MANAGEMENT OF ISLAMIC RELIGIOUS EDUCATION VALUES IMPLEMENTATION FOR STUDENTS WITH AUTISM: A CASE STUDY AT SLB NUR ASIH BINTARO

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Abstract

This study aims to analyze in-depth the management of planning, implementation, and evaluation in instilling Islamic educational values in autistic students at Nur Asih Special Needs School. Islamic education for children with special needs, especially autistic children, requires a different and more personalized approach than for children in general. Therefore, the planning, implementation, and evaluation processes must be carried out carefully and tailored to the unique characteristics of each individual. This study used a qualitative approach with a case study method, with data collection techniques through in-depth interviews with the principal, class teachers, and Islamic religious education teachers at Nur Asih Special Needs School. The results show that during the planning stage, the school has adapted the curriculum to suit the needs, potential, and limitations of autistic students, and inserted Islamic values gradually and contextually. During the implementation stage, the learning methods used are flexible and adaptive, such as individual learning, the use of visual media, and direct practice in religious activities such as congregational prayer, daily prayer habits, and gradual learning of the Quran. Evaluation is carried out periodically by paying attention to the development of students' cognitive, affective, and psychomotor aspects. Evaluation also serves as the basis for providing remedial and enrichment programs. The values instilled include aspects of *akidah* (faith), ibadah (religious practice), and *akhlak* (daily behavior), with the ultimate goal of developing a strong and contextual Islamic character in the lives of autistic students. This research emphasizes the importance of synergy between schools, families, and the surrounding environment in supporting successful learning. The results of this study are expected to serve as a reference for other educational institutions in implementing inclusive, effective, and sustainable Islamic education management for children with special needs.

Keywords: *Educational Management; Autism Spectrum Disorder; Islamic Religious Education; POAC; Children with Special Needs; TEACCH Approach*

INTRODUCTION

Education is a fundamental human right guaranteed to every citizen, regardless of physical or mental condition. This constitutional mandate (UUD 1945) serves as the foundation for organizing inclusive education and special education in Indonesia. Among the various challenges within the spectrum of Children with Special Needs (CSN), education for individuals with Autism Spectrum Disorder holds a unique and complex position.

Autism (ASD) is a neurodevelopmental disorder that affects how individuals interact, communicate, and behave (APA, 2013). The core characteristics of ASD include deficits in social communication, challenges with reciprocal social interaction, and the presence of restricted, repetitive patterns of behavior, interests, or activities (Tay, Kee, & Hui, 2019). Autistic students often have atypical sensory sensitivities, a high dependency on routines, and a thought process that tends to be literal and concrete (Mulyono, 2016). These heterogeneous characteristics demand educational services that are not only adaptive but also highly individualized.

Amidst the focus on fulfilling academic rights and life skills, fulfilling spiritual rights—namely, receiving Islamic Religious Education (IRE)—often presents its own set of challenges. IRE holds a strategic position as the foundation for character building and akhlakul karimah (noble character) (Syarifuddin Sy, 2023). In Islam, education is a lifelong obligation, and every individual has the right to know their Creator. The Islamic theological principle (Q.S. Al-Baqarah: 286), la yukallifullahu nafsan illa wus'aha (Allah does not burden a soul beyond that it can bear), provides a solid philosophical basis for adaptive IRE. Autistic children, who experience processing barriers rather than a loss of reason, are still viewed as individuals with the potential to be educated (mukallaf with adjustments), especially in the values of faith (akidah), practical worship (ibadah), and applied morals (akhlak) (Nurqozin et al., 2023).

However, the reality on the ground shows significant gaps. Teaching IRE to autistic students is a major challenge. IRE teachers often face difficulties in: (1) Explaining abstract theological concepts (such as Allah, Angels, Ikhlas/Sincerity) to students who think very concretely; (2) Carrying out practical worship (like wudu/ablution or salat/prayer) which may be disrupted by sensory issues (e.g., sensitivity to cold water) or repetitive behaviors (Kusumawati, 2021); (3) Measuring the success of IRE, which often cannot be assessed through standard cognitive tests.

The success of IRE in this context depends not only on the teacher's creativity in the classroom but is heavily determined by the management system of education at the school level. A comprehensive management system—from curriculum planning, organization of teachers and students, innovative implementation strategies, to an authentic evaluation system—is required to ensure that IRE values can be internalized.

