

Worship Learning for Students with Autism in Inclusive Primary School

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Abstract

Background: In Islamic inclusive primary schools, worship learning is a prioritized learning that is based on the philosophy, vision and mission of the schools. Worship learning for students with autism entails diverse approaches to support the effectiveness of worship learning for students with autism.

Objectives: This study aims to describe worship learning for students with autism in inclusive Islamic primary school.

Methods: It is a qualitative phenomenological study, involving five students with autism in 2th-5th grade of primary school as the subjects, and three Islamic Education teachers, five classroom teachers, and five shadow teachers as informants.

Results: The findings show worship learning consists of planning, implementation, and evaluation with several modifications of curriculum, learning outcomes, strategies, learning media, and evaluation. Lesson plans are designed based on the assessment and observation of shadow teacher, inclusive education team, and parents. Implementation emphasizes the collaboration between teachers using practice, demonstration, and habituation methods. Evaluation consists of process evaluation and outcome evaluation on a continuous basis.

Conclusions: This study provides an overview about worship learning for students with autism in inclusive schools. Furthermore, the results of this study can be a reference for inclusive schools in delivering worship learning.

Keywords: worship learning, students with autism, inclusive school, phenomenology

1. Introduction

As confirmed by the Ministry of Home Affairs, Indonesia's population has reached 271,349,889 people (Kementrian Dalam Negeri Republik Indonesia, 2020), situating it as one of the world's most populous countries. This increasing number of population, however, is accompanied by higher number of children with autism. WHO reported that approximately 150-200 thousand children are affected by autism. Specifically, there is an increase from 1:1000 to 8:1000, exceeding the world average of 6:1000. In other words, there is an increase around 500-600 children with autism each year, in Indonesia (Kementrian Pemberdayaan Perempuan dan Perlindungan Anak Republik, 2018).

The escalating number of children with disabilities or special needs in Muslim countries, including Indonesia, has not been balanced with relevant studies. It indicates that Muslim scholars have not succeeded in tackling cultural issues based on Islamic contexts. In fact, scientific studies on disabilities is such a novelty in Muslim countries (Ibrahim & Ismail, 2017). Therefore, Islamic approach-based studies are expected to contribute in the quality education for people with disabilities or autism.

According to Wahyudi & Kristiawati (2016), there were a total of 29,317 inclusive schools (ranging from primary to senior secondary) or approximately 11% of the total number of schools in Indonesia. In addition, there are 160 inclusive madrasas under the auspices of the Ministry of Religion. Nevertheless, Sumarni (2019) and Ramadanti & Wicaksono (2021) suggested that the implementation of inclusive education in inclusive madrasas was less optimal due to the lack of support from experts, shadow teachers, learning facilities, curriculum, and parental involvement, as well as the absence of supervision from the Ministry of Religious Affairs.

Arlinwibowo et al., (2020) revealed some common issues in the implementation of inclusive schools, including lack of teachers' involvement, lack of facilities, as well as lack of policy support and school management. Demirok & Besgul (2015) claimed that prospective teachers may not realize that their students have disabilities. At the same time, there is a problem in worship learning, which is shortage of guidelines as reference (Hanum, 2012). Meanwhile, Howlin (2021) emphasized the needs of support and programs from family, educational sectors, professionals, medical and social services, and the community on each individual characteristic.

Despite of their diverse cultural backgrounds, children with autism are perceived as member of community. Therefore, they have the rights to be served in terms of intellectual, physical, social and spiritual. Religious education, particularly the introduction and habituation of worship, is also crucial for them. They have the rights to understand and carry out worship, such as prayer. However, since autism is characterized by communication, social interaction, behavior, emotional and sensory impairments, there is a necessity of special education. Article 5 chapter IV of Law no. 20 of 2003 on the National Education System stipulates that citizens with physical, emotional, mental, intellectual, and/or social deficiencies shall have the right to receive special education (Republik Indonesia, 2003). In Islam, people with disabilities such as autism are named *dzawil âhât*, children with special needs are named *dzawil ihtiyaj al-khashah*, while people who have weaknesses/obstacles are named *dzawil a'dzâr*. Moreover, Islam advocates principles and values such as *al-musawa* or equality and equity, and *al-huriyyah* or freedom. Under the universality principle, children with disabilities have the same rights both as humans and as citizens, especially in carrying out worship. The opportunities to actively engage in spiritual and religious practices with others are important for them (Carter, 2013).

