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Islamic Parenting Styles in Shaping the Emotional Intelligence of Children with Autism at State Special Education School 1 in Mataram

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ABSTRACT

Purpose of the study: This study aims to analyze the Islamic parenting practices applied by parents in developing the emotional intelligence of children with autism at State Special Education School 1 in Mataram.

Methodology: The method used was a qualitative case study. The data collection techniques employed were observation, interviews, and documentation. During the interview phase, 10 informants were interviewed; observations were conducted non-participatively, and documentation consisted of profiles of parents, teachers, and students. Data validity was tested using triangulation of sources and methods.

Main Findings: The findings show that Islamic parenting practices based on compassion, patience, religious practices, and positive role modeling enhance emotional recognition, regulation, empathy, self-control, and social responses in children with autism. Collaboration between parents and teachers further supports emotional development, although intervention effectiveness varies with autism severity. Longitudinal research is recommended to assess the long-term impact of Islamic-based parenting interventions.

Novelty/Originality of this study: This study offers a novel perspective through an integrative examination of the relationship between Islamic parenting and the emotional intelligence of children with autism. Unlike previous research that has focused on emotional regulation, character development, and the psychological impacts of pa renting, this study specifically integrates Islamic values with the emotional development of children with autism, thereby providing theoretical and practical contributions to the development of parenting styles tailored to the emotional needs of children with autism.

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1. INTRODUCTION

Child-rearing is a fundamental determinant in shaping an individual's psychological, social, and emotional development from an early age. From a developmental psychology perspective, emotional intelligence is viewed as an essential ability that encompasses self-awareness, emotion regulation, empathy, and social skills, all of which contribute significantly to an individual's success in life [1], [2]. Normatively, the urgency of developing human potential—including emotional aspects—aligns with the mandate of Law No. 20 of 2003 on the National Education System, which affirms that education aims to develop students' potential so they may

become individuals of faith, piety, and noble character. From an Islamic perspective, the formation of a well-rounded personality is also emphasized in the Qur'an, such as in Surah An-Nahl, verse 78, which highlights the importance of developing sensory, intellectual, and emotional capacities as tools for human learning, as well as in Surah Luqman, verses 13–19, which underscore the role of parents in instilling moral, spiritual, and emotional values in their children.

Within this framework, parenting is understood not only as the process of meeting physical needs, but also as an educational process focused on character development and emotional intelligence. Islam positions parents as the first and primary educators who bear a great responsibility for guiding children through the values of compassion (rahmah), patience (sabr), and setting a good example (uswah hasanah). Islamic parenting, therefore, is an integrative approach because it combines spiritual, emotional, and moral dimensions in the parenting process, thereby holding great potential for comprehensively developing a child's emotional intelligence. At this point, there is an ideal condition that forms the basis of this study: that parenting should be able to develop a child's abilities holistically—not only in academic or behavioral aspects but also in the ability to recognize, manage, express, and respond to emotions in accordance with moral and spiritual values.

However, this ideal has not yet been fully realized in practice, particularly for children with Autism Spectrum Disorder (ASD). Children with autism generally experience difficulties in communication, social interaction, and emotional regulation, thus requiring a more specific, intensive, and adaptive care approach. Global data indicate that the prevalence of autism continues to rise, with an estimated 1 in 100 children affected by the condition [3]. In this context, the development of emotional intelligence poses a complex challenge due to children's limitations in understanding and expressing emotions appropriately. This situation highlights a gap between the specific developmental needs of children with autism and parenting practices that should ideally be adapted to each child's individual characteristics. In other words, the more complex the emotional and social needs of children with autism are, the greater the need for parenting practices that are purposeful, consistent, and aligned with the child's developmental characteristics.

In Indonesia, the increase in the number of children with autism is not always matched by parents' readiness to implement appropriate parenting practices. Reality shows that some parents still face limitations in understanding the characteristics of children with autism, so the parenting practices they employ tend to be inconsistent, unfocused, and not based on a systematic approach. This gap between the ideal of value-based parenting and the reality of on-the-ground practices results in children's limited ability to regulate emotions, a lack of empathy, and difficulties in establishing adaptive social interactions [4]. Thus, the GAP at the empirical level lies not only in the emotional and social difficulties experienced by children with autism but also in the family environment's suboptimal capacity to address these needs through consistent parenting practices tailored to the child's characteristics. It is this GAP that makes the issue of parenting not merely a family matter but an educational and developmental issue that requires more in-depth study.

