one of the morals in showing someone's faith, (b) being trustful is important. It becomes a sign of someone's faith and avoids someone's betrayal along with the consequences which could make human's rights and property guarded, (c) being patience means bear from suffer, steadfast, accept everything and calm. Patience is the admirable moral in experiencing happiness or sadness, hence human will be spared from his desire, (d) a Muslim is supposed to be kept away from bad things and to be shy. Shy is a part of *iman* (faith). Being shy is one of the strong supporter for someone to have good attitude and avoid the bad. (https://makalah-ibnu.blogspot.com/2011/02/ pendidikan-akhlak-bagianak.html#axzz5NSrbwRPe)

Looking at the characteristic of ADHD children and the aspects of Islamic positive behavior, then the aspect of *aqeedah* and moral must be planted to children step by step, started from the simplest one;
a. *Aqeedah* Aspect
Habituating children to say *thayyibah* sentences, including "Salam", "Bismillahirrohmanirrohim", and "Alhamdulillah".
b. Moral Aspect
Habituating children to behave in polite ways by saying "please", be "patience", and loving their friends with "love friends".

Research Methodology

This research used experimental research with single subject or known as Single Case Design (SCD) using plural baseline design among variables (multiple baseline cross variables). The previous research has defined the condition of baseline (A) as an early condition of ADHD children on Islamic positive behavior before treatment or intervention. Whereas the condition of intervention (B) was a description of ADHD children on Islamic positive behavior condition during the intervention by looking at the result repeatedly. Islamic positive behavior encompassed the aspect of *aqeedah* and morals, wherein each aspect had 3 (three) variables; the aspect of *aqeedah* consisted of Salam, Bismillah and Alhamdulillah, whilethe aspect of morals consisted of please, patience, and love friends.

According to Sunanto, Takeuchi and Nakata (2006), multiple baseline design was a design which has internal validity better than other design. Multiple baseline design gave strict control toward experimental or intervention condition. It had probability to indicate the functional relationship (cause-effect) between free variable and related variable. A strict control on the experiment conditionwas shown on the basic procedure, started from researchers collect the baseline data simultaneously in three or more (variable, condition, or subject).

Logically, the first behavior target (variable, condition, or subject) will change, while the other behavior target will be stable just like the former condition. If the first behavior target (variable, condition, or subject) is stable and reach for a certain criteria, then intervention is given to the second (variable, condition, or subject) together with continuing the first intervention, and the third (variable, condition, or subject) will be stayed on the baseline condition. After the second behavior target reaching for a certain criteria, then the stable intervention on the third behavior target start to be given and vice versa until all behavior target get the intervention (Sunanto, Takeuchi dan Nakata, 2006).

This research was done to one of the students with ADHD tendency in Kindergarten inclusion. The assessment of ADHD children behavior using behavior's checklist detention was done to some ADHD students before defining the research subjects. After that, the assessment of Islamic positive behavior using checklist detention on the research subject could be done.

This research had two variables – free and bound, explained below;

a. Social Inclusion (Free Variable)
   - Operational Definition of Social Inclusion
     Social inclusion is a form of collaboration or teamwork among parents, teachers, and friends in ADHD children development, especially in building and habituating the Islamic positive behavior. The social inclusion is done by educating the parents, teachers, and friends of ADHD children andguiding the habituate of Islamic positive behavior in module form. This module could be used as a guide in doing intervention to ADHD children.
   - Module Development
     Considering on the attention deficit of ADHD children, education and intervention was given start from simple Islamic positive behavior in everyday activities by degrees. Using visual media, including the aspect of *aqeedah* (Salam, Bismillah, Alhamdulillah) and morality (please, patience, love friends) as the material development. The module was also given to ADHD's classmates in visual form. While the education module about the psychology education in understanding ADHD children and habituating the Islamic positive behavior on ADHD children was given to teachers. Furthermore, parenting education for ADHD children was given to ADHD's parents.

b. Islamic Positive Behavior (Bound Variable)
   - Operational Definition of Islamic Positive Behavior
     Islamic positive behavior of ADHD children is a religious behavior which cover the aspect of *aqeedah*; Salam, Bismillah, and Alhamdulillah, and the aspect of moral; please, patience, and love friends.
   - Instrument Development
     The main data collection was done using Islamic positive behavior checklist. By using alternative choices in four options consisted of BM (not yet appeared), KR (less) if the behavior appear for 1-2 times, C (enough) for 3-5 times, and B (good) if the behavior has become the habit.