In Islamic teachings, Muslim children are obliged to carry out the pillars of Islam, including prayer. Hadith Sahih by Tirmizi, hadith no. 494: the Prophet, peace be upon him, said "Order your children to pray at the age of seven, and beat them [lightly] if they do not do so by the

age of ten.” Essentially, worship is a major aspect in life that must be cultivated and habituated from an early age.

Inclusive schools provide special education for students with special needs or disabilities, including religious education. Inclusion implies a single program that can serve all student needs (Bursuck, 2015), both academic and spiritual needs. Villa & Thausand (2005) suggested that inclusive education embraces all circles to support the rights of students in the community. It includes the right to carry out and practice religious teachings, such as worship, which must be supported by schools. Inclusive classrooms are support tools for students with autism (Gledhill & Currie, 2020). Indeed, insufficient support can detrimentally impact wellbeing, longer-term development, and the inclusivity agenda (Hasson et al., 2022).

In Indonesia, inclusive schools offer special education for students with autism. The need for students with autism to learn and practice worship requires the involvement of classroom teacher, religious education teacher, shadow teacher, and parents. In addition, teaching worship for students with autism also necessitates creative learning methods and media for improving their abilities in practicing worship. According to the Committee on Educational Interventions for Children with Autism (2001), education for children with autism should be aimed at fostering the acquisition of knowledge and skills. Knowledge and skills in the acts of worship are an integral part of education for students with autism. Inclusive education is part of equity and social justice as a pillar that must prioritize nation building (Suárez et al., 2022)

Many studies have discussed the topic of education for children with autism, including Usop & Lilik (2017) and Maftuhin & Fuad (2018) on the strategies of Islamic Education for students with autism, Rahmawati et al., (2018) on habituation as a strategy of religious instruction to build the characters of students with autism, Cahyono (2019) on the visual method as a strategy of religious instruction for students with autism. These studies, however, are relatively general in which none has focused a specific theme such as Islamic jurisprudence or worship/prayers. Meanwhile, Islamic Education contains various themes such as monotheism, Qur’anic studies, morals, Islamic jurisprudence, and Islamic history.

Some studies have also discussed similar topics, including Lal & Ganesan (2011), Wong et al., (2014), and Sha’arani & Tahar (2017) on social stories as an instructional method for students with autism, Puspitaningtyas & Pratiwi (2018) on the floor time method for students with autism, and Lestari et al., (2019) on the scrapbook technique for children with special needs. These studies, however, have not explored the instructional methods for delivering religious instruction for students with autism. While Abas et al., (2014), Rahmawati (2018) and Sugiarti et al., (2019) have discussed religious instruction for children with autism, these studies were focused on the school for special needs children (sekolah luar biasa/SLB) instead of inclusive schools. Meanwhile, the religious education in the school for special needs children/SLB only involves Islamic Education teachers in delivering religious instruction. The learning support offered by the school for special needs children/SLB and inclusive school is relatively different.

2. Objectives

While previous studies have not specifically discussed the topic of worship learning for students with autism in inclusive Islamic school, the present study aimed to delineate the implementation of worship learning in a world class Islamic primary school. This school is an established inclusive school with sufficient experiences that can be potential reference for similar schools. Principally, this study attempts to provide insights on various modifications and collaborations for teaching students with autism.

3. Methods

The present study is a phenomenological research as a form of qualitative research in which researchers attempt to understand the substantial meaning of events and experiences by conducting direct investigations on individuals involved in the learning process. Hansen (1983) and Watson & Thompson (2016) argue the feasibility of phenomenological approach for the studies on religious education in schools. The subjects of the present study were five children with autism, five shadow teachers, five classroom teachers, and three Islamic Education teachers of Al Firdaus world class inclusive school in Central Java, Indonesia.

The data were collected through in-depth interview (research subjects and informants), observation of participants (inside and outside the classroom), and documentation (curriculum, inclusive education programs, individual plans, and special plans, and other supporting documents), and forum discussion group/FGD. The data were analyzed using the steps in the Interpretative Phenomenology Analysis (IPA) developed by Smith et al., (2009), consisting of: 1) Reading and re-reading; 2) Initial nothing; 3) Developing Emergent themes; 4) Searching for connections across emergent themes; 5) Moving the next cases; and 6) Looking for patterns across cases. The interactive analysis, consisting of data collection, data reduction, data display, and conclusion drawing developed by Miles et al., (2014) was carried out to analyze the data. This study was conducted in July 2019-December 2021.

