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Islamic Counseling with Sholawat in Overcoming the Emotional Challenges of Children with Autism

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Abstract: This study explores the role of sholawat practices in overcoming emotional challenges in autistic children, focusing on the views of teachers at the Muhammadiyah Sidayu Gresik Special School (SLB). Using a qualitative approach, data were collected through in-depth interviews with teachers who have experience integrating sholawat in the learning process. The focus of the study was on teachers' observations of the impact of sholawat on the emotional and behavioral conditions of autistic students. The results showed that the integration of sholawat, both through listening and chanting, was indicated to contribute to positive changes in a student, including increased focus, response to interactions, and engagement in daily activities. Teachers' perspectives highlighted the potential of sholawat as a calming and attention-directing intervention. In addition to sholawat, students' interest in other music and religious activities were also observed to have a positive influence. This study concludes that sholawat has the potential to be one of the effective local wisdom-based approaches in supporting the management of emotional challenges in autistic children, by emphasizing the importance of holistic interventions that consider spiritual aspects and individual preferences.

Keywords: Sholawat; Autistic Children; Emotional Challenges

INTRODUCTION

In the world of education, there is a growing focus on children with special needs. Every child has unique potential, and it is important to understand that not all children learn in the same way. Children with special needs, including those with developmental disorders such as autism, require more individualized attention and approaches to support their development. By understanding their needs and challenges, we can create a more inclusive and supportive environment for all children.

Children with special needs (ABK) is a term that describes children with educational, social, or emotional needs that differ from those of typical children. This category includes a variety of conditions, including autism, and often requires a more individualized educational approach. ABK are children who require special services and education to develop their potential. They also experience differences or deficiencies in psychological, physical, and social dimensions, which can make it difficult for them to achieve their goals and meet their needs (Nuwa et al., 2023). Therefore, it is important to understand the unique characteristics and needs of ABK in order to create an

inclusive learning environment and provide more in-depth handling in their learning process and social interactions.

In this context, the role of sholawat in overcoming the emotional challenges of autistic children is gaining attention in various fields, especially education and psychology. This spiritual practice is not only a religious tradition but also has the potential to be an effective intervention in supporting the emotional well-being of children with special needs. In this context, it is important to understand how spiritual elements can affect children's mental health and social development.

Children with Autism Spectrum Disorder (ASD), or more commonly known as autism, often face significant emotional challenges that can affect their overall quality of life. Autism itself is a complex neurodevelopmental disorder, characterized by persistent deficits in communication and social interaction, as well as restricted and repetitive patterns of behavior, interests, or activities (Dewi & Morawati, 2009). Difficulties in communicating and interacting with others are characteristic of this condition, which is often accompanied by restricted and repetitive behaviors. Research shows that children with autism tend to experience higher anxiety, emotional outbursts, and difficulty adapting to changes in their environment (Dini et al., 2024). The inability to identify, understand, and express their own feelings, as well as respond to the emotions of others in an appropriate manner, can lead to frustration and social isolation. These emotional problems not only affect children's mental health, but can also hinder their ability to socialize, learn, and enjoy positive life experiences. Therefore, it is important to find effective and innovative approaches to help these children overcome the emotional challenges they face.

In Indonesia, awareness of autism is increasing, and efforts to provide better educational services for children with this condition are ongoing. According to data from the Indonesian Ministry of Health in 2022, the prevalence of autism in Indonesia is estimated to be around 1 in every 100 people (Notasya Devika Arynanda, 2024). This figure indicates the need to explore various intervention approaches that are appropriate to the cultural and social context of Indonesia. In this context, it is important to consider approaches that are not only based on scientific methods, but also integrate the cultural and spiritual values that exist in society.

One interesting and relevant approach is spiritual practice, specifically sholawat. Etymologically, sholawat comes from Arabic and means prayer or invocation. In the Islamic context, sholawat specifically refers to expressions of praise, respect, and requests for blessings for the Prophet Muhammad SAW, his family, and his companions. More than just an oral tradition, sholawat is believed to have a deep spiritual dimension, connecting its readers with noble values and inner peace (Adolph, 2016b), which is an expression of praise to the Prophet Muhammad SAW in Islamic tradition. Sholawat has a deep spiritual meaning and can provide significant psychological benefits. Engagement in religious practices is often associated with various psychological benefits, such as reducing anxiety, increasing feelings of peace, and improving overall well-being (Anggraini, 2024). In the context of education, sholawat can be integrated into children's daily routines, creating a supportive and calming environment for them. At the Muhammadiyah Sidayu Gresik Special School (SLB), teachers have integrated sholawat into their daily activities to support children with autism. This practice is expected to help children overcome the emotional challenges they face, as well as provide a sense of security and calm in the learning process.