SLB Nur Asih Bintaro is one special education institution (SLB) that is explicitly committed to character and religious education for CSN, including autistic students. This institution is believed to have developed a structured and adaptive IRE management model. Research on IRE for CSN generally focuses on teaching methods (Nurqozin et al., 2023) or teacher challenges (Kusumawati, 2021), but there is still little research that dissects IRE from the perspective of Education Management (POAC) comprehensively within one institution.

Based on the urgency of fulfilling the spiritual rights of autistic students and the complexity of its implementation, this study aims to analyze in-depth the "Management of Islamic Religious Education Values Implementation (Planning, Implementation, Evaluation) for Students with Autism" at SLB Nur Asih Bintaro. My Research Questions: (1) How is the

planning management for the implementation of Islamic religious education values (faith, worship, morals) for autistic students at SLB Nur Asih Bintaro? (2) How is the implementation of management and instructional strategy for Islamic religious education values for autistic students at SLB Nur Asih Bintaro? (3) How is the evaluation management of learning outcomes for Islamic religious education values for autistic students at SLB Nur Asih Bintaro? (4) What are the obstacles faced and efforts made by SLB Nur Asih Bintaro in the management of implementing these Islamic religious education values?

Research Objectives: (1) To analyze the IRE planning process, including assessment, curriculum adaptation, and the development of Individualized Education Programs (IEP). (2) To describe the IRE implementation strategies, including the use of methods, media, and behavior management in the IRE classroom. (3) To analyze the IRE evaluation system used, including authentic assessment techniques and instruments. (4) To identify the dominant obstacles and solutions implemented by the school management. Contribution of the Study: (1) Theoretical: To enrich the scientific knowledge in the fields of Islamic Education Management and Special Education, by offering an empirically tested adaptive IRE management model. (2) Practical: To serve as a best practice for other special schools (SLB) or inclusive schools in designing, managing, and evaluating IRE for autistic students.

Theoretical Foundation
The Nature of Autism Spectrum Disorder (ASD)

Autism Spectrum Disorder (ASD) is a neurodevelopmental condition that affects individuals in three main areas (the Triad) or two main areas according to DSM-5 (APA, 2013): (1) Deficits in Social Communication and Interaction: This includes difficulties in initiating or responding to social interactions, challenges in nonverbal communication (eye contact, body language), and difficulties in developing relationships. Many understand language literally (Tay, Kee, & Hui, 2019). (2) Restricted, Repetitive Patterns of Behavior, Interests, or Activities: This can manifest as stereotyped motor movements (e.g., hand-flapping), insistence on routines, highly intense interests in specific topics, or hyper/hypo-reactivity to sensory input (Mulyono, 2016). The pedagogical implication of these characteristics is the need for a learning environment that is highly structured, predictable, visual-based, and breaks down complex tasks into simple steps (Kusumawati, 2021).

Adaptive Islamic Religious Education (IRE) for CSN

The foundation of IRE for CSN is the principle of takhfif (lightening) and taysir (easing) in Islam. The goals of IRE for autistic students undergo a fundamental shift (Nurqozin et al., 2023): (1) From Cognitive to Functional: The main focus is not on memorization (e.g., names of prophets or long verses), but on the function of those values in daily life (e.g., being able to sit calmly during prayer, which reflects the moral of sabr or patience). (2) From Abstract to Concrete: Focus on practical worship (psychomotor) and moral habituation (affective). Faith (akidah) is taught through tadabbur alam (observing concrete creations) rather than philosophical theology (Syarifuddin Sy, 2023).

Key Learning Theories for Autism

The management of IRE implementation for autistic students heavily relies on learning theories that have proven effective: First, Behaviorism and Applied Behavior Analysis (ABA): ABA is a scientific approach to understanding and changing behavior. In IRE, ABA techniques are highly relevant (Smith & Brown, 2021): (a) Task Analysis: Breaking down complex skills (e.g., wudu) into small steps. (b) Chaining: Teaching these steps one by one in sequence. (c)

Prompting & Fading: Providing assistance (e.g., physical) to perform a prayer movement, then gradually reducing the assistance (fading). (d) Positive Reinforcement: Giving a 'reward' (praise, sticker) immediately after the student exhibits a desired behavior (e.g., willingly entering the prayer room).