4. Results

Knowledge and skills in the acts of worship for students, including students with autism, are prioritized learning outcomes for inclusive Islamic schools. Philosophy, vision, mission, goals, and school programs lead to strengthening the students' practice of worship. To improve students' knowledge and skills on the acts of worship, the school arranges extra hours allocated for the acts of worship, congregational prayer, Duha prayer, orderly worship program, orderly ablution program, and worship-at-home monitoring.

Worship education is an integral part of the Islamic Education, included in the curriculum of primary schools in Indonesia. Worship learning for students with autism is conveyed by the Islamic Education teacher, classroom teacher, and shadow teacher. Additionally, students with autism have the opportunities to join the regular class, which is a characteristic of inclusive school. During the process, however, they are assisted by shadow teachers for special training.

Worship learning for students with autism is designated based on learning outcomes. Therefore, curriculum adaption and accommodation are performed. The national curriculum of Indonesia, the 2013 curriculum, is used as the cornerstone to design learning programs for

students with autism (Kemendikbud, 2016). Prior to the implementation, the inclusive education team assesses each student's level of autism as the basis for designing learning material. Islamic Education teachers collaborate with inclusive team and shadow teachers in formulating learning objectives that are tailored to the abilities and circumstances of students with autism.

The Islamic Education teacher, classroom teacher, shadow teachers, inclusive education team, and deputy headteacher curriculum modify the learning objectives of Islamic Education, particularly the acts of worship for students with autism, based on their abilities. The basic competencies for the elementary school students are formulated in the 2013 Islamic Education curriculum presented in Table 1 and 2.

Table 1: Basic Competencies – Worship Knowledge in Primary Schools

Basic Competencies – Knowledge	Grade
Understand the procedure for purification	1
Understand the dua before and after ablution	2
Understand how to perform prayers	2
Understand the meaning and benefits of dhikr and dua after prayers	3
Understand the wisdom of prayers through observations and experiences both at home and school	3
Understand the procedure of purification from minor impurity according to the Shari'a law	4
Understand the meaning and benefits of ritual prayers	4
Understand how to perform Taraweeh prayer and the Quran recitation	5

Table 2: Basic Competencies – Worship Skills in Primary School

Basic Competencies – Skills	Grade
Practice the procedure for purification	1
Practice the procedure of ablution and the dua before and after ablution in the right order	2
Perform prayer and recitation completely and orderly	2
Explain the meaning and benefits of prayer	3
Demonstrate the procedure of dhikr and dua after prayers	3

Practice the procedure of purification from minor impurity	4
Demonstrate and illustrate the habituation of prayer at home	4
Practice Taraweeh prayer and the Quran recitation	5

Table 1 and Table 2 illustrate the basic competencies of knowledge and skills of worship for the students of regular elementary schools. Religious Education is given to the students in 1st to 5th grade according to the guidelines or syllabus issued by the Ministry of Education and Culture (Kemendikbud, 2016). As for students with autism, the basic competencies are modified based on their circumstances. The basic competencies of worship for students with autism are presented in Table 3.

Table 3: Basic Competencies – Worship Knowledge and Skills in Primary School

Basic Competencies – Knowledge and Skills	Grade
Practice the steps in ablution	1
Practice the steps in ablution in the right order	2
Perform prayer in the right order	2
Practice the steps in ablution in the right order	3
Perform prayer in the right order	3
Practice the steps in ablution with the intention and dua	4
Perform prayer orderly with the dua	4
Practice the acts of worship orderly	5
Practice the acts of worship orderly	6

Table 3 shows the basic competencies of worship knowledge and skills that are compiled for and conveyed to students with autism in the 1st-6th grade, even though the prevailing curriculum comprises the subject for the 1st to 5th grade. Furthermore, learning outcomes are modified by Islamic Education teachers, classroom teachers, inclusive education team, shadow teachers, and deputy headteacher curriculum, as well as approved by the principal.

The implementation of worship learning for students with autism is done based on the assessment, observation, and consultation with parents and experts, to ensure its effectiveness. The measures are the basis for teachers in planning, implementing, and evaluating the learning outcomes. In addition, the school held trainings for the involved teachers on how to support students with autism in the classroom by the experts.

Planning

Planning is a fundamental element in the worship learning process, serving as the guideline for teachers during the whole process. Planning is a tool for compiling subject matter, instruction, and evaluation techniques within a specific time. Islamic Education teachers compile lesson plan for inclusive classes, namely lesson plan adjusted to the needs of students with autism.