This study aims to explore the role of sholawat in overcoming emotional challenges in autistic children from the perspective of teachers at SLB Muhammadiyah Sidayu Gresik. By understanding how sholawat can contribute to supporting the emotional well-being of children with special needs, this study is expected to provide deeper insights into the potential of sholawat as a form of

intervention based on local wisdom. In addition, this study also aims to explore the experiences and views of teachers regarding the effectiveness of sholawat in helping autistic children manage their emotions.

It is hoped that this study can make a meaningful contribution to the development of more holistic and culturally sensitive intervention strategies in supporting the emotional well-being of autistic children in Indonesia. Thus, this study will not only provide a better understanding of the potential of sholawat as a tool, but will also pave the way for the development of more inclusive and effective educational methods for children with special needs. Through an approach that combines spiritual and educational aspects, it is hoped that autistic children will be able to more easily overcome their emotional challenges and achieve optimal development in various aspects of their lives.

METHOD

This study uses a qualitative research approach, which is considered relevant for exploring in-depth data related to teachers' experiences and perspectives. Bogdan and Biklen (Silmi, 2017) explain that qualitative research is a research procedure that produces descriptive data in the form of speech or writing as well as observed individual behavior. The researcher chose a qualitative approach because the aim was to describe or illustrate the phenomena occurring in the research field, particularly related to the role of sholawat in overcoming the emotional challenges of autistic children. The phenomenon that was the focus of this study was: 'The Role of Sholawat in Overcoming the Emotional Challenges of Autistic Children from the Perspective of Teachers at SLB Muhammadiyah Sidayu.

The type of research used is descriptive research. Descriptive research aims to collect data based on factors that support the research object, which is then analyzed to understand its role (Ummah, 2019). In this context, the factors observed are the practice of using sholawat and its impact on the emotional challenges of autistic children according to the teachers' views.

This research was conducted at the Muhammadiyah Sidayu Special School (SLB). The selection of research subjects used purposive sampling, which is the selection of subjects with specific considerations and objectives (Ani et al., 2021). The subjects in this study were teachers at the Muhammadiyah Sidayu SLB who had experience in applying sholawat as an approach to dealing with the emotional challenges of autistic children. The subjects involved were teachers.

Data collection was carried out through in-depth interviews, observation, and documentation. The collected data was then analyzed using domain analysis, which focused on identifying and understanding the domains related to the role of sholawat in overcoming the emotional challenges of autistic children from the teachers' perspective.

RESULTS

Definition of Autism

According to Siyoto (2015), autism is a developmental disorder that affects children, characterized by delays and obstacles in cognitive, language, behavioral, communication, and social interaction aspects. Children with autism have difficulty establishing normal relationships with others. They often use unconventional language, and in some cases, it is difficult for those around them to understand them. In addition, autistic children tend to exhibit repetitive and ritualistic behavior, which can take the form of repetitive actions that arise as a result of development that does not proceed according to the norm. These symptoms are usually clearly visible before the

child reaches the age of three. Meanwhile, another definition of autism is a pervasive developmental disorder in children characterized by impairments and delays in communication, cognition, behavior, language, and social interaction (Dewi & Morawati, 2009).

Autism is a very complex developmental disorder in children, which begins to appear before the age of 3. This condition causes them to be unable to communicate or express their desires, resulting in impaired behavior and relationships with others. Autism can be experienced by children of various races, ethnicities, social strata, and economic backgrounds. According to Gayatri Pamoedji (2007), autism is a developmental disorder in children caused by problems with brain function. The main causes of this disorder are still being researched by experts. Autism is known as a spectrum of developmental disorders characterized by a complex set of clinical symptoms or syndromes that arise from various unique and interrelated factors. This condition is not caused by a single factor, but is the result of an interaction between genetic and environmental factors that affect brain development from an early age.

Children with autism generally show differences in the way they interact socially, communicate, and behave compared to children in general. Statistically, the prevalence of autism is found more in boys than in girls, with a ratio of about 4:1. This shows that boys have a higher risk of experiencing autism spectrum disorder (ASD).

However, the symptoms that appear in girls are often more subtle and less detectable at an early age. Autism spectrum disorders include difficulties in verbal and nonverbal communication, limitations in social interaction, and limited and repetitive behavior patterns. Children with autism may have difficulty understanding facial expressions, body language, and social cues, making it difficult for them to form relationships with others. In addition, they often have limited interests in certain topics and exhibit repetitive behavior patterns, such as rocking their bodies, arranging toys in a certain way, or repeating words continuously.

