COMMUNICATION BETWEEN PARENTS AND CHILDREN WITH SPECIAL NEEDS WITH AUTISM IN UNDERSTANDING THE PROBLEM OF WORSHIP

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Abstract

Worship is an obligation for every religious person. Worship reaches all levels and conditions of society, including children with autism. The problem is that autistic children are famous for their difficulty in communicating, because they are different from their normal friends. For this reason, special treatment from parents is needed so that communication can run well and the purpose of the communication is achieved in this case to worship. The purpose of this research is to find out how parents communicate with autistic children and the result of this communication in this case is to instill awareness of the obligation to worship children with autism. This research method is descriptive qualitative research. The characteristics of the subjects in this study were two parents who had children with mild autistic disorders, were Muslim and were also relatives of the researcher. Data collection techniques were carried out by interview as the main method and observation as a supporting method. The results showed that interpersonal and instructional communication is the dominant communication done using verbal language. The teaching of worship is carried out by directing an example to children with patience and persuasive actions. Parents also sometimes understand their children if the situation is very impossible to be asked or invited to worship.

**Keywords**:   Communication, Parents, Children with autism special Needs, Worship.

Abstrak

Ibadah merupakan kewajiban bagi setiap pemeluk agama. Ibadah menjangkau semua lapisan dan kondisi masyarakat, termasuk anak autis. Masalahnya, anak autis terkenal sulit berkomunikasi, karena berbeda dengan teman normalnya. Untuk itu diperlukan perlakuan khusus dari orang tua agar komunikasi dapat berjalan dengan baik dan tercapai tujuan komunikasi dalam hal ini untuk beribadah. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana orang tua berkomunikasi dengan anak autis dan hasil dari komunikasi ini dalam hal ini adalah menanamkan kesadaran akan kewajiban beribadah kepada anak autis. Metode penelitian ini adalah penelitian kualitatif deskriptif. Karakteristik subjek dalam penelitian ini adalah dua orang tua yang memiliki anak dengan gangguan autis ringan, beragama Islam dan juga kerabat peneliti. Teknik pengumpulan data dilakukan dengan wawancara sebagai metode utama dan observasi sebagai

metode pendukung. Hasil penelitian menunjukkan bahwa komunikasi interpersonal dan instruksional merupakan komunikasi yang dominan dilakukan dengan menggunakan bahasa verbal. Pengajaran ibadah dilakukan dengan cara memberikan keteladanan kepada anak dengan kesabaran dan tindakan persuasif. Orang tua juga terkadang memaklumi anaknya jika keadaannya sangat tidak memungkinkan untuk diminta atau diajak beribadah.

Kata kunci: Komunikasi, Orang tua, Anak berkebutuhan khusus autis, Ibadah

INTRODUCTION

Worship is one of the obligations that must be carried out by every religious adherent. The main purpose of worship is twofold, first, to confront God and focus in every situation, in order to achieve a higher degree of piety, second, to create a benefit and avoid doing bad deeds. It means to carry out His commands and stay away from His prohibitions.[1] The importance of worship is one of which makes His servants good and useful in the world for religion, humans, and the universe both from the hereafter with the reward of heaven and an abundance of goodness, on the other hand people who are reluctant to carry out worship and do not care about all the commands of God and His Messenger, So God threatened him with a painful torment.[2]

Worship is closely related to communication, because humans as worshipers are social creatures who always need references from other humans in order to achieve an orderly and purposeful life, including worship. This worship activity is hereditary in nature so that it places parents as agents of laying the foundation for the awareness of worshiping their children, for that communication is so necessary.

Interpersonal communication is communication between two or more people face-to-face, which allows each individual to capture reactions from other parties directly, both verbally and non-verbally.[3] Good family communication is an important aspect and has a big influence on children's lives, but it is not

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[1] Su'ad Ibrahim Shalih, *Fiqh Ibadah Wanita*, (Jakarta: Amzah Imprint Bumi Aksara, 2011), 9.

[2] Sudarsono. 2018. "Pendidikan Ibadah Perspektif Al-Qur'an dan Hadist", *Jurnal Studi islam*, Vol. 4, No. 1, 64.