Lesson plans for regular classes and inclusive classes are different in terms of learning outcomes, instructional strategies, and implementation. The results of the forum discussion group (FGD) attended by the inclusive education team, Islamic Education teachers, classroom teachers, and shadow teachers revealed that three lesson plans were devised specially for students with autism. These lesson plans were inclusive education program composed by Islamic Education teacher, individualized education program/IEP composed by shadow teachers and classroom teacher, and smart plan composed by shadow teachers based on the inputs from subject teachers, classroom teacher, parents, and inclusive education team.

The inclusive education program is implemented by Islamic Education teacher in conventional classroom, while the individualized education program/IEP is implemented by shadow teachers in assisting students with autism in the classroom. Meanwhile, smart plan is implemented by shadow teacher in providing assistance and teaching students about worship. The inclusive education program and individualized education program (IEP) are devised based on the modified syllabus, while smart plan is devised based on the needs of each student as observed by shadow teacher and parent.

The individual education program of religious education is adapted based on the results of assessment, observations, subject matter, and abilities of each student. In devising individual education program and smart plans, shadow teacher is required to observe the student and to communicate with parents in order to attain the expected outcomes based on the student needs. Essentially, parents serve as the informant, partner, observer, and evaluator.

In inclusive class, each teacher is equipped with a lesson plan for student with autism. However, they have the same goal, namely to help students understand and practice prayers appropriately. Lesson plans become the guideline in the implementation of learning process: inclusive education program as the guideline for Islamic Education teacher, individualized education program (IEP) for shadow teachers, and smart plan for mentoring.

Implementation

The implementation of worship learning in the classroom requires the collaboration between Islamic Education teacher, classroom teacher, and shadow teacher. Each teacher has a specific role. Islamic Education teacher conveys and explains the material, while classroom teacher manages the class and assist Islamic Education teacher during the learning activities. Classroom teacher also assists shadow teacher in guiding students with autism and accompanies students in completing learning program. Shadow teacher provides individual assistance through repetition of material to students with autism.

Observation in the inclusive class showed that the Islamic Education teacher employed conventional instructional methods such as lectures, simulation demonstration, and practice sessions in delivering the material of worship/prayers. PowerPoint presentation, videos, and pictures were utilized as learning media. The class was attended by both regular students and students with autism. In addition, the teachers emphasized a psychological approach to manage better learning experiences for students.

A psychological approach was used by Islamic Education teacher to provide an individual assistance by making eye contact during communication, lowering the tone of voice, and using shorter sentences, considering students with autism have problems in eye focusing, communication, behavior, and language comprehension.

An in-depth interview with the Islamic Education teacher disclosed that the Islamic Education teacher, classroom teacher, and shadow teachers actively cooperated in preparing, guiding, instructing, stimulating, and involving students with autism in the learning process.

To improve the skills in practicing worship, teachers focused on students' ability to perform the set of movements such as ablution and prayers. The Islamic Education teacher demonstrated ablution or prayer in front of the class, classroom teacher guided students with autism by giving verbal instructions, while shadow teacher individually assisted students with autism to imitate the movements demonstrated by Islamic Education teacher. The instructions carried out by classroom teacher and shadow teacher must be in line with the demonstration carried out by Islamic Education teacher. Subsequently, shadow teacher instructed each student with autism to repeat the movements. The material is delivered repeatedly to students in the inclusive classroom. In case any student has difficulties in this classroom, shadow teacher will bring the student to special inclusive classroom.

Worship learning is supported by learning media such as videos and images that illustrate the movements of worship such as prayer and ablution. Such visual media helps students with autism to comprehend information and memorize it. In addition, the size and color of images can be modified into larger and more colorful ones to attract the students.

In addition to the accommodation and modification of the basic competencies according to student abilities and needs, the pillars must be given beforehand while the Sunnah is given according to the circumstances. The pillars of ablution are: 1) having the intention for Ablution, 2) washing of the face, 3) washing of the arms up to the elbows, 4) wiping the head, 5) following the right order. The sunnah of ablution include: 1) saying 'Bismillah', 2) washing the hands up to the wrists, 3) rinsing the mouth, 4) washing the nose, 5) wiping the head, 6) wiping the ears, 7) interlocking the fingers of two hands, 8) washing the right side before the left, 9) performing each step three times, 10) following the right order, 11) avoiding assistance from others unless urgent, 12) avoiding any interruption unless urgent, 13) rubbing parts of body to make it cleaner, 14) avoiding any conversation, 15) using siwak, 16) reciting the Shahadah and facing the Qibla after Ablution, 17) finishing ablution with the dua. Students with autism are required to perform the pillars of ablution orderly and appropriately. As they accomplish the task, they may start to combine the pillar and the

Sunnah based on their capacities. Principally, the ability to perform ablution orderly is the prioritized task for these students.