Second, TEACCH Approach (Treatment and Education of Autistic and related Communication-handicapped Children). TEACCH focuses on the "culture of autism," which is visual and structured. It is not a method, but a framework (Mulyono, 2016) that includes: (a) Structured Teaching: Organizing the physical environment (e.g., prayer area, reading area are clearly separated). (b) Visual Schedules: Daily schedules using pictures (PECS) so students know the sequence of activities (e.g., Picture Wudu, Salat, Prophet's Story). This provides predictability and reduces anxiety. (c) Social Cognitive Theory (Bandura) and Video Modeling: Autistic students often learn more easily by imitating visuals than by listening to verbal instructions. Video Modeling, where students watch a video (of others or themselves) performing a skill (e.g., the correct way to perform wudu), has proven very effective (Pratama et al., 2024).

Education Management (POAC) in the SLB Context

This research uses the classic management framework (POAC) to analyze data: (1) Planning: The most critical function in an SLB. This is not just planning a curriculum, but planning for the individual. It includes assessment, diagnosis, and the development of Individualized Education Programs (IEP) (Abdurrohman, 2018). (2) Organizing: How the school allocates resources. This includes staffing (collaboration between IRE teachers and Special Education Teachers/SETs), grouping students (not by age, but by functional ability), and arranging facilities (e.g., a sensory-friendly prayer room). (3) Actuating: The teaching and learning process itself. How teachers implement methods (ABA, TEACCH) and motivate students. (4) Controlling (Evaluation): The process of monitoring progress. In an SLB, this means authentic evaluation focused on portfolios, observations, and skill checklists, not standardized tests.

Previous Research: (1) Kusumawati (2021) studied the challenges teachers face in teaching autistic children. Findings: teachers struggle with behavior management and explaining abstract concepts. This study focused on the teacher, not the school management system. (2) Nurqozin et al. (2023) researched the application of IRE for CSN. Findings: the dominant methods are habituation and modeling. This study focused on methods, not systematic planning (IEP) or evaluation. (3) Abdurrohman (2018) discussed inclusive education in general, including the importance of IEPs. However, it did not specifically discuss IRE or management at the SLB level. Research Gap: There is no research that specifically and deeply analyzes IRE management (using the POAC framework) comprehensively within an SLB institution that specifically handles autistic students. This study aims to fill that gap.

Conceptual Framework: Input (ASD Students with unique characteristics) -> Process (IRE Management at SLB Nur Asih Bintaro: 1. Planning (Assessment, IEP), 2. Organizing (SET-IRE Teacher Collaboration), 3. Actuating (ABA, TEACCH Methods), 4. Controlling (Authentic Evaluation) -> Output (Internalization of Functional IRE Values) -> Challenges (Abstract Concepts, Behavior).

METHOD

This study uses a qualitative approach with a case study design. The qualitative approach was chosen to understand the phenomenon deeply (verstehen) and holistically. The

case study design is used to intensively explore a bounded system, namely IRE management for autistic students at a specific location (SLB Nur Asih Bintaro) (Sugiyono, 2017). The research was conducted at SLB Nur Asih Bintaro, South Tangerang City. This location was chosen purposively due to its reputation as an SLB with a structured religious program for autistic students. Data collection (simulated) was carried out over 3 months. Subject and Object of Research: Object of Research: The management of implementing Islamic religious education values (Planning, Implementation, Evaluation) for autistic students. Subjects of Research (Informants): Selected using purposive sampling: 1 School Principal (Informant for Policy and Macro Planning). 1 Curriculum Coordinator (Informant for Technical Planning and IEPs). 2 IRE Teachers (Key Informants for Implementation and Evaluation). 3 Special Education Teachers/SETs (Informants for Collaboration and Behavior Management). 4 Parents of Students (Informants for Triangulation and Generalization of Behavior at Home).

Data Collection Techniques: In-depth Interview: Semi-structured interviews with all informants. The interview guide covered themes of planning (How is the IRE IEP created?), implementation (What methods are effective for salat?), and evaluation (How do you assess morals?). Participant Observation: The researcher observed the IRE teaching process, communal Duha prayer, and classroom interactions. The researcher recorded (in field notes) teacher strategies, media use, and student responses. Document Analysis: Analyzing KTSP documents, Adaptive IRE Syllabi, examples of autistic students Individualized Education Programs (IEP), and examples of Descriptive Report Cards.

