

ISLAMIC RELIGIOUS EDUCATION TEACHERS' EFFORTS TEACHING PRAYER TO AUTISTIC STUDENTS USING AUDIOVISUALS

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Abstract

This study aims to describe the efforts of Islamic Religious Education and Character (PAIBP) teachers in teaching prayer to children with autism at the State Special School (SLB) in Tenggarong. The research method used was qualitative field research with data collection techniques consisting of observation, interviews, and documentation. The subject of the study was the PAIBP teacher, while the object was the process of teaching prayer to autistic students. The findings show that the teacher's efforts were carried out through three stages: planning, implementation, and evaluation. In the planning stage, the teacher adjusted the learning process to the students' needs and characteristics by preparing a flexible lesson plan (RPP) and selecting visual-based media. In the implementation stage, the teacher applied direct practice, repetition, positive reinforcement, and individualized approaches adapted to the students' emotional conditions. In the evaluation stage, the teacher emphasized the process, participation, and development of students' religious behavior rather than academic outcomes alone. The study confirms that the success of teaching prayer to autistic students is greatly influenced by the teacher's empathy, creativity, and patience, as well as the support of the school and parents. These strategies align with the principles of inclusive education, which value diversity and enable prayer to become a meaningful spiritual experience for students.

Keywords: PAIBP Teacher, Prayer, Autistic Children, Audio-Visual, Inclusive Education

INTRODUCTION

Islamic Religious Education and Character (PAIBP) is an essential part of shaping students' character, morals, and spiritual understanding. Its presence in educational institutions is expected to complement the knowledge that students have previously gained within the family and community. Therefore, PAIBP is included at every level of education, both in general schools and in Special Schools (SLB). In SLB, PAIBP learning receives greater attention because it involves students with diverse disabilities, including autism. Thus, adapting the learning process to the needs and characteristics of the students becomes a primary concern, so that they are able to understand and practice Islamic teachings properly in accordance with their individual abilities.

One of the main aspects of PAIBP is the cultivation of worship, particularly prayer (shalat), as it is the second pillar of Islam after the shahada and a fundamental act of worship in a Muslim's life. Prayer not only serves as a ritual obligation but also as a measure of one's faith, since it represents direct communication between a servant and Allah SWT. Moreover, prayer carries profound educational dimensions, such as fostering discipline, building inner peace, and instilling consistency in daily life. (M. Quraish Shihab, 2000, p. 338)

Teaching prayer to children in general can usually be carried out through relatively standard approaches, such as verbal explanations, demonstration of movements, and regular repetition. Children with normal development are generally able to follow instructions, imitate movements, and gradually understand the meaning of prayer according to their age level. However, the situation is different when the process of teaching prayer is directed toward children with special needs, particularly those within the autism spectrum. (Tri Indah Oktaviani, 2020, p. 15)

A child with autism is one who experiences difficulties in communication, social interaction, and exhibits restricted and repetitive behavior patterns. This condition naturally requires different teaching strategies, including in guiding them to perform religious practices such as prayer (shalat). (Djakiah Darajat, 2020, p. 45) Children with autism have specific characteristics that make the learning process more complex, such as difficulties in communication, limitations in understanding verbal instructions, concentration problems, and challenges in building social interactions.

PAIBP teachers face complex challenges in teaching religious values to children with special needs (CWSN) in special schools (SLB), as these students have physical, intellectual, emotional, and social barriers. SLB is designed to be equivalent to general education but with a specialized curriculum and professional educators so that students can develop optimally, become independent, and be productive. The process of internalizing religious values such as faith, worship, and morals cannot be approached in the same way as with regular children. Autistic children, for example, experience communication difficulties, limited focus, and repetitive behaviors, thus requiring individualized, consistent, and highly patient teaching strategies. Therefore, PAIBP teachers are required not only to master religious content but also to understand students' psychological conditions and be able to teach with empathy, commitment, and continuous innovation. (Mufidatul, 2021, p. 334)