Furthermore, the pillars of prayer are: 1) having the intention for the prayer, 2) standing upright, unless incapable, 3) saying 'Allahu Akbar' at the beginning of prayer, 4) reciting Surah al-Fatihah, 5) bowing, 6) rising from the bowing position, 7) prostrating, 8) sitting between the two prostrations, 9) sitting while reciting the first Tashaahud, 10) reciting the final Tashaahud, 11) sending peace upon the Prophet. Meanwhile, the sunnah of prayer includes: 1) raising both hands while saying 'Allahu Akbar' at the beginning of prayer, 2) raising both hands when going to bow, rise up from the bow, and rise up from the first Tashaahud, 3) placing the right hand over the left, 4) fixing the gaze on the place of prostration, 5) reciting dua Iftitah, 6) reciting Taawudz before reciting 'Bismillah', 7) ending al-Fatihah by saying 'Aamiin'. 8) reciting any other Surah, 9) Saying 'Allahu Akbar' while descending and rising, apart from bowing, 11) reciting the dua while bowing, 12) reciting the dua while rising from bowing, 15) placing the hands on the knees while bowing, 16) saying Tasbeeh a least three times while bowing and prostrating, 17) reciting the dua while sitting between the two prostrations, 18) sitting in tawarruk position, 18) sitting in iftirash position, 19) sitting briefly after rising from the second prostration before standing up, 20) resting on the floor while rising from prostration, 21) performing second Tasleem, turning the head over the left shoulder. Students with autism are required to perform the pillars of prayer while the Sunnah of prayer is delivered gradually after they are able to perform the pillars of prayer orderly and precisely. Initially, they are instructed to have the intention for prayer silently. Furthermore, when they can completely perform a prayer, shadow teacher will guide them to say the intention for prayer in Arabic. Nevertheless, while the intention for prayer is a pillar of prayer, it does not have to be pronounced and it has been justified by the Islamic jurists. For the dua recited during prayer, the short ones are given first by continuously repeating each word in the dua.

Since each student has different characteristics, the skills in performing worship such as Ablution and Prayer are also diverse. For students with autism, the initial objective of worship learning is explained in the smart plan, namely the students are able to perform the movements of Ablution and Prayer orderly and precisely according to the pillars of Ablution and Prayer. After they are able to perform the movements, the teachers guide them to reiterate the Arabic recitations of prayer.

Nevertheless, in general, those in 5th grade have been able to perform Ablution and Prayer in an orderly manner and those in 6th grade are able to carry out worship on regular basis. In addition to worship learning in the classroom, extra hours support the habituation of students with autism in carrying out the acts of worship. At school, they are also allowed to pray in congregation at the mosque with other students. The teacher's role is very important in providing worship assistance.

During the pandemic, worship learning is performed by shadow teacher through home visit. Individual learning at home is also assisted by parents. This approach is deemed to be more effective than Zoom for virtual classroom, considering they are still at an early age and

incapable for participating in online learning. Nevertheless, they may attend Zoom classroom to say greetings to classroom teacher, Islamic education teacher, and peers as well as to recite the dua at the beginning of the lesson with the guidance of shadow teacher during home visit. Meanwhile, teaching learning activities are carried out offline by shadow teacher.

Evaluation

Evaluation of worship learning is essential since it will inform the teacher on the effectiveness of learning activities as well as student performance. Evaluation for students with autism is carried out through process evaluation and outcome evaluation. Process evaluation is carried out as students directly participate in the class. Meanwhile, outcome evaluation is carried out in the end of learning activities, namely daily test, midterm, and final exam.

Evaluation for students with autism is carried out after carrying out worship learning in progress by Islamic Education teacher and shadow teacher through direct observation during Ablution and Prayer practices as well as to what extent they can perform Ablution and Prayer completely with intention, the dua, and recitation.