[3] Deddy Mulyana, *Ilmu Komunikasi Suatu Pengantar* (Bandung: PT Rosdakarya, 2010), 81.

uncommon for communication to experience obstacles caused by several factors, one of which is the condition of children born in imperfect physical and psychological conditions or called autistic children. Autism or ASD (Autistic Spectrum Disorder) is a developmental disorder of complex and varied brain function, causing the brain to be unable to function properly.[4] Communication difficulties are the most dominant disorder in autistic children. Developmental disorders that occur in autistic children are seen in delays in communication and social interaction, as well as cognitive delays. Difficulty communicating and social interaction, because autistic children have a preoccupation that is quite different from their own thoughts and fantasies, so the response of autistic children is sometimes difficult to understand by the surrounding environment. Difficulty communicating with the surrounding environment is also due to autistic children having difficulty in using language, so they have difficulty expressing their desires. This language difficulty makes autistic children frustrated or depressed. Communication with autistic children uses nonverbal communication more than verbal communication. That's why autistic children show their communication by shouting, crying, and other random sounds.

In 2013, the Director of Mental Health Development at the Ministry of Health estimated that the number of autistic children in Indonesia was around 112,000 with an age range of 5-19 years. This figure is based on the calculation of the prevalence of autism of 1.68 per 1000 children under 15 years. With the number of children aged 5-19 years in Indonesia amounting to about 66 million according to the Central Statistics Agency in 2010, the figure is 112 thousand. If you look at the age range in the data, it can be seen that it is time for autistic children to be introduced to the obligation to worship, even though they must receive special treatment than normal children.

Autistic children also cannot be separated from the obligation to worship in the midst of their shortcomings, this is a challenge for the child's parents how he can instill confidence in the obligation to worship the child in a different way from teaching worship to other normal children. The formulation of the problem

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[4] Munnal Hani'ah, *Kisah Inspiratif Anak-anak Autis Berprestasi* (Yogyakarta: Diva Press, 2015), 18.

in this case study is, how do parents communicate with autistic children about the issue of worship which is an obligation for the child, so that awareness arises for the child about his obligation to worship.

There are several studies that have been carried out by several previous researchers, including Yuli Setyowati (2018) (2013) with the title "Pola Komunikasi Keluarga & Perkembangan Emosi Anak (Studi Kasus Penerapan Pola Komunikasi Keluarga & Pengaruhnya terhadap Perkembangan Emosi Anak pada Keluarga Jawa)"[5], Rachmayanti dan Zulkaida (2011) with the title "Penerimaan Diri Orang Tua terhadap Anak Autisme dan Peranannya dalam Terapi Autisme"[6], Rachmah (2013) with the title "Peran Orang Tua untuk Meningkatkan Komunikasi Anak Autis"[7], Retnowati (2008) with the title "Pola Komunikasi Orang Tua Tunggal dalam Membentuk Kemandirian Anak (Kasus di Kota Yogyakarta)"[8], Salsabila dan Rhamadana (2021) with the title "Komunikasi Orangtua-Anak Pada Anak Berkebutuhan Khusus (Studi Perbandingan Komunikasi Kelekatan Orangtua Asuh Dan Orangtua Kandung)"[9], Novarita dan Yamin (2018) with the title "Pola Komunikasi Orang Tuaterhadap Anak Berkebutuhan Khusus Autis di Yogyakarta"[10], Marhamah (2019) with the title "Pola Komunikasi Anak Autis: Studi Etnografi Komunikasi Pada Keterampilan Interaksi Anak Autis Di Sekolah Cinta Mandiri Lhokseumawe"[11], Ainnayyah dkk (2019) with the title "Identifikasi Komunikasi Anak Berkebutuhan Khusus Dalam

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[5] Yuli Setyowati, *Pola Komunikasi Keluarga & Perkembangan Emosi Anak (Studi Kasus Penerapan Pola Komunikasi Keluarga & Pengaruhnya terhadap Perkembangan Emosi Anak pada Keluarga Jawa)*, Jurnal Ilmu Komunikasi, 2013.