At the senior high school level of SLB Negeri Tenggara, PAIBP teachers in teaching prayer to children with autism not only deliver the material but also adjust the methods, approaches, and communication according to the students' needs. The strategies used include visual media such as pictures and videos, as well as repeated and consistent direct practice. The teacher also provides personal guidance through praise, individual attention, and patience. This demonstrates that the success of teaching prayer to children with autism greatly depends on the teacher's creativity, sensitivity, and perseverance. (Asep, 2022, p. 88)

Based on the background of the problem, this study focuses on the efforts of Islamic Religious Education and Character (PAIBP) teachers in teaching prayer to children with autism at SLB Negeri Tenggara. In line with this research focus, the objective of the study is to identify and describe the efforts of PAIBP teachers in teaching prayer to autistic students at SLB Negeri Tenggara.

METHOD

Based on its type, this research is field research and is qualitative in nature. Qualitative research is intended to understand phenomena experienced by the research subjects in a descriptive manner, using words and language, within a specific natural context, and by utilizing various scientific methods. (MA Sidiq & Moh. Miftachul Choiri, 2020) This research was conducted at the State Special School (SLB) Negeri Tenggara, located on Jalan Kemuning, Tenggara District, Kutai Kartanegara Regency.

The subject of this research is the Islamic Religious Education teacher who teaches at SLB Negeri Tenggara. This teacher is responsible for delivering religious material, particularly the procedures of prayer, to students with special needs. Meanwhile, the object of the research is the process of teaching prayer carried out by the Islamic Religious Education teacher to children with autism.

The data in this study consist of primary and secondary data. **Primary data** were collected directly from the field through interviews with the Islamic Religious Education teacher, the principal, parents, as well as documentation of learning activities. These data include narratives about the learning process, teaching strategies used by the teacher, autistic students' responses, and the challenges faced during the teaching process. **Secondary data** were obtained from school documents such as syllabi, lesson plans (RPP), Islamic Religious Education teaching guides, photos of worship activities, and relevant educational policy documents. In addition, secondary data also include findings from previous studies, scholarly books, and journals that support the analysis of the primary data.

To obtain the data, this study employed three main techniques: observation, interviews, and documentation. Observation was conducted in a non-participant manner, where the researcher only observed without directly engaging in the learning activities. Interviews were carried out in a semi-structured format with the Islamic Religious Education teacher, the principal, and parents to gain more in-depth information. Meanwhile, documentation was conducted by collecting various supporting data in the form of notes, photos of activities, school archives, and other official documents relevant to the research. (Saifuddin Azwar, 2022, p. 125)

Data analysis in this study was a process of systematically searching for and organizing the data obtained from interviews, field notes, and documentation by categorizing, breaking them down into units, synthesizing, arranging into patterns, selecting important aspects, and drawing conclusions to make them easier to understand. The analysis was carried out using the Miles and Huberman interactive model, which includes three stages: data reduction, data display, and conclusion drawing. Data reduction was conducted by sorting, focusing, simplifying, and transforming raw data into concise and structured notes. Data display was presented in the form of descriptive information that illustrated the integration of Islamic religious education values in students. Finally, conclusion drawing was done by interpreting the meaning of the presented data to gain accurate understanding of the research object. These conclusions were continuously verified throughout the research process, while the results of interviews and observations were elaborated in narrative form to make them easier to comprehend and connect with the theoretical framework. (Dadang Sudrajat & Muhammad Ikbāl Moha, 2021, p. 1689)

RESULTS AND DISCUSSION

Result

A. A Brief History of Tenggara Special School (SLB)

Tenggara State Special School (SLB Negeri Tenggara) is one of the special education institutions under the Ministry of Education and Culture of the Republic of Indonesia. The school is located in Tenggara District, Kutai Kartanegara Regency, East Kalimantan, and was officially established on January 1, 2010, based on the Decree of Establishment No. 800/K.103/IV/2010.