Worship is a component of skills for Muslim students, therefore, the proper evaluation is to conduct practical evaluation. It can be done at any time during the learning process or daily worship practices at school such as Dhuhur prayer. The results of the evaluation will inform the teacher to provide further actions on student abilities to worship.

Evaluation on the practice of the Ablution or Prayer is adjusted to the learning outcomes that have been determined by the Islamic Education teacher. Student abilities are recognized from the orderly steps in both Ablution and Prayer movements. Nevertheless, evaluation for students with autism is flexible based on the circumstance, and the authority to conduct the evaluation is given to the shadow teacher.

Besides the daily practical evaluation, evaluation of worship learning is also carried out through daily test, midterm, and final exam. The written test is compiled by the shadow teacher, and students with autism only have to attend midterm and final exam. The daily practical evaluation is considered effective to help students achieve the learning outcomes. The direct observation, both at school and home, will figure out the abilities of students with autism in performing prayers.

From the results of observations and observational studies, shadow teacher modifies the examination into more comprehensible ones, such as questions in pictures, matching or coloring the images of the Ablution and Prayer movements. Completing puzzles and cut-paste activities are also presented as an alternative to determine to what extent of they understand the material. Evaluation that involves written tests, practical tests, daily worship practices at school and habituation at home, is also monitored by parents. As for the tool to assess the habituation of worship at home is in the form of communication book that must be filled by student/parents at home on daily basis.

5. Discussion

Prior to the implementation of worship learning, the inclusive education team carried out assessments and observations on students with autism. The results show that among the characteristics of students with autism are communication problems, hyperactivity, repetitive words, imagination problems, emotional disorders, behavioral disturbances, language disorders, social communication disorders, and tantrums. Some of the characteristics have been previously discussed by Heward et al., (2013) Veskarisyanti (2008), Yuwono (2009), Sha'arani & Tahar (2017), and Bakker et al., (2019).

Assessment serves as a tool for identifying children with special needs, which eventually useful in mapping the learning needs for students with special needs. It is suggested by Minsih et al., (2019) that it is important for inclusive schools to identify students with special needs since the registration phase. Browder, (2001) the purpose of the assessment is the feasibility of providing special services to students, especially on the predetermined classification criteria, the development of an individualized education program (IEP), planning to support positive behavior and the monitoring process. Student input will affect the learning process, which must be adapted to the conditions of students. An educator needs to recognize the situation of students before carrying out learning activities, and it is part of the ethics of Muslim teachers (Hakiman et al., 2020).

Learning is modified according to the needs of students with autism through curriculum modification, instructional modification, media modification, and evaluation modification. It reaffirms Breakey (2006) on the effectiveness of the Treatment and Education of Autistic and Related Communication-Handicapped Children (TEACCH) program in supporting students with autism. Among the principles of this approach is curriculum modification and collaborative teaching between teachers and parents.

The expected learning outcomes are formulated based on the needs of students, instead the needs of teachers. Therefore, individual education program becomes the basis for worship learning for students with autism. Modification of learning activities, objectives, and outcomes is the realization of multicultural education. As suggested by Bank (2010), equity pedagogy is implied by teacher competence in modifying a lesson. Worship education entails observation on the potential of each student, to be improved during learning activities.

In the implementation, adaptive curriculum or also known as accommodative curriculum is applied to teach students with autism. Such curriculum is tailored to their unique characteristics (Leytham et al., 2020). In the accommodative curriculum, teachers modify instructional strategies, learning media, assessments, and relevant activities based on student needs. The curriculum and worship learning are designated to facilitate students with autism to enhance their self-reliance in worship. It confirms (Onwumere et al., 2020) on the independence in the curriculum to improve students skills for the future needs.

Worship learning covers planning, implementation, and evaluation. Planning is devised prior to teaching-learning activities. Lesson plan is completed by the Islamic education teacher. The inclusive education program is formulated based on the Education and Culture Minister

Regulation No. 65 of 2013 (Kemendikbud, 2013). It is different from lesson plan in general, particularly in terms of the learning objectives. The learning objectives in inclusive education program include learning objectives and instructional strategies for students with autism. They are composed based on student needs and circumstance, implying it is prepared more specifically. It verifies Richardson-gibbs et al., (2012) on the modification of the content of the material, namely adapting regular learning for students with special needs.