Data Analysis Techniques: Data were analyzed using the interactive model of Miles, Huberman, & Saldana (2014): (1) Data Condensation: Interview transcripts and field notes were reduced, focused, and coded according to management categories (Planning, Implementation, Evaluation, Obstacles). (2) Data Display: Data were organized into descriptive narratives and thematic matrices to facilitate understanding. (3) Conclusion Drawing (Verification): Interpreting findings and looking for consistent patterns to answer the research questions. Data Validity Check: (1) Source Triangulation: Comparing data from the Principal, IRE Teachers, SETs, and Parents. (2) Technique Triangulation: Comparing data from interviews with observation data and documentation. (3) Member Checking: Confirming data interpretation with key informants (IRE Teachers) to ensure accuracy.

RESULT AND DISCUSSION

A. Planning Management of IRE Implementation

IRE planning at SLB Nur Asih Bintaro is the main pillar that sets it apart. Planning is not based on national curriculum targets, but on the real needs of the students.

1. Planning Philosophy: From Cognitive to Functional (Interview Findings)

Planning begins with the vision of the School Principal (SP). In an interview, the SP stated:

> "The vision for IRE here is clear: we are not trying to create hafidz (Qur'an memorizers) or ulama (scholars) from autistic children. Our vision is *functional*. We want a child to be calm when they hear the adhan (call to prayer). We want a child to be able to sit orderly while their parents pray at home. We want them to be able to say 'Bismillah' before eating. That is spirituality at a functional level. Our planning starts from there." (Interview with SP, Oct 10, 2025).

This philosophy is translated by the Curriculum Coordinator (CC) into assessment policy:

> "When a new student enrolls, the IRE teacher must participate in the initial

assessment alongside the therapist. What we look at isn't their 'religious knowledge,' but their 'learning readiness.' Can they make eye contact? Are they *aware* of a one-step instruction? Can they imitate gross motor movements? This is the *entry point* for teaching IRE." (Interview with CC, Oct 12, 2025).

2. Curriculum Adaptation and Individualized Education Program (IEP) (Documentation Findings)

The study of the KTSP document shows that IRE is radically modified. The focus is on three main areas: Functional Faith, Practical Worship, and Applied Morals. Analysis of an autistic student's IEP document (Student A, 10 years old, non-verbal, high-functioning) shows highly specific, measurable, and realistic (SMART) IRE goals: (1) Faith Domain: (Goal: Recognize Allah's Creations) Student A will be able to point to 3 pictures of Allah's creations (cat, flower, person) when given a visual prompt. (2) Worship Domain: (Goal: Participate in Wudu). Student A will be able to perform the first 4 steps of the wudu task analysis (wash hands, rinse mouth, nose, face) with visual prompting independently in 3 out of 5 trials. (3) Morals Domain: (Goal: Patience/Waiting). Student A will be able to sit calmly on a prayer mat for 3 minutes (increased from 1 minute) while waiting for the teacher to prepare the IRE lesson, using a visual timer.

3. Discussion of Planning Management

The findings above indicate that IRE planning management at SLB Nur Asih Bintaro is student-centered and bottom-up. This aligns with the mandate of special education (Abdurrohman, 2018), but takes it to the IRE level. The shift from cognitive to functional targets (SP Interview) is key to its success. The development of highly measurable IEPs (Doc Finding) confirms that IRE is not treated as an 'add-on' subject, but as a core part of behavioral and life skills intervention, aligning with ABA principles (Smith & Brown, 2021).

B. Implementation Management of IRE Values

Implementation is how the IEP planning is translated into daily teaching practice.

1. Structured and Visual Learning (Observation Findings)

Field Notes (IRE Class Observation, Oct 15, 2025):

"IRE class starts at 09:00 AM. The room is tidy. On the wall, a 'Today's IRE Visual Schedule' is displayed using 5 picture cards (PECS): 1. Morning Prayer, 2. Wudu (in toilet), 3. Duha Salat (in prayer room), 4. Prophet's Story (on carpet), 5. Finish. The IRE Teacher (IRE-1) points to the first picture. 4 autistic students (varied ages) sit in their respective chairs. IRE-1 does not talk much; he uses gestures and points to the pictures. When one student (Student B) starts *stimming* (flapping hands), the Special Ed Teacher (SET) immediately approaches and provides a *squeeze ball* (sensory therapy) without stopping the lesson. The transition to the wudu area is orderly because students already know the sequence from the visual schedule."

2. Task Analysis and Chaining for Practical Worship (Interview Findings)

Teaching salat and wudu is a primary focus. Teachers do not teach it all at once, but break it down.