The establishment of SLB Negeri Tenggara aimed to provide educational services for children with special needs in Kutai Kartanegara and its surrounding areas. As a state special school, it serves students with various types of special needs, such as visual impairment, hearing impairment, intellectual disabilities, physical disabilities, and others, through individually tailored approaches.

Since its establishment, SLB Negeri Tenggara has continued to develop in terms of curriculum, facilities and infrastructure, as well as improving teacher competencies. The school has become an important part of efforts to ensure equal access to education and to strengthen the inclusive education system in East Kalimantan.

Through various learning activities, skills training, and character development programs, SLB Negeri Tenggara is committed to helping students grow into independent, confident individuals who are able to contribute to community life.

B. The Efforts of Islamic Religious Education and Character (PAIBP) Teachers in Teaching Prayer to Children with Autism at Tenggara State Special School

In the process of teaching prayer to children with autism at Tenggara State Special School, there are three stages: planning, implementation, and evaluation.

1. Planning

Mr. Toni Irawan, as a PAIBP teacher who has been teaching since 2020 with an undergraduate background in Islamic education, has made efforts to adapt independently to the conditions of the students as well as to the demands of his role and responsibilities as an educator. He stated:

"At first, I did not have a background in special education, but because of the school's needs and my responsibility as a PAIBP teacher, I tried to learn and adapt myself." (Toni Irawan, 2025)

In the planning stage, recognizing the students is essential to help teachers provide learning and approaches suited to their needs. This was revealed in the following interview:

"To facilitate the achievement of learning objectives, it is necessary to identify the students, including their abilities, needs, and characteristics. Considering the uniqueness of each student, their learning needs are naturally different." (Toni Irawan, 2025)

The next stage of lesson planning is related to determining learning objectives, as expressed in the following interview: "Determining learning objectives is based on the results of assessments and student identification to specifically see what the students' needs are." (Toni Irawan, 2025)

After this stage, the preparation of the Lesson Plan (RPP) is followed by preparing learning aids or media, as mentioned in the interview: "The preparation of the RPP is adjusted to the needs and abilities of the students. The teaching aids or learning media used include pictures, videos, and human-based media to help students understand the concept of prayer." (Toni Irawan, 2025)

The curriculum and lesson plans used by the teacher are flexible. The vice principal for curriculum, Mrs. Andini Kusuma Wahyuni, stated that teachers are given space to adjust lesson planning to students' conditions, as revealed in the following interview: "Teachers are given the freedom to adjust the RPP to the students' needs, because every child with autism is unique." (Toni Irawan, 2025)

School support for lesson planning is also evident in the provision of facilities and visual learning media. The principal, Mrs. Erni Sulistyaningsih, said: "We have a special room for prayer that is clean and quiet. In addition, we also provide prayer mats, mukenas, and prayer movement markers for autistic students. Our teachers are very creative; they make visual aids such as prayer movement posters so that children can more easily understand." (Toni Irawan, 2025)

2. Implementation

The implementation of teaching prayer to children with autism at SLB Negeri Tenggara was carried out with strategies emphasizing individualized approaches, direct practice, and emotional as well as sensory reinforcement. The Islamic Religious Education teacher, Mr. Toni Irawan, consistently applied methods suited to the cognitive abilities and emotional conditions of autistic students, as he stated: "*I mostly use visual approaches and direct practice. I also utilize demonstration and repetition methods.*" (Toni Irawan, 2025)

The prayer learning strategy focused on consistent repetition of movements. This is a concrete application of behaviorist theory, particularly Skinner's operant conditioning, in which positive reinforcement is given to strengthen appropriate religious behaviors. The teacher explained: "Every day I accustom them to perform prayer movements, even if only one or two. For example, on Monday we focus on takbir, on Tuesday on bowing (ruku'), and so on." (Toni Irawan, 2025)