Nevertheless, due to the absence of guidelines in the preparation of inclusive education program from the Indonesian Ministry of Education, the modification of the program is carried out based on the culture and competence of teachers. It is exacerbated by the absence of the guidelines for Inclusive Islamic Education, which urges Islamic education teachers to modify and prepare both inclusive education program and learning materials by themselves. It becomes a barrier in delivering Islamic Education to students with autism. It confirms Hanum (2012) on the lack of references to Islamic Education for students with special needs, which becomes an obstacle for Islamic Education teacher. The demand for Islamic Education curriculum for students with special needs (Zulaikhah et al., 2020), should be a concern for the government. The government support in the implementation of inclusive schools, according to Arlinwibowo et al., (2020), can be realized by the provision of handbooks on Islamic Education or Religious Education for students with autism.

Meanwhile, the Islamic Education teacher is compelled to creatively and effectively prepare both lesson plan and instructional strategies for students with autism. It reaffirms Isroani (2019) on the components of Islamic Education management for students with special needs, namely lesson plan for inclusive class, learning implementation using various instructional strategies, and appropriate evaluation.

The Islamic Education curriculum applicable in inclusive primary schools contains national curriculum, special education curriculum, international curriculum, and modified curriculum. In inclusive schools, Islamic Education teachers generally apply the 2013 Curriculum with several modifications adjusted to the individual needs of student. According to Dadang (2015), the curriculum for children with special needs includes: regular curriculum, modified regular curriculum, and individualized curriculum. Similarly, Kustawan (2013) suggested the adjustment of curriculum in inclusive schools for eliminating the barriers to student learning in the classroom.

In addition to inclusive education program, there is an individualized education program/IEP designed by shadow teacher together with the inclusive education team, classroom teacher, and Islamic Education teacher. The IEP for students with autism is vital to ensure the effectiveness of learning. It is also suggested by Zee & Koomen (2016) and Love et al., (2020) that teaching students with autism would be likely successful with the presence of IEP. Moreover, IEP is created based on individual needs of student (Zulyan et al., 2020).

A more focused planning, known as smart plan, is lesson plan designed by shadow teacher based on observation and input from parents. The involvement of parents in the implementation of worship learning for students with autism is significant Rani et al., (2018). Worship is a skill that must be possessed by autistic students. Parental involvement is very

important in skills training for autistic students (Mirzaei et al., 2020). Moreover, learning objectives are illustrated in the individualized education program/IEP (Fiorenzo & Barbara, 2020).

The lesson plan of worship learning for students with autism in inclusive school is precisely directed to the achievement of learning objectives, considering it is designed based on the results of assessment, observation, parental input, and individual needs of student. On the contrary, Snell-Rood et al., (2020) argued that planning should not be devised according to fixed objectives. Planning must be updated and supervised by various parties to ensure continuous identification, planning, implementation, monitoring, and evaluation. It is the realization of the INCLUDE strategy developed by Friend and Bursuck (2015), namely the strategy that inquires teacher to identify, note, check, look, use, differentiate, and evaluate the student.

The implementation of worship learning in inclusive primary schools is carried out by Islamic Education teacher, classroom teacher, and shadow teacher. The presence of shadow teacher and the involvement of parents in the preparation of lesson plan are among the unique characteristics of inclusive education. In addition, inclusive education requires the collaboration of teachers in the classroom (Carrington et al., 2020). Teacher collaboration is essential in supporting students with autism, even though according to Van Der Steen et al., (2020), professionals must also be involved in the process.

The present study reveals the preference of visual learning media, such as PowerPoint presentation, videos, and images, is able to attract the attention of students with autism. The finding verifies Rianto et al., (2012); Jaelani (2014); Cahyono (2019); Saputri et al., (2020); Merdan & Ozcan (2020); and Wright et al., (2020) on the effectiveness of video as the media in teaching students with autism. Moreover, Islamic Education teacher modifies the images of the acts of worship (such as movements in Ablution and Prayer) into colorful and large-sized ones to make the concept more comprehensible. As suggested by Breakey (2006), the visual kinesthetic learning model with videos, games, simulations, pictures, and cartoons is the most suitable model for children with autism. Moreover, the teachers hang pictures of the acts of worship (such as Ablution and Prayer) on the walls of classrooms and mosque to help students with autism memorize and practice worship. Principally, visual reality image is useful for students with autism (Cihak et al., 2016) combined with educational videos.

Direct visual model, such as teacher demonstration, is also effective since it enables students with autism to memorize a concept. Such model is more effective than auditory model due to their problems in receiving verbal instructions. Ablution and Prayer contain a set of movements that must be practiced in the right order, therefore, simulation and practice are considered as suitable learning methods.