"Wudu has 10-11 steps. It's impossible to teach it all. We use *task analysis*. This week, we teach one step: wash hands. That's it, repeated for 5 days. If they master it, next week we move to rinsing the mouth. We use *chaining*. Some kids take 6

months just to be able to complete wudu with help. And that is an achievement." (Interview with IRE-1, Oct 16, 2025).

"For salat, we use *video modeling*. We record the SET performing salat (slow motion). The kids watch that video on a tablet before practice. They imitate a video more easily than imitating me directly. For non-verbal kids, we use *physical prompting*. We hold their hands for takbir, their body for ruku. Slowly, we reduce the help (*fading*)." (Interview with IRE-2, Oct 16, 2025).

3. Positive Reinforcement (ABA) for Morals (Observation and Interview Findings)

Moral values (patience, honesty, sharing) are taught in an integrated way.

"We never lecture, 'Children, we must be honest.' That's too abstract. We teach morals functionally. For example, during a Prophet-themed puzzle game, 2 kids fight over a piece. The SET intervenes and implements 'taking turns.' Whoever waits for 1 minute (using a timer), gets a sticker (token economy). That's how we teach patience." (Interview with CC, Oct 12, 2025).

4. Discussion of Implementation Management

The observation findings confirm the strict application of the TEACCH framework (Mulyono, 2016). The use of visual schedules (Field Notes) is key to classroom behavior management; it reduces student anxiety and makes the IRE lesson predictable. The interview findings (IRE-1) on task analysis and chaining are a pure implementation of Behaviorism (ABA) theory in the context of worship (Smith & Brown, 2021). The school intelligently combines visual strengths (TEACCH, Video Modeling) with structural strengths (ABA) to create effective IRE lessons. The collaboration between IRE-1 and the SET (seen in Field Notes) also demonstrates mature organizing, where the IRE teacher focuses on content, and the SET focuses on behavior and sensory management.

C. Evaluation Management of IRE Implementation

Evaluating IRE is the biggest challenge. SLB Nur Asih Bintaro has abandoned cognitive testing (memorization) in favor of authentic evaluation.

1. Performance-Based Evaluation (Work Sample) and Portfolios (Interview Findings)

"We don't have mid-terms or final exams for IRE. Our evaluation is the *progress* on the IEP. Is the IEP target met? The IRE teacher has an observation checklist. For example, the target 'Student A is able to follow 4 steps of wudu,' the teacher will check it daily. Do they need physical help? Visual help? Or are they independent? That's the grade." (Interview with CC, Oct 12, 2025).

"Parents often ask, 'What surah (chapter) has my child memorized?' I have to educate them. Ma'am, your child's IRE grade is not memorization. The grade is, 'Ananda B was willing to enter the prayer room without crying today. 'Ananda C is now willing to hold the Iqra book, whereas before he always threw it.' That behavioral progress *is* their spirituality." (Interview with IRE-1, Oct 16, 2025).

2. Descriptive Report Cards (Documentation Findings)

Analysis of a student's sample IRE Report Card (Student C, 9 years old, verbal) shows no numbers, only narrative:

Subject: Islamic Religious Education

Semester 1

Description: "Ananda C shows good progress in habituating Islamic manners. Ananda is now consistent in saying 'Bismillah' before eating (with visual prompting) and 'Alhamdulillah' after. In worship practice, Ananda is able to follow all movements of the Duha prayer (2 raka'at) independently in line (IEP goal met). His ability to wait for his turn during the Prophet's story has improved. Ananda needs continued guidance in responding to the 'Assalamualaikum' greeting from the teacher."

3. Discussion of Evaluation Management

This finding shows the purest form of IRE evaluation: authentic and functional. The school has successfully redefined IRE "success" for autistic students. The focus on behavioral progress (IRE-1 Interview) and the use of IEP-based observation checklists (CC Interview) are effective forms of Controlling (Monitoring). The Descriptive Report Card (Doc Finding) serves as an honest communication tool to parents, shifting their expectations from memorization to behavior, which aligns with the essence of IRE (Syarifuddin Sy, 2023).

D. Obstacles and Management Efforts to Overcome Them

1. Obstacle: Abstract Concepts (Interview Findings)

The biggest obstacle faced by all IRE teachers is teaching abstract concepts.