Field observations showed that the activities began with greetings and an opening prayer, followed by instruction on prayer movements using media such as posters and short videos. The teacher demonstrated movements such as takbiratul ihram, bowing, and prostration slowly, then invited the students to imitate them. He began with introducing basic concepts of prayer, such as ablution, standing, and takbir. This process was conducted gradually and consistently. He stated: "I do not immediately force the children to follow the entire sequence of prayer. Usually, I introduce one movement in a week, accompanied by direct demonstration." (Toni Irawan, 2025)

Adjusting the learning material was a priority, as the teacher did not generalize the students' learning outcomes. Each student was treated according to his or her own abilities. Mr. Toni Irawan explained: "If a student can only imitate the movements, I focus on the movements first. If they can already speak, I gradually introduce short recitations. So I do not generalize that all children must achieve the same outcomes in the same time." (Toni Irawan, 2025)

Student responses were varied: some followed smoothly, while others needed direct guidance. He noted: "I also adjust the timing and atmosphere for the students, since autistic children tend to tire quickly or be disturbed by noisy environments. Patience is essential in the process." (Toni Irawan, 2025)

The teacher arranged the classroom atmosphere to be conducive and delivered the material patiently. This reinforced the conclusion that his efforts in planning and implementing prayer learning paid great attention to individual needs, in line with inclusive education principles.

Teacher-student interactions were always accompanied by positive reinforcement such as verbal praise ("good," "great," "let's try again") and rewards like small star stickers on a performance board. These became a motivation for students to participate in learning. Mr. Toni Irawan added: "I use rewards such as star stickers, verbal praise, or giving students the opportunity to lead prayers when they participate well in learning." (Toni Irawan, 2025)

Furthermore, the teacher also considered students' learning styles. For verbal students, he provided additional challenges such as pronouncing short recitations, while for non-verbal students, he focused on strengthening motor skills through repeated movements. Observations showed that students who successfully performed a sequence of movements were given the opportunity to repeat independently as a way to build self-confidence.

Support from the school also strengthened the implementation process. The principal stated that religious activities, including congregational prayers and religious habituation, are part of the routine program: *"We believe that religious education is very important in shaping their character and morals. Therefore, we fully support religious activities as part of both curricular and extracurricular programs."* (Toni Irawan, 2025)

Parental involvement also played a role in the success of implementation. Mrs. Siti Nurhasanah, a parent, said that her child showed greater interest in prayer after regularly participating in lessons at school: *"In the past, when hearing the call to prayer, my child would just sit quietly. Now he stands up and imitates the takbir movement. The PAI teacher also told me that my child was willing to join congregational prayers, even though at first he only sat. From then on, I became more motivated to continue this practice at home."* (Toni Irawan, 2025)

In addition to school mentoring, the teacher also coordinated informally with parents through WhatsApp groups or direct conversations so that habituation could be continued at home. Ongoing practice at home, with the assistance of parents or adults, helps children recall the prayer stages taught at school.

Through direct practice, positive reinforcement, sensitivity to individual conditions, and support from both school and families, the PAIBP teacher successfully created an inclusive and empathetic prayer-learning process. This strategy is in line with the principles of inclusive education, particularly meaningfulness, engagement, and continuity, ensuring that religious learning can be enjoyed and followed by all students.

3. Evaluation

The evaluation of prayer learning for children with autism at SLB Negeri Tenggara was carried out qualitatively, gradually, and with greater emphasis on the process and behavioral changes rather than merely on academic results. This approach is in line with the principles of inclusive education, which stress adjustment to individual student needs and the importance of appreciating every development, no matter how small.