[6] Sri Rachmayanti & Anita Zulkaida, *Penerimaan Diri Orang Tua terhadap Anak Autisme dan Peranannya dalam Terapi Autisme*, Jurnal Ilmiah Psikologi, 2011.

[7] Ika Miftachur Rachmah, *Peran Orang Tua untuk Meningkatkan Komunikasi Anak Autis*, Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016.

[8] Retnowati dan Hubeis, *Pola Komunikasi Orang Tua Tunggal dalam Membentuk Kemandirian Anak (Kasus di Kota Yogyakarta)*, Jurnal Komunikasi Pembangunan, 6(1)

[9] Salsabila dan Maulana Rezi Ramadhana, *Komunikasi Orangtua-Anak Pada Anak Berkebutuhan Khusus (Studi Perbandingan Komunikasi Kelekatan Orangtua Asuh Dan Orangtua Kandung),* Jurnal Kesejahteraan Keluarga dan Pendidikan, 2021.

[10] Sevtia Eka Novarita dan M. Nurul Yamin, *Pola Komunikasi Orang Tuaterhadap Anak Berkebutuhan Khusus Autis di Yogyakarta,* Skripsi, Universitas Muhammadiah Yogyakarta Fakultas Agama Islam, 2018.

[11] Marhamah, *Pola Komunikasi Anak Autis: Studi Etnografi Komunikasi Pada Keterampilan Interaksi Anak Autis Di Sekolah Cinta Mandiri Lhokseumawe*, Jurnal Al-Bayan, 2019.

Interaksi Sosial"[12], Boham (2013) with the title "Pola Komunikasi Orang Tua Dengan Anak Autis (Studi Pada Orang Tua Dari Anak Autis Di Sekolah Luar Biasa Agca Centerpumorow Kelurahan Banjer Manado)[13], serta Yati dan Fadhli (2019) with the title "Pola Komunikasi Interpersonal Orang Tua Dalam Berinteraksi Dengan Anak Berkebutuhan Khusus"[14].

This research will be different from some of the studies above, this research focuses on the goals or results of communication between parents and children with autism, namely instilling awareness of the obligation to worship the child. The purpose of this research is to find out how to communicate parents with autistic children and how the results of this communication in this case is to increase awareness of the obligation to worship the child can be created.

THEORETICAL BASIS

1. Worship

Worship can be interpreted as being devoted, solemn, obedient, submissive and uniting Allah SWT, carried out with full obedience to Allah SWT, with the hope of blessing and protection from Him. And it must be done in accordance with the demands of the guidance of the Messenger of Allah SWT. Essentially it is subject to changing situations and conditions, so that the actual worship procedure does not change from time to time.[15] Humans who realize that they need to worship only Allah, are essentially the embodiment of self-awareness as a servant or slave before Allah, he is aware that he has nothing and all his body and soul belong to Allah.[16]

In another sense, it is explained that worship is a form of obedience and humility to Allah SWT. By carrying out His commands which include everything

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[12] Refiana Ainnayya dkk, *Identifikasi Komunikasi Anak Berkebutuhan Khusus Dalam Interaksi Sosial,* Jurnal Pendidikan Inklusi, 2019.

[13] Sicillya E. Boham, *Pola Komunikasi Orang Tua Dengan Anak Autis (Studi Pada Orang Tua Dari Anak Autis Di Sekolah Luar Biasa Agca Centerpumorow Kelurahan Banjer Manado)*, Jurnal Acta Diurna Komunikasi, 2013.

[14] Haryati Yati dan Kasirul Fadli*, Pola Komunikasi Interpersonal Orang Tua Dalam Berinteraksi Dengan Anak Berkebutuhan Khusus*, Jurnal Purnama Berazam, 2019.

[15] Zulkifli, *Rambu-Rambu Fiqh Ibadah*, (Depok Sleman Yogyakarta: Kalimedia, 2017), p. 12.