Since the act of worship contain a set of movements, it must be demonstrated, simulated, and practiced to provide an intact learning experience for students with autism. Oktari et al., (2020) claimed that demonstration and habituation are useful in worship learning. During the process, shadow teacher assists the students to repetitively imitate and practice Ablution and Prayer. According to Andayani (2016), drill and practice method is quite effective for

students with autism. The ability of student with autism in imitating movements is the initial intervention given by shadow teacher—who subsequently makes sure the student can perform the movements independently. Brekeay (2006) named this approach as the Applied Behavior Analysis, in which the applied behavior is the act of worship that can be performed independently by students with autism.

The present study reveals several methods of teaching used by shadow teacher, including lectures, simulations, demonstrations, practices, exercises, and individual learning. The Islamic Education teacher practice the acts of worship, such as Ablution and Prayer, which are then imitated by students—who are assisted by shadow teacher by holding or moving the parts of their body. Meanwhile, classroom teacher manages the class and provides instructions related to the material. Likewise, Maftuhin & Fuad (2018) also found that teaching children with special needs necessitates assorted strategies. Teacher creativity and skills are important in providing worship learning to students with autism (Kistoro et al., 2020).

Shadow teachers play an important role in maintaining the effectiveness of an inclusive class. The presence of shadow teachers is able to optimize learning interactions (Rämä et al., 2020). They provides repetition of material individually to students with autism with short instructions, since the role of shadow teacher is to provide brief and clear instructions in learning (Iswandia et al., 2017), and help student concentrate on learning (Nur'aini et al., 2014). Good communication is a fundamental factor in teaching Islamic Education (Bosra et al., 2020).

In addition to conventional class and extra hours, in order to improve student understanding, skills and experiences in the acts of worship, the school also encourages students to perform Ablution orderly, attend congregational prayers, and perform Duha prayer. Congregational prayer is a strategy in worship education as suggested by Syamsuri et al., (2021) on habituation as a common strategy used by Islamic Education teachers in teaching students with special needs. Similarly, Angdreani et al., (2020) explained that habituation is an effective method of instilling religious values in primary school students.

The implementation of worship learning during the pandemic is carried out by shadow teacher through home visit. Initially, shadow teacher coordinates with Islamic Education teacher about the given material. Shadow teacher is fully authorized to convey the material during home visit. Online learning through Zoom classroom is too complex for students with autism, particularly at primary schools. Nevertheless, Zoom for early childhood students can be effective for regular class as reported by Ismawati & Prasetyo (2020), and it is likely to be effective for higher education or adult students as reported by (Jamaluddin et al., 2020); (Sadikin & Hamidah, 2020); (Widiyono, 2020). For student with autism, home visit is considered more effective since teacher can teach them directly as suggested by Budianti & Ardina (2020). Parents may have difficulties in assisting students with autism to learn, therefore, home visit by shadow teacher is fully appreciated. In addition, Daulay (2021) found that parents tend to be stressed while teaching children with autism at home.

Evaluation is emphasized on the on-going process, therefore, it is done continuously Anshar et al., (2020). In addition to the evaluation of process, student learning and performance are also evaluated through exam according to the characteristics of the subject. Since the acts of worship require student skills, student practices in the classroom and actual implementation of worship at school are used as evaluation tools. Practical evaluation involves the active participation of students with autism in the classroom (Sparapani et al., 2016). Meanwhile, student knowledge about worship is evaluated through written final exam, which is composed by shadow teacher with the approval of Islamic Education teacher and classroom teacher. The questions are presented in the form of images, such as sorting out images of ablution and prayer. It is suggested by Spector (2011) that learning evaluation must be supported by visual media such as images.

As learning evaluation emphasizes the characteristics of each student, it pays attention to student needs as explained by Oktari et al., (2020) on the evaluation of Islamic Education that is adjusted to the circumstance of student. Learning evaluation for students with autism is more emphasized on direct observation, namely how they perform worship. It can be classified into an authentic assessment. Such assessment is stipulated in the Education and Culture Minister Regulation No. 104 of 2014 as the main approach in the assessment of learning outcomes (Kemendikbud, 2014). Authentic assessment is done through the observation of student performance in practicing the acts of worship, namely ablution and prayer. In addition, evaluation is also carried out by parents at home by observing daily worship activities of student. As research implication, this study highlights the importance of learning worship for students with autism through modification and collaboration in planning, learning, and evaluation processes.

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