The PAIBP teacher, Mr. Toni Irawan, explained that in assessing the outcomes of prayer learning, he focused more on students' participation and involvement during the process rather than on memorization or perfection of movements. He said: "If students are only able to imitate the movements, then I focus on the movements first. Once they are able to say words, I gradually introduce short recitations." (Toni Irawan, 2025)

This shows that evaluation was conducted based on each student's initial abilities and progress, rather than a single cognitive indicator. Regarding student progress, Mr. Toni Irawan stated: "To assess student progress, I observe daily activities, for example by recording who can follow the takbir, who is able to imitate the prostration, and who has begun to memorize short recitations." (Toni Irawan, 2025)

The evaluation process was also supported by a reward system as a form of reinforcement and motivation, such as giving stars, praise, or opportunities to lead prayers if students demonstrated

good participation. Research observations also noted that the teacher placed small star symbols on the achievement board as a form of recognition. This aligns with behaviorist principles, where positive reinforcement plays an important role in strengthening desired behaviors.

From the curriculum perspective, the Vice Principal for Curriculum, Mrs. Andini Kusuma Wahyuni, S.Pd., Gr., explained that assessment of worship learning was conducted through observation instruments: "We use observation sheets that include indicators of student participation, ability to imitate movements, and consistency in worship. Teachers assess the process, not just the outcome." (Andini Kusuma Wahyuni, 2025)

Evaluation was also carried out reflectively and continuously. If obstacles or stagnation were found in the learning process, the teacher adjusted teaching methods, such as changing approaches, modifying media, or rescheduling practice sessions according to the students' emotional conditions. Moreover, the teacher actively discussed with homeroom teachers, therapists, or parents to obtain additional input.

The principal, Mrs. Erni Sulistyaningsih, emphasized that evaluation was conducted not only through formal supervision but also through observation of daily religious activities such as congregational prayers or worship practices in class: "Teachers also report student progress regularly in teacher council meetings. So, it is not only the cognitive aspect, but also the affective and psychomotor, such as the ability to perform prayer movements, that we assess." (Erni Sulistyaningsih, 2025)

Parental participation in the evaluation process was also very important. One parent, Mrs. Siti Nurhasanah, stated that teachers often provided information on her child's development, either directly at pick-up or via WhatsApp messages: "I know from the homeroom teacher and the PAI teacher; they often give updates through WhatsApp or when I pick up my child. The PAI teacher also told me that my child wanted to join congregational prayer, even though at first he only sat." (Siti Nurhasanah, personal communication, July 10, 2025)

Evaluation not only functioned to measure the success of learning but also served as a basis for reflection and improvement of methods, as well as recognition of the progress of children with learning barriers. In this context, success was not judged solely by whether the child could perform the entire sequence of prayer, but also by their willingness, courage, and engagement in the worship process.

Based on the research findings in the aspects of planning, implementation, and evaluation, the researcher interprets that the efforts of Islamic Religious Education teachers in teaching prayer to children with autism at SLB Negeri Tenggaraong reflect a holistic, adaptive, and humanistic approach. The teacher not only designed learning flexibly according to the students' individual needs but also implemented it using direct practice, visual media, and positive reinforcement effectively to shape religious behavior. Evaluation was carried out qualitatively and process-oriented, considering students' emotional development and motor skills rather than cognitive achievement alone. These efforts reflect the principle of inclusivity, which respects diversity and humanizes the learning process, ensuring that religious education is accessible and meaningful for all students without discrimination.

Discussion

Based on field findings related to the efforts of PAIBP teachers in teaching prayer to autistic students at SLB Negeri Tenggaraong at the senior high school level, the analysis can be described as follows:

1. Planning

The efforts of the PAIBP teacher in planning prayer learning for autistic students at SLB Negeri Tenggaraong were carried out through an approach that adapted to the needs, abilities, and characteristics of each individual learner. Instead of designing a uniform plan, the teacher first identified the students' initial abilities and then determined the most suitable materials to be introduced gradually. Findings indicate that the teacher emphasized the introduction of basic prayer

movements in stages, beginning with ablution, *takbir*, and *sujud*. This reflects the principle of Student-Centered Learning in Carl Rogers' humanistic theory, which stresses that learning becomes effective when students feel respected, accepted, and given the freedom to develop according to their readiness. (Darwin Harahap, 2020)

The teacher also created a calm and conducive classroom atmosphere to ensure emotional safety, consistent with Abraham Maslow's view that a sense of security is a fundamental need before individuals can learn or progress to higher levels. (Anisyah Rahmadania & Hery Noer Aly, 2023) Lessons were scheduled at times that aligned with students' emotional stability, showing that planning was not only about the content but also the timing, methods, and psychological conditions of learning.