[16] Zulkifli, *Rambu-Rambu Fiqh Ibadah*, p.13.

that is loved and pleased by Him, both in the form of words or deeds, as well as those that are physical and spiritual.[17]

From some of the definitions above, it can be concluded that worship is a series of actions that humans do to Allah SWT with full sincerity and humility and only hope for His blessing. According to its nature and form, worship can be divided into two, namely as follows:

a. Mahdah Worship[18]

Mahdhah worship is worship that deals with Allah solely vertically, for example, prayer, zakat, fasting, and hajj. This form of worship is carried out with the following principles:

1) The existence of this worship must have a proof of its command, both from Allah and the instructions of the Messenger. In other words, worship in this form should not exist or be forbidden if there is no evidence that commands it.

2) The form, nature and procedure must be based on the example of the Prophet.

3) The nature of this worship is supra-rational, because its existence and forms of procedures are beyond the reach of human reason or are not rational considerations, but are purely divine revelations.

4) Azaz in this worship is obedience, so that worship in this form is required not understanding or understanding the perpetrator's intent and purpose of his orders, the obedience of the perpetrator to his god, such as prayer, fasting, pilgrimage, and paying zakat.

b. Ghairu Mahdah Worship[19]

Worship in this form is not always related between servants and other servants, and is also called general worship, for example, helping, learning, dhikr, da'wah, etc. While the characteristics of this worship are:

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[17] Agus Susanto, *Mengapa Kita Harus Beribadah?,* (Banguntapan Yogyakarta: Safirah, 2012),13.

[18] Zulkifli, *Rambu-Rambu Fiqh Ibadah*, 26.

[19] Zulkifli, "Fiqh dan Prinsip Ibadah Dalam Islam", *Jurnal Pemikiran dan Pencerahan,* 4.

1) Its existence as long as there are no arguments forbidding it and there are always benefits, such as building hospitals, schools, and roads, etc., then this kind of worship can be carried out.

2) The procedure does not need to follow the Prophet, even this form of worship did not occur at the time of the Prophet, and worship in this form is not known as bid'ah.

3) The nature of this worship is very rational, realistic, and actual because its existence, procedures and objectives can be measured with human eyes or rational considerations.

4) The principle in this worship is benefit or benefit or carried out in order to avoid misery.

Worship also has a series of dimensions that can be used as a reference for a person on how and for what he worships. The division of worship dimensions according to Glock and Stark consists of five dimensions, namely as follows: [20].

1) Belief dimension, is the degree to which a person accepts and acknowledges the things that exist in his religion. For example, belief in the existence of God's attributes, the existence of angels, heaven, prophets, and so on.

2) Dimensions of Worship or Religious Practice, namely the degree to which a person fulfills his ritual obligations in his religion. For example, praying, dhikr, and so on.

3) The Feeling dimension is a religious feeling that has been experienced and felt, such as feeling close to God, peaceful when praying, being touched by hearing the chanting of the holy book, feeling afraid to sin, and feeling happy that his prayer has been answered.

4) The dimension of religious knowledge is how far a person knows and understands his religious teachings, especially those in the holy book, hadith, and knowledge of fiqh.

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[20] M. Nur Ghufron dan Rini Risnawira S, *Teori-Teori Psikologi*, (Jogjakarta: AR-RUZZ MEDIA, 2012), p. 170.

5) The dimension of practice is the extent to which religious teachings can influence a person's behavior in social life. For example, helping each other, strengthen friendship, and so on.

2. Communication

Etymologically, communication comes from the Latin communicatio which means the same, and in the sense of the word means the same meaning about a thing.[21] Meanwhile, in terminology, communication is the delivery of information by one person to another.[22] It can be concluded that communication is a series of acts of delivering or exchanging information between two or more people with an emphasis on a particular goal. Communication between individuals with other individuals in the form of conversations, for example, will occur if they have the similarity of meaning to what is being said.[23]. Therefore, the success of a communication is based on the similarity of goals, meanings, and points of view between the parties doing the communication.

Communication is a process of delivering messages and giving rise to feedback from the recipient of the message or communicant. This communication process forms a communication pattern.[24] That is, communication patterns are a series of continuous patterns carried out by two or more parties that occur through the process of delivering information so that they can influence each other. Communication patterns can be seen from the characteristics or habits of the individuals involved so that other individuals can follow the flow of thought of the behavior. Communication patterns are also seen at the level of interaction between one individual and another which is based on the same meaning.[25] The interaction process shows the response between parties and the form of correlation of the resulting consequences. The communication pattern connects two elements, namely a picture or plan that includes the steps in an activity, with components

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[21] Drs. Syaiful Bahri Djamarah,M.Ag., Pola Komunikasi Orang Tua dan Anak Dalam Keluarga, (Jakarta: Rineka Cipta, 200), 11.