A deeper examination of this issue reveals that one of the main factors contributing to this situation is the lack of integration between modern psychological approaches and Islamic values in parenting practices. Until now, interventions for children with autism have largely focused on clinical therapy and special education approaches, such as Applied Behavior Analysis (ABA), without being balanced by the reinforcement of spiritual and moral values within the family environment. In fact, the family is the primary environment that exerts the most significant influence in shaping a child's emotional intelligence through the processes of habituation, interaction, and continuous modeling. In this regard, a conceptual and methodological gap has been identified: a disconnect between psychological approaches that emphasize behavioral and emotional regulation and Islamic approaches that emphasize the development of character, values, and spirituality. Both approaches actually have the potential to complement one another, but their integration in the context of raising children with autism has not yet been extensively studied. Therefore, this study is not intended to replace clinical interventions or special education but rather to address an area that has not yet been optimally addressed: how Islamic values can be incorporated into daily parenting practices as a supportive environment for children's emotional development.

In this context, Islamic parenting offers a relevant and strategic solution. This approach not only emphasizes the technical aspects of parenting but also integrates divine values into every interaction between parents and children. By applying values such as patience, compassion, and setting a good example, parents can create an emotional environment conducive to the development of children with autism. The problem-solving framework in this study stems from the need to first understand how Islamic parenting is actually applied by parents in daily life, how parents respond to the behaviors and emotions of children with autism, which Islamic values are utilized in this process, and how these practices relate to the child's ability to recognize, manage, express, and respond to emotions. Thus, the solutions offered are not merely normative but seek to identify parenting practices that are concrete, contextual, and understandable based on the parents' experiences and the children's circumstances. Consequently, this study offers an analysis focused on how Islamic parenting can be effectively implemented to foster emotional intelligence in children with autism, particularly within the context of special education [5].

Empirically, several previous studies have examined the relationship between parenting styles and the emotional development of children with special needs. A study by Wijayanti et al. [6] showed that parental parenting styles have a significant influence on the emotional regulation abilities of children with autism; however, that study still employed a general psychological approach without integrating religious values. Furthermore, a study by Wijono et al. [7] emphasized the importance of Islamic values in parenting but focused more on the general character development of children rather than on the emotional intelligence of children with autism. Meanwhile, the study by Asril & Fitriani [8] examines the psychological impact of parenting on families of children with special needs; however, it has not specifically linked Islamic parenting styles to the emotional development of children with autism. When mapped out, previous research reveals three areas of study that have proceeded relatively independently: research on parenting and emotional regulation in children with autism, research on Islamic parenting and character development, and research on the psychological conditions of families of children with special needs. There has not been much research that brings these three aspects together within a single framework, particularly to understand Islamic parenting practices in shaping the emotional intelligence of children with autism. Thus, the research gap lies in the aspects of the subject, focus, and integration of perspectives: the specific subject of the research is children with autism, the focus is on emotional intelligence, and the perspective used is the integration of developmental psychology with Islamic parenting values. This gap also forms the basis for the novelty of this study.

The urgency of this research is further reinforced by the results of preliminary observations at State Special Education School 1 in Mataram, which indicate that children with autism still face difficulties in managing their emotions and interacting socially in an adaptive manner. On the other hand, some parents have not fully implemented parenting practices integrated with Islamic values, resulting in suboptimal development of the children's emotional intelligence. These preliminary findings demonstrate that the research gap is not merely theoretical but also has a tangible empirical context at the study site. The urgency of this research arises because if difficulties with emotional regulation and social interaction are not supported by appropriate parenting practices, children may face obstacles in building social relationships, developing independence, and adapting to their environment. Conversely, if families are able to create a pattern of interaction that is loving, patient, consistent, and sets a good example, the home environment can become a space for continuous emotional learning. Therefore, a deeper understanding is needed regarding parenting practices that truly meet the needs of children with autism while also aligning with Islamic values. This situation highlights an urgent need to develop a parenting model that is not only psychologically effective but also has a strong spiritual foundation in accordance with Islamic values.

Based on the above discussion, this study aims to conduct an in-depth analysis of the Islamic parenting practices employed by parents in fostering the emotional intelligence of children with autism at State Special Education School 1 in Mataram. This study is designed to address this gap by thoroughly exploring the forms, processes, values, and strategies of Islamic parenting practiced by parents, parents' responses to their children's emotional states, and the contribution of these factors to the development of emotional intelligence in children with autism. The results of this analysis are expected to serve as a foundation for formulating contextual parenting understandings or recommendations, so that Islamic values do not remain merely at the normative level but can be translated into concrete parenting practices within family life. This study is expected to provide a theoretical contribution to the development of Islamic education and developmental psychology, as well as a practical contribution to the formulation of an effective Islamic parenting model for children with autism.