This research used observation and interview as the data collection technique;

a. Observation

This research used direct observation in which the researcher came and saw the activity directly. The first observation was done to define the Islamic positive behavior in baseline position. Then it continued to the intervention condition with daily time frames.

b. Interview

The interview was done to the subject's mother to dig up some information on subject's growth and development along with the ability, the habit related to Islamic positive behavior to define the baseline position, and the interaction pattern with people around. For teacher, the interview was done not only to get the information on subject's ability in learning process but also to know about the Islamic positive behavior during his presence at school, due to define the baseline position of Islamic positive behavior.

After doing the intervention and obtaining the data, then the analysis process was done using single subject with simple statistic description. The description showed the data point (with score) in both baseline condition and intervention condition. The analysis on the existence of free variable or intervention toward bound variable or target behavior in the experiment with single subject was influenced by Sunanto's, Takeuchi's, and Nakata's design.

Result

The result showed that education and intervention which given to ADHD children were able to increase the Islamic positive behavior into positive direction. In the aspect of *aqeedah*, the significant transformation in saying "Salam" was shown. The early behavior, in baseline condition, only showed 0-2 times per session. Then in intervention condition, it increase for about 4-10 times. Moreover, the subject was able to remind his friend to say "Salam". This enhancement was also shown in saying "Bismillah". In baseline condition, the subject used to say "Bismillah" once and even tend not to say it. But in intervention condition, the subject tend to say "Bismillah for 2-4 times. However, for the last intervention of building Islamic positive behavior, the subject showed a little change in saying "Alhamdulillah". In baseline condition, subject did not say "Alhamdulillah" at all, while in intervention condition, subject only said for 1-2 times.
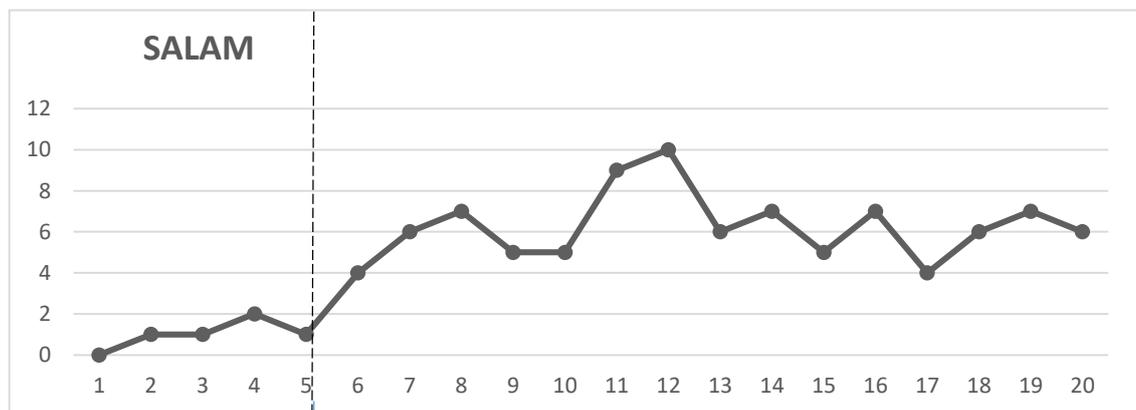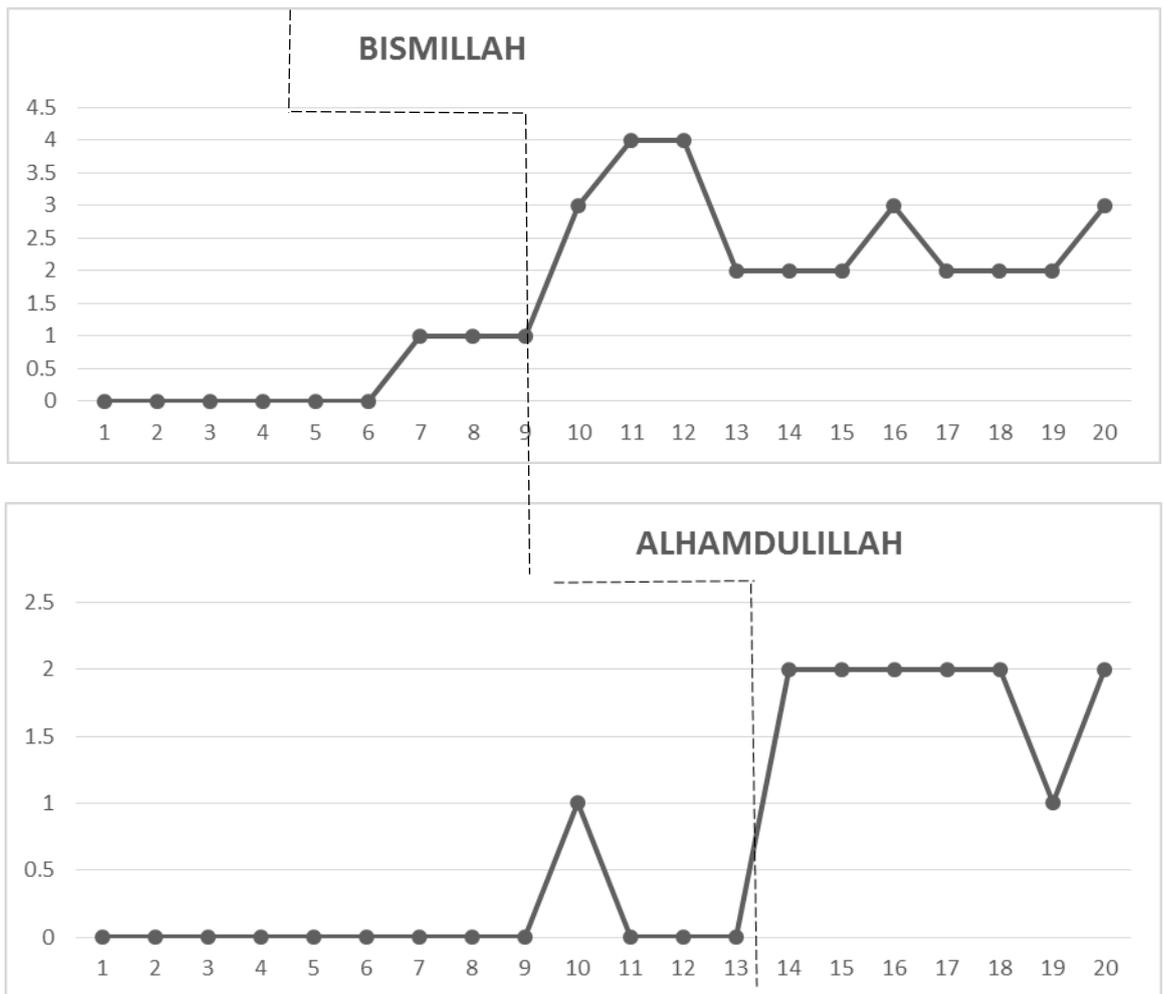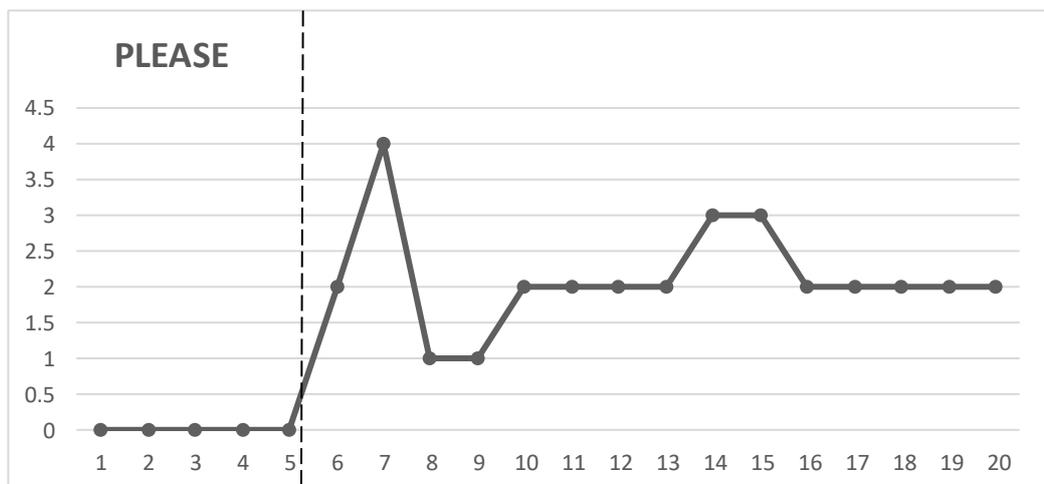
Figure 3. Research Data with Multiple Baseline Design of Cross Variables
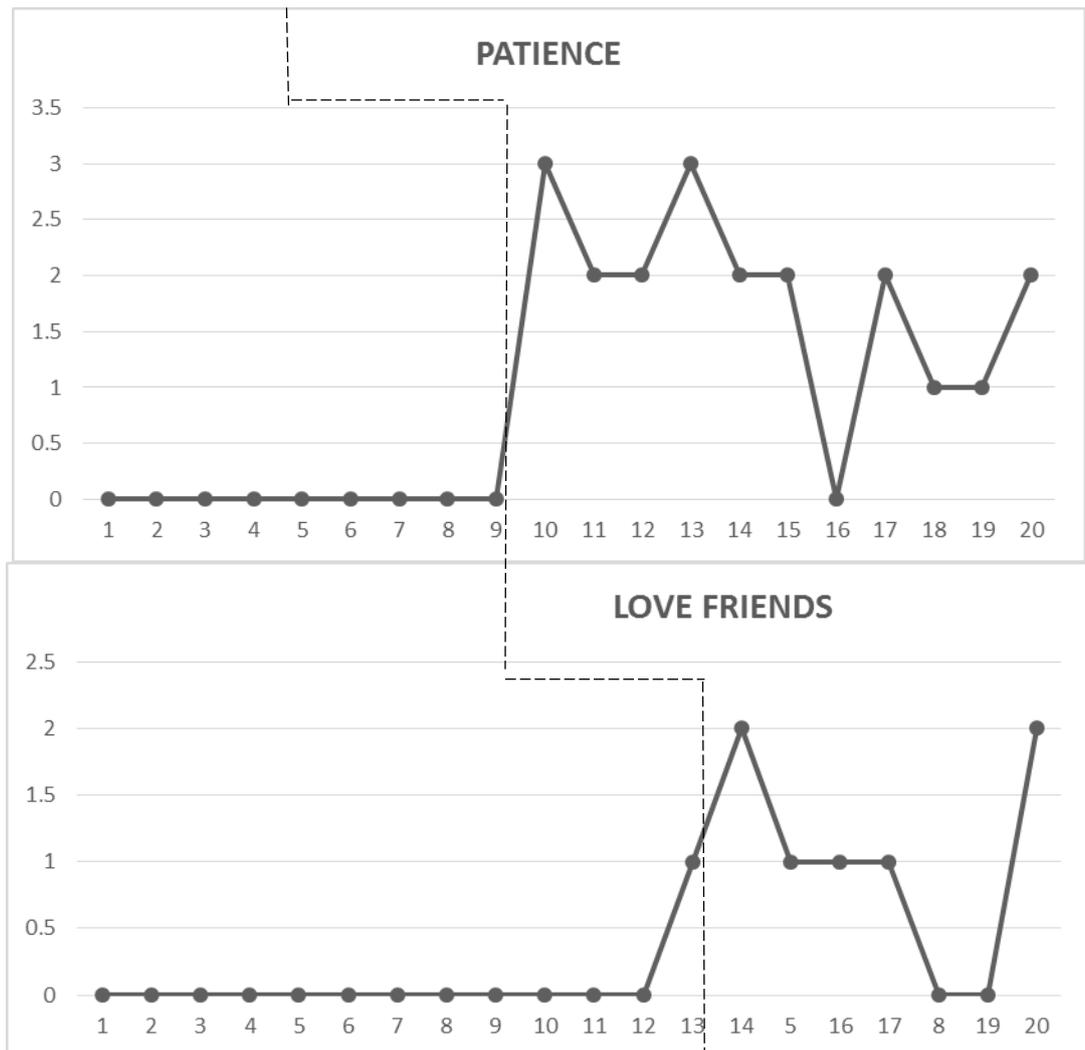Islamic Positive Behavior of *Aqeedah* Aspect