[22] *Ibid*, 11.

[23] Onong Uchjana Effendy, *Ilmu Komunikasi Teori dan Praktek*, (Bandung: Remaja Rosdakarya, 2013), 9.

[24] Syaiful Bahri Djamarah, *Pola Komunikasi Orangtua dan Anak dalam Keluarga*, (Jakarta: PT. Reneka Cipta, 2004), 1.

[25] Stewart L Tubbs & Sylvia Moss, *Human Communication: Konteks-Konteks Komunikasi*, (Bandung: Remaja Rosdakarya, 2008), 26.

that are an important part of the occurrence of communication relationships between humans.[26]

3. Autism

According to Sunu (2012: 7), autism comes from the word 'auto' which means alone. This term is used because people who have autism symptoms seem to live alone.[27] Meanwhile, according to Indria Gamayanti (2008), autism is a term used to describe the types of developmental disorders that occur in children.[28] Meanwhile, according to Priyana (2010: 2), autism is a problem related to social interaction, communication, and play when children are under three years old and children are mentally retarded.[29]

According to the Autism Society of America, there are five types of autism that you need to know:[30]

1) Autistic Disorder, This type of autism is also called true autism or childhood autism because it is experienced by many children aged three years at the beginning of their age. In the vast majority of cases, children with autistic disorder are unable to speak and rely on non-verbal communication. This causes children to distance themselves from the environment and even be indifferent.

2) Asperger's syndrome, this syndrome is characterized by the definition of social interaction and difficulty accepting changes related to daily routines. Children with this syndrome tend to be less sensitive to pain, unable to cope with exposure to sudden light or loud noises. However, children who have this syndrome do not experience disturbances in language skills, and their intelligence is average or above average.

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[26] Marhamah. 2019. " Pola Komunikasi Anak Autis: Studi Etnografi Komunikasi Pada Keterampilan Interaksi Anak Autis Di Sekolah Cinta Mandiri Lhokseumawe"*, Al- Bayan's Journal,* volume 25 number 1

[27] Sicillya E. Boham. 2013. " Pola Komunikasi Orang Tua dengan Anak Autis" (Studi pada Orang Tua dari Anak Autis di SLB AGCA Center Pumorow Kelurahan Banjer Manado), *Journal*, volume II Number 4.

[28] Tin Suharmini, Psikologi Anak Berkebutuhan Khusus (Yogyakarta: Kanwa Publisher. 2009), 71.

[29] Sicillya E. Boham. 2013. "Pola Komunikasi Orang Tua dengan Anak Autis"(Studi pada Orang Tua dari Anak Autis di SLB AGCA Center Pumorow Kelurahan Banjer Manado*), Journal*, volume II Number 4.

[30] Munnal Hani'ah, *Kisah Inspiratif Anak-anak Autis Berprestasi,* (Yogyakarta: Diva Press, 2015), 21-22.

3) Pervasive Developmental Disorder, this syndrome is generally diagnosed when children are five years old with various disorders. The severity of children who have this syndrome varies and tends to experience disturbances in verbal and non-verbal skills.

4) Childhood Disintegrative Disorder, the symptoms of this syndrome will appear when the child is three to four years old. In the first two years, the child will look normal. But some time later, there will be a sudden regression in social, communication and language aspects, as well as motor skills.

5) Rett Syndrome, this rare syndrome is more experienced by girls or women with an abnormal increase in head size. Another symptom that appears is a loss of muscle control resulting in problems with eye movements, repetitive eye and leg movements, and impaired motor skills.

RESEARCH METHODOLOGY

This research uses a qualitative descriptive type of research, namely a series of observations in the field and interviews with subjects deemed relevant to contribute according to research needs, so that data analysis can be carried out in accordance with facts and phenomena in the field.