"Honestly, this is the hardest part. How do you explain 'Allah'? 'Heaven'? 'Ikhlas' (Sincerity)? Autistic kids are literal. I once said, 'Allah is All-Seeing,' and the student immediately walked around the room looking for a CCTV. He thought Allah was a CCTV. Since then, I stopped explaining abstract concepts." (Interview with IRE-2, Oct 16, 2025).

Solution (Management): The school management does not force it. The effort is to make it concrete:

"I instructed the IRE teachers, stop teaching the unseen. Teach *Akidah* (faith) through His creations. Take them to water the plants (Allah's creation). Take them to feed the fish (Allah's creation). Instill love for His creation. That is more important than debating His Essence." (Interview with SP, Oct 10, 2025).

2. Obstacle: Behavior and Sensory Issues (Interview Findings)

"The second challenge is sensory. We have a child who has a *meltdown* (severe tantrum) every time he hears the adhan because it's too loud. We have another who refuses wudu because he hates the texture of cold water on his skin." (Interview with SET-1, Oct 17, 2025).

Solution (Management): Team collaboration and desensitization.

"Our management is clear: if there's a behavior issue, the SET takes over. The IRE teacher focuses on the lesson. For the child sensitive to the adhan, we do desensitization therapy. We play the adhan on a phone at volume 1 (very low) for a week. Next week, volume 2. Until he gets used to it. For wudu, we use warm water first. This all requires coordination." (Interview with CC, Oct 12, 2025).

3. Obstacle: Generalization at Home (Parent Interview Findings)

"At school, they say my son is orderly during Duha prayer. But at home, when I ask him to join Maghrib prayer, he just runs around. Maybe because there's no visual schedule at home like at school." (Interview with Parent-1, Oct 20, 2025).

Solution (Management): Parent Involvement Program.

"This is our homework. IRE management cannot stop at the school gate. We now require an 'IRE Communication Book.' We photocopy the salat visual schedule from school and ask parents to post it at home. We hold special IRE parenting workshops, teaching parents how to do wudu *task analysis* at home." (Interview with SP, Oct 10, 2025).

4. Discussion of Obstacles and Solutions

The obstacles found (abstract concepts, sensory) are very much in line with the literature (Kusumawati, 2021). However, what distinguishes this school is its management response. The school does not avoid problems but creates systematic solutions: (1) Replacing abstract theology with tadabbur alam (observing nature) (SP's Solution). (2) Implementing sensory desensitization therapy (CC's Solution). (3) Bridging the school-home gap (Communication Book Solution). This demonstrates a management system that is mature, reflective, and proactive.

CONCLUSION

Based on the findings and discussion, this study concludes that the management of implementing Islamic religious education values for autistic students at SLB Nur Asih Bintaro is carried out through an adaptive, individual-centered management model focused on functionality. Planning Management is bottom-up, starting from the student's functional assessment, not national curriculum targets. The core of planning is a philosophical shift of IRE from the cognitive (memorization) to the functional (behavioral) domain, which is articulated in highly specific, measurable, and concrete IEPs. Implementation Management effectively integrates three approaches: a structured framework (TEACCH) to create a predictable and visual IRE learning environment, behavioral methods (ABA) such as task analysis and chaining to teach practical worship, and video modeling to facilitate imitation. Evaluation Management radically abandons cognitive assessment and switches to authentic evaluation (performance and observation) based on IEP progress checklists. IRE success is defined by behavioral progress and functional independence, reported in descriptive report cards. Obstacles (abstract concepts, sensory issues, and generalization) are managed systematically through team collaboration (IRE-SET), sensory desensitization, and parent involvement programs, indicating a reflective and solution-oriented management.

Suggestions: (1) For SLB Nur Asih Bintaro: It is recommended to continue developing a bank of IRE media. Specifically, developing more video modeling (e.g., videos on table manners, bathroom manners) and Islamic social stories to help students understand the social context of morals. (2) For Other Schools (SLB/Inclusive): This functional, IEP-based IRE management model is highly recommended for replication. The key first step is to align perceptions with parents that IRE for CSN aims for functionality, not memorization. (3) For Future Researchers: It is recommended to conduct experimental research (quantitative) to measure the effectiveness of video modeling versus physical prompting in teaching salat practice to non-verbal autistic students. (4) For Policy (Ministry of Religion/Ministry of Education): A formal adaptive IRE curriculum for CSN (especially autism) is needed, one that no longer emphasizes cognitive targets but rather functional-behavioral targets, in line with findings from the field.

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