Furthermore, the teacher applied a differentiated approach in setting learning targets. For students able only to imitate movements, the focus was on motor skills, while those with verbal ability were gradually introduced to short recitations. This differentiation was supported by the school, which provided flexibility in lesson planning (RPP). To accommodate students' visual and concrete learning styles, the teacher employed aids such as pictures, prayer posters, and short videos.

The school also facilitated the process by providing a quiet prayer room and worship equipment such as prayer mats, *mukena*, and visual props. This supportive physical environment complemented systematic planning. Discussions with the curriculum team and principal emphasized that teachers were encouraged to adapt religious learning to real student conditions rather than strictly following the curriculum.

In conclusion, the planning stage of PAIBP prayer learning for autistic students consisted of identifying students, setting learning objectives, designing flexible lesson plans, and preparing relevant teaching aids.

2. Implementation

The implementation of prayer learning for autistic students at SLB Negeri Tenggara demonstrates that the PAIBP teacher employed concrete, adaptive, and experience-based strategies. Instead of relying solely on verbal explanation, the teacher emphasized habitual practice and reinforcement of worship behavior through visual and motoric approaches.

The process was carried out by introducing prayer movements gradually, beginning with *takbiratul ihram*, then *ruku'*, and finally *sujud*. Each movement was taught consistently and repeatedly for a specific duration, usually one week per movement, before progressing to the next. This gradual method ensured that students were not pressured to master the entire sequence at once, but were given sufficient time for adaptation. Such an approach aligns with inclusive education principles, particularly sustainability and individual needs, which highlight that learning should be continuous and adjusted to the unique conditions of each learner. (Umi Nadhiroh & Anas Ahmadi, 2024)

The teacher's efforts also reflected behaviorist theory, particularly B.F. Skinner's concept of *operant conditioning*. (Maslina Daulay & Yeni Karneli, 2024) Positive reinforcement was provided whenever students successfully performed a movement, such as awarding star stickers, verbal praise, or opportunities to lead prayers. These reinforcements boosted students' confidence and enthusiasm, while consistent repetition gradually shaped worship practices into habitual behaviour.

Moreover, instruction was adjusted to students' emotional conditions. The teacher avoided forcing lessons when students were emotionally unstable or experiencing sensory sensitivity, instead choosing optimal times and maintaining a calm classroom environment. This reflects the humanistic perspective, which stresses the importance of emotional safety and psychological comfort in effective learning.

Additional strategies included the use of instructional media suited to students' learning styles, such as prayer posters, puppets, and short videos. Demonstrations were frequently employed, and physical guidance was provided when necessary, particularly for students with limited verbal

communication. These methods suited autistic learners, who often understand better through observation and direct practice than through verbal explanation.

The teacher also maintained classroom rhythm with high flexibility. For example, when students became restless or overly active, the teacher provided breaks or personal dialogue rather than halting the entire lesson. This student-centered approach positioned the teacher as a facilitator who adapted to each learner's pace.

School support further strengthened implementation. Facilities such as a dedicated prayer room, a quiet learning environment, and collaboration with other teachers and parents created synergy that eased the students' engagement with prayer learning. Regular congregational prayers were also integrated into the school routine, providing social practice and habituation of religious values.

Through these efforts, the implementation of prayer learning at SLB Negeri Tenggarong went beyond knowledge transmission to emphasize relational, emotional, and functional dimensions. Students were guided to experience prayer as a meaningful and enjoyable act of worship rather than as a mere cognitive requirement. This confirms that the implementation stage encompassed: introduction of prayer concepts, demonstration and practice, repetition and consistency, as well as supervision and guidance.