The primary data sources or the main data in this study were obtained from two sources, namely: autistic children and the parents of the child who happened to be close relatives of the researcher in the South Tangerang area. Researchers also have several criteria in selecting research informants, namely: the informant is a follower of the Islamic religion, the informant is a relative or close relative or at least has met with the researcher, and the informant is aware and does not mind being asked for information.

The data collection technique uses a series of actions starting from direct observation of children who are suspected of or have been diagnosed with autism, then conducting direct interviews with the child's parents, then conducting documentation in the form of recorded interviews and direct recording on the spot.

There are two data analysis techniques, namely the method in the field, so researchers immediately make temporary conclusions after getting information in the field. Then the post-field method, the researcher conducted a final test of all the information and documentation obtained to get the final results of the research that were tested and valid.

RESULTS AND DISCUSSION

1. Parental Communication with Autistic Children

Communication is a very important aspect regarding the delivery and exchange of information. As social beings who must always interact in order to meet every need of their lives, humans are very dependent on communication in almost all aspects of their lives. Children with autism are no exception, they also really need communication from their closest people in order to fulfill their life's needs, which they themselves find it very difficult to manage. This is where the role of parents is needed, because the first people the child knows are his parents. Parents who have children with autistic special needs will have a higher level of stress than parents in general, and this will affect the communication between parents and children.[31]

From the results of interviews with two parents of autistic children, the researchers concluded that the dominant communication used was interpersonal communication and instructional communication.

a. Interpersonal Communication

This communication is only carried out by two people, so the message conveyed can be more easily accepted and there are no mistakes. Autistic children really need closeness and affection, for that communication is very appropriate to be applied for autistic children to train their focus so that they can more easily understand the meaning they want to convey. As parent #1 did, when things are crowded, such as in a place of worship, he always takes the child to a quieter place and then conveys what he wants

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[31] Siti Muman Muniroh, "Dinamika Resiliensi Orang Tua Anak Autis", *Research Journal*, 7(2).

to convey to the child.[32]. Likewise with parent #2 who always uses a soft voice and is not in a hurry when they want to communicate with their child. This proves that autistic children need softer and more personal communication because autistic children can do things that are out of control if they feel pressured and do not understand.[33]

b. Instructional Communication

In addition to approaching with words, autistic children who usually have very limited verbal language skills always convey communication in various ways that he likes, such as hitting his body, pulling on his clothes, and mostly by shouting and crying. For this reason, other approaches are needed such as instructional communication in the form of instructions in the form of words, movements, or sign language, the aim is to inform the child that his actions are wrong and should be like this. As stated by parent #1, when the child begins to take action aggressively he immediately shook his head while shaking his hands followed by eye contact which was a symbol of refusal to the child to immediately stop his actions.[34] Likewise with parent #2, he prefers to use words if suddenly the child starts to fuss and cry, by saying words that make the child happy, such as going to buy a new toy if the child wants to stop crying and so on.[35]

From interviews with both parents of autistic children who, based on the observations of researchers, are still mildly autistic, both admit that they use verbal communication more than nonverbal, because they have also tried to communicate verbally with the child since they were toddlers, so that even though autistic sufferers the child can still understand what their parents say even though sometimes they don't heed it, either because they don't want to or because they don't know what their parents say.[36]

2. Instilling Awareness of the Obligation of Worship to Autistic Children

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[32] Interview with parent #1 at 20 October 2021
[33] Interview with parent #2 at 22 October 2021
[34] Interview with parent #1 at 20 October 2021
[35] Interview with parent #2 at 22 October 2021
[36] Interview with parent #1 and #2 at 20 and 22 October 2021

After good communication has been established between the child and his parents, the next step is to fill the communication with various purposes for the improvement of the child, one of which is by instilling awareness of the obligation to worship the child. To be able to instill an awareness of worship in children with autism, researchers have summarized several processes in an effort to instill this awareness and then apply them to several questions that will be answered by the child's parents about how he does and goes through some of these processes.

a. Teaching Worship to Autistic Children

Worship should be taught from childhood, to practice good habits to stay awake until old age, the first worship taught by the child's parents is prayer, as well as Islam is very concerned about the command to pray for children. Education in the habit of praying for children continues from the age of seven to the age of 10. If at the age of 10 years, the child still disobeys and does not pray, then the parents are allowed to beat their child.[37] The punishment referred to in the hadith commanding prayer is hitting a child who disobeys the prayer command and has reached 10 years of age. According to AL-Khattabbi, the sentence in the hadith of Imam Abu Daud "If it reaches ten years then beat them" is as a means to show them how severe the punishment is if they are caught leaving the prayer. The stroke referred to here is a blow that educates and does not hurt the child.