Figure 4. Research Data with Multiple Baseline Design of Cross Variables
Islamic Positive Behavior of *Aqeedah* Aspect

The result above also showed the significant transformation in moral aspect "please" and "patience". Whereas for "love friends", it has not showed any significant transformation yet. The baseline condition in "please" showed that the subject did not used to say "please" but then after the intervention, subject was able to show the behavior change by saying "please" to friends and teachers for 1-4 times. For "patience", the subject could not showed his patience in baseline condition since he was strongly influenced by his impulsivity. Then, the intervention condition showed that the subject was able to be patience for 1-3 times. Meanwhile, for "love friends" behavior, there was no significant transformation yet between baseline and intervention condition. In intervention condition, subject only showed 1-2 times of "love friends" behavior, even in two sessions of experiment, the subject did not show any "love friends" behavior.

Discussion

Moreover, this research also showed that education and intervention of Islamic positive behavior on the aspect of *aqeedah* had faster behavior transformation in its internalization. Whereas the education and intervention of Islamic positive behavior on moral aspect showed a little transformation. It took long for subject to internalize into Islamic positive behavior. However, subject was able to say "please" and show "patience" especially when he is interacting with his friends or teachers.

Besides, since teachers were starting to understand the subject's condition, the education contribution of social inclusion which given to teachers was effective to be the model in building subject's

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Islamic positive behavior. In this case, teachers were no longer yelled while giving instruction to subject, giving motivation when the subject is slow in doing task, and reminding subject wisely (not with mad expression) when the subject is losing his control. Teachers also helped to remind subject to behave based on Islamic positive behavior, for example by saying "Salam" to teachers, saying "Bismillah" before eating, and "please" when he asked for repetition for lesson explanation to teacher or asked for his friends' help.

Meanwhile, the effect from education for subject's parents had not yet show positive contribution for subject's Islamic positive behavior intervention. It happened because the subject's parents in their daily life at home, in their interaction with the subject, were tend to not show the example of Islamic positive behavior consistently. Parents were rarely to greet subject using "Salam", and even to say "Bismillah" and "Alhamdulillah". Also the internalization of Islamic positive behavior on moral aspect showed the quality of parents communication with subject were tend to be indicated as command, rather than dialogue. It happened due to emotional condition of subject's parents, especially for mother who had negative emotion from the early birth of the subject thus the subject is cared more by the subject mother's family. This could led to the lack of emotional bond between the subject and the mother. Therefore, the parenting was tend to lead to subject abandonment wherein the subject is free to do his activity alone.

While the contribution from the subject's friends was giving a little changing in Islamic positive behavior. Even though, the subject's friends had already understood on the education point but in its implementation, they still need a companion and a reminder. Two female friends showed Islamic positive behavior to subject, but the subject's respond was teasing and bullying these two girls. However, two male friends who often to interact with subject liketo show the opposite behavior of Islamic positive behavior, even they like to said on dirty words, but the subject's respond was imitating them. Related to the tendency of subject impulsivity, the subject was spontaneous showing a certain behavior without thinking the consequences first. It also happened when the subject was in anger or high emotion, he will spontaneous throw some stuff or yelled. Therefore, the frequency of Islamic positive behavior of *aqeedah* aspect was less showed by the subject.

Conclusion

The research result showed that educational program on social inclusion was having quite significant influence toward the enhancement of ADHD children on Islamic positive behavior, especially through teachers' and friends' education. The role of parents were not showing positive contribution due to lack of emotional attachment between the subject and his parents, especially his mother. The intervention given to subject for increasing Islamic positive behavior was shown more in the aspect of *aqeedah*, for saying "Salam" and "Bismillah", rather than the aspect of moral which showed little transformation in "please" and "patience".

Furthermore, the intervention enforced to ADHD children could not be seen instantly, but through gradual development. This happened because children need a model, habituation and companion to direct them to reach their expected achievements. So, it took a long time for subject to get his independence in doing the expected behavior rather than the other normal children. Using the structured and consistent intervention mechanism could probably help ADHD children build the Islamic positive behavior gradually. In enhancing ADHD children's Islamic positive behavior, in order to reach for target behavior,the education must be done in stages in longer period and longitudinal. By considering the obstacles of ADHD children, then it should be started with simple behavior until ADHD children are able to internalizing and showing the Islamic positive behavior automatically. Then continued with intervention on next target behavior by keeping on intervening the previous target behavior in both aspects.

The evidence of the influence on education program of social inclusion toward the enhancement of Islamic positive behavior on ADHD children was the factor of teachers and friends. Thus it was hoped that the education and training on parents, teachers, and friends were done continuously due to ADHD children behavior. Also, for development of education program of social inclusion was arranged and implemented broadly in other school which had exceptional children inside.

This research was still away from perfect, it had its limitation since it could not reached for the other Islamic positive behaviors, such as reciting du'a (prayer) before and after eating, in and out from bathroom, before sleeping, and doing 5 times pray. These occurred because of subject's limitation in

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focusing attention, impulsive and hyperactive tendency, unstoppable movement, easily forget, unsystematically and uncoordinated. Hence in doing intervention and habituate in Islamic positive behavior, a long extended time is needed.

For further research, the development of education program of social inclusion given to the agent of changing; teachers, parents, and friends, is needed since there were characteristic differences on each agents. For parents, other materials, outside parenting,in the form of reflection and contemplation related to the presence of a child in a family are needed to be given. As well as for teachers and friends, the education must be given continuously, and even for friends the education program could be served in interesting visual media with nuances of playing.

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