3. Evaluation

The evaluation stage is a crucial component in the process of teaching prayer to autistic students at SLB Negeri Tenggarong. Unlike general learning practices that rely on written tests or formal assessments, the PAIBP teacher adopted a qualitative and process-oriented evaluation. The focus was on student participation, development, and consistency in worship practices rather than on memorization or cognitive mastery.

This evaluation approach reflects a deep understanding of inclusive education, particularly the principles of meaningfulness and fairness. Assessment was not based on uniform standards but on each student's starting ability and progress over time. For example, a student who initially could only sit during prayer but later showed improvement by standing and imitating the *takbir* movement was considered to have made significant progress. In this context, success was measured not by the final result but by gradual transformation achieved step by step.

To systematize this process, the PAIBP teacher used a simple observation sheet to record students' progress. Indicators included participation, ability to imitate movements, responsiveness to instructions, and stability in following the sequence of worship. Evaluation was conducted continuously and flexibly, adjusted to classroom dynamics and students' emotional readiness. Thus, the teacher functioned not only as an instructor but also as an observer and spiritual mentor.

Behaviorist principles, particularly positive reinforcement, also shaped the evaluation. Rewards such as star stickers, praise, and opportunities to lead prayer served as informal yet effective assessment tools, motivating students and reinforcing their worship habits. Such evaluation methods are more suitable for autistic students, who respond better to direct experience and positive reinforcement than to cognitive pressure.

Evaluation was also extended beyond the classroom through parent-teacher collaboration. The teacher regularly communicated students' progress to parents, both in person and through digital platforms, encouraging the continuation of prayer habits at home. This collaboration illustrates the inclusive education principle of involvement, emphasizing that evaluation is not solely the responsibility of the school but also a shared effort among teachers, parents, and the home environment. (Ignatius Septo Pramesworo et al., 2025)

In addition, evaluation included the teacher's internal reflection. Observation results were used to adjust teaching methods, media, and practice intensity whenever obstacles were identified. Consequently, evaluation was not only a measurement tool but also a formative process that guided pedagogical improvement.

Findings indicate that the PAIBP teacher's evaluation practices aligned with both humanistic and behaviorist theories. From a humanistic perspective (Carl Rogers, Abraham Maslow),

evaluation was carried out in a safe, supportive, and student-centered environment that respected emotional and psychological needs. From a behaviorist perspective (B.F. Skinner), reinforcement techniques such as praise, repetition, and rewards helped strengthen prayer habits. The PAIBP teacher thus served not merely as a transmitter of religious knowledge but as an educator who integrated pedagogical, spiritual, and humanitarian values into the evaluation process.

In summary, the evaluation stage involved four key aspects: (1) measuring progress, (2) identifying difficulties, (3) adjusting the instructional plan, and (4) rewarding achievements. Across the three stages planning, implementation, and evaluation the teacher's efforts embodied preventive, corrective, motivational, evaluative, collaborative, and adaptive dimensions, demonstrating a holistic and inclusive approach to religious education for autistic students.

CONCLUSION

Based on the research findings, it can be concluded that the efforts of PAIBP teachers in teaching prayer to children with autism at SLB Negeri Tenggara were carried out through a holistic, adaptive, and humanistic approach. The teacher not only designed flexible lesson plans but also implemented teaching with direct practice methods, the use of visual media, positive reinforcement, and individualized learning strategies tailored to students' abilities. Evaluation was conducted qualitatively, emphasizing the process, participation, and changes in students' worship behavior rather than cognitive outcomes alone. Support from the school and the involvement of parents were crucial factors that strengthened the habituation of prayer both at school and at home. Thus, PAIBP learning for autistic children at SLB Negeri Tenggara reflects the implementation of inclusive education, which recognizes each child as a unique individual, ensuring that religious education is accessible and meaningful for all learners.

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