The autism spectrum is very diverse, ranging from mild to severe symptoms. In mild cases, children may only show slight limitations in socializing (hypoactive), while in more severe cases, they may exhibit highly expressive and uncontrollable behavior (hyperactive). Due to the diversity of symptoms, therapeutic and educational approaches for children with autism must be tailored to the needs and characteristics of each individual. Therapies commonly provided include behavioral therapy, speech therapy, and occupational therapy, which aim to help children develop social, language, and daily living skills. Support from family and the surrounding environment also plays an important role in the success of these interventions.

Factors of Autism Such as:

Here are some causes and medical diagnoses related to autism: a) Medication Use by Breastfeeding Mothers. Some medications, such as the migraine drug ergotamine, can have adverse side effects on babies and reduce milk supply. b) Prenatal Factors. Conditions during pregnancy can affect autism symptoms. Viruses that infect the mother in the first trimester, such as rubella, can be a trigger. c.) Birth Factors. Babies born with low birth weight, prematurely, or late are at higher risk for autism. In addition, babies who have difficulty breathing at birth are also at risk. d) Intestinal Inflammation. Many children with autism have digestive problems, including intestinal inflammation, which is thought to be caused by viruses. e) Genetic Factors. Autism symptoms are often influenced by hereditary factors. Several genes associated with autism have been identified, but symptoms usually appear as a result of a combination of several genes. f) Heavy Metal Poisoning. Exposure to heavy metals, such as arsenic, mercury, and lead, can interfere with brain

development and contribute to autism. g) Dietary Factors. Chemicals in food, such as pesticides found in vegetables, can interfere with the function of genes related to the nervous system, potentially causing autism (Adolph, 2016a).

Based on this description, it can be concluded that Autism Spectrum Disorder (ASD) is a condition influenced by various factors, ranging from the mother's health during pregnancy, hereditary factors, to exposure to certain chemicals. This complexity shows that the causes of ASD cannot be viewed from one side alone, but require a multidisciplinary approach to understand it (Widiyanti & Kusmita, 2016). Therefore, the treatment of children with ASD also needs to be adjusted holistically, not only medically and educationally, but also through emotional and spiritual approaches that can support the child's psychological balance.

Characteristics of Autistic Children

According to (Nisak & Harsiwi, 2024), autistic children can be grouped into three main characteristics, namely communication difficulties, social interaction disorders, and behavioral disorders.

First, Communication Difficulties, where children have the following characteristics: a) Difficulty speaking or delayed speech. b) Difficulty in writing, reading, and understanding sign language, such as pointing and waving, which makes it difficult for them to start a conversation or follow instructions. c) Often repeating words or phrases they hear, speaking loudly or in a high tone, and sometimes humming and experiencing tantrums. d) Not showing any effort to communicate non-verbally with body language. e) Echoing or repeating words without understanding. f) Inability to understand other people's conversations.

Second, Social Interaction Disorders, where children exhibit the following characteristics: a) Children often appear absorbed in their own world, making it difficult to connect with others around them; b) Children exhibit unresponsive and insensitive attitudes towards their own feelings and those of others.

Third, Behavioral Disorders, where children have the following characteristics: a) Indifference to their surroundings; b) Unfocused behavior, such as pacing, running, climbing, spinning, and jumping; c) Attachment to certain objects or items; d) Rigid routines; e) Frequent tantrums; f) Obsessive-compulsive behavior; g) Fascination with spinning or moving objects; h) Avoiding eye contact or unwillingness to look at others; i) Not turning when called.

One of the most common characteristics in children with autism is perseverative behavior, which is a strong desire to do or remain in the same condition continuously. When there is an attempt to change activities, even minor ones, or if they feel disturbed from their routine, these children will often experience intense anger, known as tantrums (Nurfadhillah et al., 2021).

Implementation of Islamic Counseling with Sholawat

The stages of implementing Islamic counseling through sholawat begin with identifying the child's needs. Teachers observe signs of emotional challenges such as restlessness, difficulty focusing, frequent daydreaming, and talking to oneself. These conditions form the basis for teachers to find a medium of intervention that suits the child's needs, resulting in the alternative of sholawat, which is believed to provide calmness while stimulating positive emotions.

The next stage is the gradual introduction of sholawat. In the application of Islamic counseling using sholawat as spiritual music therapy, the process is not done instantly. Initially, sholawat is introduced in a simple form, namely by playing audio or video in the classroom. The

children are not immediately asked to chant, but are first invited to listen together so that they can feel the rhythm, melody, and calming spiritual nuances of the sholawat chant.