This is also done by parents #1 and #2, they have also taught prayer education from a young age although in a more careful and patient way, because autistic children cannot quickly understand an action, therefore people parents always exemplify the correct prayer movements every time they are going to pray, and always evaluate with persuasive actions when the child is wrong or reluctant to pray.[38]

Likewise with other worship such as when teaching fasting for the first time to their children, parent #1 is often overwhelmed because the child

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[37] Euis Nur Fu'adah, dkk. 2020. "Perintah Shalat pada Anak Perspektif Surat Luqman Ayat 17 (Telaah Pendekatan Normatif dan Filologi)", *Journal*, Vol 8, No 1.
[38] Interview with parent #1 and #2 at 20 and 22 October 2021

has a unique habit of chewing food whenever he wants, thus making his fasting worship often cancelled, to overcome this parent #1 always scare the child if he eats while fasting later his stomach will hurt, and he can't eat ice cream anymore. Unlike parent #2, he always offers things that the child likes such as toys, books, and others when the child is reluctant to fast.[39]

b. Training Autism Children's Worship Awareness

After successfully teaching the child to proper and proper worship procedures, the next challenge for parents of autistic children is how the child has an awareness of his obligations in worship. Awareness is a condition that becomes aware or understands related to itself, is open, and is willing to accept supportive criticism from others.[40] Because every time an autistic child can have a different mood, therefore parents are required to always be able to convince the child of his worship obligations even in unsupportive situations and conditions.

When they want to remind their child to pray when he is lazy, parent #1 always uses gentle words that don't make the child fussy, usually he always grabs the child's hand and takes him to the bathroom to be together with him taking ablution in a gentle way too.[41] No different from parent #1, parent #2 also does the same thing, but if the child is very difficult to pray to, usually he can understand it better or wait for the right time to ask him to pray again.[42] Likewise, when fasting, both parents #1 and #2 always tempt the child what they like if they can perform fasting in full, but they also understand more if the child starts to fuss and wants to break the fast, but with some conditions. and make a challenge with prizes for the child so that he will be more diligent in fasting.[43]

Both parent #1 and parent #2, very rarely act repressively to scold the child unless the child's actions have gone too far. They prefer to use a

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[39] Interview with parent #1 and #2 at 20 and 22 October 2021
[40] Arthur S. Reber dan Emily S. Reber, Kamus Psikologi, (Yogyakarta: Pustaka Pelajar, 2010), p. 871.
[41] Interview with parent #1 at 20 October 2021
[42] Interview with parent #2 at 22 October 2021
[43] Interview with parent #1 and #2 at 20 and 22 October 2021

more persuasive method with a combination of words and gestures of affection, so that the child can more easily melt and obey when told, while at the same time fostering the child's trust in his parents.[44]

CONCLUSION

From the results of the research that has been done, the following conclusions can be drawn:

1. Interpersonal and instructional communication are the most dominant ones done by parents of autistic children, and they use more verbal than nonverbal language because they have been accustomed to them from toddlers.

2. Both parents prefer to treat the child personally when they want to communicate, set an example, or warn the child for his actions, so that the message conveyed can be more accurately received and trains the child's focus.

3. In teaching worship to the child, both parents prefer to be patient, and always be gentle when the child is difficult or lazy to teach.

4. Both parents are trying very hard to be able to instill awareness of worship in the child, such as giving him a reward if he can worship diligently and so on, but sometimes they also understand that the child is very difficult to communicate with.

5. Both parents agree that they do not like to scold the child if he is lazy to worship, and prefer to use soft words and persuasive actions, so that the worship carried out by the child can run well without any coercion.

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