After several repetitions, the teacher begins to invite the children to chant collectively in a simple tone. This process is carried out without coercion, but with a gentle persuasive approach so that the children feel comfortable. Repeating the sholawat is key, because the more often children hear it, the easier it is for them to absorb the sounds, intonations, and meanings contained within it. In counseling practice, the sholawat is played repeatedly, both at the beginning and in between counseling activities, to create a calmer and more conducive mood. This therapy is carried out consistently for a full month. At this stage, the child's response begins to be seen, from initially just listening passively, then trying to mumble, to finally daring to clearly imitate parts of the sholawat. After one month, the child begins to be able to imitate the chanting of the sholawat, even though it is still simple. However, within two months, more significant progress is seen. The child not only imitates, but is also able to recite the sholawat more fluently, follow the rhythm correctly, and even begin to enjoy each chant.

In the counseling stage, parental involvement is a very important aspect because they are the ones closest to the child outside of school. The role of parents is not only limited to being supporters, but also to being an active part of the therapy process. In the initial stage, parents are given an understanding of the importance of consistently listening to and chanting sholawat for the child's emotional development. Teachers or counselors provide practical guidance, such as playing sholawat at home during leisure time, before bed, or when the child is fussy, so that sholawat becomes a familiar positive stimulus in the child's daily life. Furthermore, parents also play a role in creating a conducive spiritual atmosphere at home. They are encouraged to make religious activities, such as murojaah, reading the Qur'an, or listening to religious songs, part of their family routine. That way, children not only benefit from counseling at school, but also receive emotional and spiritual reinforcement at home.

In addition, parental involvement includes supervision and setting a good example. Children learn through repetition and imitation, so when parents recite sholawat or read Yasin together, children will find it easier to imitate and feel that these activities are important. This practice builds a warm emotional bond between children and parents, while strengthening a sense of security, comfort, and calm in children. During the counseling evaluation stage, parents also play a role as observers of their children's development at home. They can provide information to teachers or counselors about changes in their children's emotions, behavior, or habits after regularly listening to sholawat. This report is important for assessing the effectiveness of counseling and determining the next steps for assistance.

Thus, parents are not only supporters but also strategic partners in the success of counseling. The collaboration between the school and the family makes the counseling process more holistic, continuous, and has a real impact on the child's emotional development.

Once the child is able to recite sholawat fluently, the next stage in counseling is to get the child used to reciting sholawat independently several times a day. Teachers and counselors provide guidance for children to recite sholawat, for example in the morning before starting activities, during breaks, and before going home from school. This habit is also continued at home, with parents reminding their children to recite sholawat at certain times. The activity of reciting sholawat is not just a momentary introduction, but is practiced routinely in both learning activities and daily activities. This habit helps children associate sholawat with a calm and focused atmosphere, while

also training them in consistency and discipline. Children are encouraged to make reciting sholawat a part of productive activities that are calming, while also enriching their spiritual experience.

The final stage is monitoring and evaluating progress. Teachers and parents observe changes in children's behavior over time. Indicators to look for include an increased ability to respond to verbal cues, more focused eye contact, a reduction in daydreaming, and an increase in initiative in helping with household chores. Feedback from parents is very important to assess the extent of change outside of school, so that teachers can adjust their next counseling strategy.

The Effects of Islamic Counseling with Sholawat

In this study, Islamic counseling through sholawat was carried out flexibly by adjusting to the children's needs. Teachers did not immediately force children to chant sholawat, but first paid attention to their emotional condition and readiness. For children who still showed anxiety or difficulty focusing, sholawat was introduced in a simple form, for example, through audio or video playback. Meanwhile, for children who were calmer and ready to participate, the teacher began to invite them to recite sholawat together.

Thus, sholawat was not just a ceremonial routine, but a personal and adaptive counseling medium. The practice is carried out according to the children's comfort level, interests, and needs so that the main objectives of bringing inner peace, increasing focus, and fostering positive emotions can be achieved more effectively.

A more detailed description of the emotional stability of the research subjects can be seen in the following table.

Table. 1 Description of the Emotional Stability of Research Subjects after Counseling

Aspect	Observed Effects/Changes
Calmness	Children who were previously often restless, daydreaming, and unable to sit still became more relaxed. When listening to sholawat, their bodies appeared calmer, their breathing was regular, and they were less prone to panic.
Emotional Stability	Children who used to get angry or cry for no reason were now more controlled. When negative emotions arose, the time needed to calm down was shorter than before.
Emotional Expression	Children begin to show positive expressions, such as smiling when chanting sholawat with their teacher/friends. Faces that were often tense or blank are now more cheerful and responsive to the environment.
Patience	Children are able to wait for the teacher's instructions or their turn to speak more patiently. When faced with difficult tasks, children no longer get frustrated quickly, but try to complete them with guidance.
Sense of Security	Children feel more comfortable both at home and at school when they hear sholawat recitations. When their mood is disturbed, sholawat becomes a calming stimulus and gives them a sense of familiarity so that they feel protected.
Religious	Children show an increase in religious attitudes, for example, being able to lead the dhuha prayer at school, leading prayers before and after activities, and reciting sholawat outside of counseling hours.

This attitude fosters a love for the Prophet Muhammad and is reflected in obedience to teachers and parents.

Discussion

The emotional changes in autistic children after receiving Islamic counseling through sholawat were significant and became the main finding in this study. Initially, the child exhibited various complex emotional challenges, such as recurring anxiety, daydreaming, and difficulty controlling emotions when faced with uncomfortable situations. These conditions often caused the child to withdraw from their environment, have difficulty focusing on learning, and be unresponsive when invited to communicate. However, after being introduced to the practice of listening to and chanting sholawat, there was a positive shift in their emotional regulation.

Sholawat recited regularly created a calm atmosphere that was able to ease the children's anxiety. The rhythmic and repetitive melody functioned like music therapy that stimulated inner calm, so that the children became more relaxed and less prone to panic. This calmness then had an impact on increasing emotional stability; if previously the child was easily angered or talked to himself aimlessly, now he calms down more quickly when experiencing disappointment or pressure. This emotional stability makes the child more ready to participate in learning activities and social interactions, both at school and at home.

In addition to providing calmness, sholawat also encourages children to express their feelings more positively. From being passive, quiet, and often daydreaming, they now begin to show brighter emotional expressions, such as smiling, laughing, and being more enthusiastic when invited to chant sholawat with their teachers or family.

This positive response shows that emotional comfort has grown along with the spiritual habits they practice. Another impact is an increase in focus and concentration. If children previously had difficulty maintaining their attention, with the routine of listening to sholawat, they are now better able to complete simple activities and respond when spoken to.

This focus is not only seen at school, but also at home, for example when the child follows the routine of reading Surat Yasin or listening to murojaah more seriously. This change indicates that sholawat is not just a recitation of prayers, but also an effective medium for training the attention of autistic children.

Furthermore, the emotional calmness gained through sholawat brings a sense of security and comfort to the child. He feels accepted and protected, both in the school and family environment. This sense of security strengthens his courage to interact, try new things, and reduces his previously prominent tendency to isolate himself. From this sense of security, internal motivation grows, encouraging the child to be more independent. At home, they begin to show initiative in helping their parents, such as washing dishes, making drinks, and even cooking simple meals. This change from passive to active is actually a reflection of the emotional stability that has been formed through consistent practice of sholawat.

Thus, it can be concluded that Islamic counseling through sholawat plays an important role in overcoming the emotional challenges of autistic children. Sholawat not only functions as worship and a form of praise to the Prophet Muhammad SAW, but also has a therapeutic effect that can calm, stabilize emotions, increase focus, foster positive expressions, and bring about emotional independence. These findings reinforce the idea that spirituality, especially through the chanting of sholawat, can be a relevant and effective counseling strategy in supporting the emotional development of autistic children.

CONCLUSION

Based on the results of the study, it can be concluded that Islamic counseling with sholawat has a significant positive impact on the emotional aspects of children with autism. Sholawat not only functions as worship and spiritual expression, but also brings peace of mind, stabilizes emotions, and reduces symptoms of anxiety and restlessness that children often experience.

Through the habit of listening to and reciting sholawat, children show noticeable emotional changes, including being calmer, able to control themselves, increased focus and concentration, and beginning to express their feelings in a positive way.

In addition, the practice of sholawat also creates a sense of security and comfort for children, which in turn fosters internal motivation to be more independent in their daily activities. These emotional changes show that a spiritual approach can be a relevant alternative counseling strategy in accompanying the growth and development of children with autism, especially in dealing with the emotional challenges they experience.

Thus, Islamic counseling through sholawat can be seen as an integrative method, which not only fosters religious values but also functions as emotional therapy. This emphasizes the importance of incorporating spiritual elements into the educational and mentoring approaches for children with special needs, so that their development can be more holistic, encompassing cognitive, social, and emotional aspects.

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