2. RESEARCH METHOD

2.1 Type of Research

This study employs a qualitative approach [9] to gain an in-depth understanding of the application of Islamic parenting practices in developing the emotional intelligence of children with autism at State Special Education School 1 in Mataram. This approach enables the researcher to understand parents' experiences, children's emotional behaviors, and teachers' perspectives based on real-world conditions in the field.

2.2 Population and Research Sample

The study participants consisted of 10 parents of children with autism as primary participants, 10 children with autism as observation subjects, and 2 teachers as supporting informants. Participants were selected using purposive sampling, based on specific criteria and their direct involvement in the care and education of children with autism.

2.3 Research Instruments

The primary instrument in this study was the researcher, who was responsible for collecting, observing, and analyzing the data. To support the research process, observation guidelines, interview guidelines, and documentation guidelines were used to ensure that data collection aligned with the focus of the study.

2.4 Data Collection Techniques

Data collection was conducted through observation, interviews, and documentation. Observation was used to examine children's emotional behavior, social interactions, and the application of Islamic values in child-rearing. In-depth interviews were conducted with parents and teachers to explore their experiences and child-rearing practices. Documentation was used to supplement the data through school profiles, children's developmental records, and relevant learning activity documents.

2.5 Data Analysis Techniques

Data analysis utilized the interactive model proposed by Miles, Huberman, and Saldana [10], which includes data reduction or condensation, data presentation, and drawing conclusions and verification. The data were grouped by theme, such as the application of Islamic values, parent-child interactions, emotional awareness, and emotional regulation. Data validity was assessed through source and method triangulation by comparing information from parents and teachers and cross-checking the results of observations, interviews, and documentation.

2.6 Research Procedures

The research procedure began with the preparatory stage, which involved developing research instruments and obtaining research permits. Next, the researcher selected participants based on predetermined criteria, then collected data through observation, interviews, and documentation. The data obtained is analyzed and its validity is verified through triangulation. The final stage involves compiling a research report based on the analysis results to address the research focus regarding the application of Islamic parenting practices in developing emotional intelligence in children with autism at State Special Education School 1 in Mataram.

3. RESULTS AND DISCUSSION

Based on the interview results, it was found that parents of children with autism at State Special Education School 1 in Mataram apply a number of core values of Islamic parenting in their daily interactions, particularly patience (sabr), compassion (rahmah), and setting a good example (uswah hasanah). These values are not merely understood as normative teachings but are also manifested in concrete actions when parents support their children in dealing with emotional situations. Informant 1 stated:

> *"I always try to be patient with my child because I believe this is a trust from Allah. If my child gets angry or has a tantrum, I don't scold them right away; instead, I approach them and talk to them gently."*

This statement indicates that patience serves as one of the foundational principles for parents in responding to their children's emotions. Rather than reacting harshly when a child has a tantrum, parents strive to approach the child and use calmer communication. These findings suggest that the value of patience is translated into a parenting strategy focused on support, rather than merely controlling the child's behavior. The interpretation of parenting as a trust from Allah also reveals that spiritual beliefs serve as a source of motivation for parents to maintain a patient approach. These findings can be understood through the concept of "value embodiment" the process by which held values are manifested in daily actions. In this context, Islamic parenting encompasses a cognitive dimension an understanding of parenting responsibilities an affective dimension empathy and compassion and a spiritual dimensio the perception of parenting as a trust. These three dimensions appear to be interrelated in parents' practices when dealing with their children's emotional dynamics. This perspective aligns with discussions regarding the relationship between parenting values and the formation of children's emotional experiences [11], [12]. The next finding relates to the expression of affection in parent-child interactions. Informant 4 stated:

> *"My child needs more attention, so I often hug him and talk to him, even though he doesn't always respond. I'm convinced that with affection, he can become calmer."*

This statement demonstrates that parental attention is not solely provided when the child is able to respond directly to communication. Parents still strive to provide emotional closeness through hugs and conversations even when the child's response isn't always apparent. This finding suggests that rahmah is manifested in the form of acceptance, attention, and efforts to understand the child's needs. Theoretically, this practice can be linked to attachment theory, which emphasizes the importance of a responsive and consistent caregiver-child relationship in emotional development. A warm and predictable relationship has the potential to help children cope with stressful situations. In the context of Islamic parenting, compassion and patience can serve as the foundation for interactions that foster a sense of emotional security. However, this study did not specifically measure the quality of attachment. Therefore, the relationship between the value of rahmah, secure attachment, and the development of emotional intelligence in this study should be understood as a theoretical

interpretation, not as a proven cause-and-effect relationship [13], [14]. The results of this study also show that Islamic parenting is implemented through setting a good example and fostering habits. Informant 7 stated:

> *"I try to set an example—such as praying on time and reading the Qur'an—so that my child gets used to seeing and following along, even if it's gradually."*

This statement indicates that parents strive to instill religious values through behavior that children can observe directly. Parents do not merely give instructions but also set an example through their daily religious practices. This practice can be analyzed through Bandura's [15] social learning theory, which explains that individuals can learn behaviors by observing models in their environment. In the context of this study, modeling serves as a way for parents to concretely instill religious values in family life. Repeated exposure to certain behaviors has the potential to help children recognize patterns of activity and sequences of behavior. However, simply observing or imitating an action does not in itself prove that a child has understood the spiritual meaning behind that action. Children's responses must be interpreted in light of their communication abilities, developmental characteristics, and individual needs. Thus, these findings demonstrate the application of the principle of learning through observation in the context of Islamic parenting; they do not prove that modeling is always more effective than other parenting strategies [16]-[19].

The findings regarding patience, compassion, and exemplary behavior align with the theoretical framework that identifies caregiver responses, emotional bonds, and learning through observation as crucial elements in child development. A notable aspect of this study is how these three values are put into practice by parents in their experience of raising children with autism at State Special Education School 1 in Mataram. Therefore, the novelty that can be highlighted at this stage is contextual and integrative: the study demonstrates how Islamic values are applied through emotional support, closeness to the child, and the cultivation of religious behaviors in daily life. Consistency in Islamic Parenting Practices and Emotional Regulation in Children with Autism: Although Islamic values have served as a guide for parents, this study found variations in the consistency of their application. Informant 3 stated:

> *"Sometimes I get tired and emotional too, especially when my child is difficult to manage. But I try to remind myself to stay patient."*

This statement indicates that putting Islamic parenting into practice presents challenges in daily life. Parents may understand the importance of patience, but fatigue and stress while caring for their child sometimes make it difficult to apply this value consistently. These findings show that parenting is influenced not only by parents' understanding of religious values but also by their emotional state and their ability to manage stress. From the perspective of emotional regulation, this situation can be explained through the concept of co-regulation—the process by which caregivers help children cope with and manage emotional states through external support. Calm, measured, and child-centered parental responses can provide a more predictable interactive experience. Conversely, inconsistent changes in caregiver responses can make it difficult for children to recognize patterns of interaction. However, inconsistency in caregiving cannot be viewed as the sole cause of difficulties with emotional regulation, as the emotional responses of children with autism are also related to individual characteristics, environmental conditions, communication abilities, and other factors [20]-[22].

The results of the observations show that children who receive more consistent parental guidance tend to appear calmer, are more receptive to instructions, and begin to engage in simple interactions with their environment. Conversely, among some children whose guidance was perceived as less consistent, more fluctuating emotional responses and difficulties in regulating their responses to certain situations were observed. These findings reveal a pattern of association between the consistency of family support and children's emotional behavior in the observed context. However, because this study used a qualitative approach and did not control for other factors, these findings cannot be used to establish a causal relationship.

These findings are consistent with the study by Restoy et al. [23], titled "Emotion Regulation and Emotion Dysregulation in Children and Adolescents with Autism Spectrum Disorder: A Meta-Analysis of Evaluation and Intervention Studies." Through a meta-analysis of 55 studies, Restoy et al. [23] identified greater challenges with emotion regulation and dysregulation in children and adolescents with ASD compared to the non-ASD group. The study also discussed the relationship between emotion regulation and clinical characteristics and social skills and reported improvements through a number of nonpharmacological interventions.

The findings of Restoy et al. [23] provide a foundation for understanding the importance of emotional regulation support for children with autism. Meanwhile, the study at State Special Education School 1 in Mataram complements this understanding through a description of daily parenting practices, specifically how parents strive to demonstrate patience, attentiveness, and calm responses. Thus, the alignment between the two studies lies in the importance of emotional regulation, while the contribution of this study lies in its depiction of the Islamic values that underpin these parenting practices.

The findings of this study are also relevant to the study by Li et al. [24], titled "Effectiveness of parent-focused interventions for improving the mental health of parents and their children with autism spectrum disorder: A systematic review and meta-analysis." That study examined parent-focused interventions and reported benefits for parents' mental well-being as well as improvements in a number of behavioral and emotional issues in children following the interventions. These findings support the importance of parental involvement and strengthening parents' capacity to support their children.

In comparison, Li et al. [24] focused on evidence from interventions involving parents, whereas this study describes the parenting experiences carried out in the family's daily life. This distinction indicates that the findings of this study are not a direct replication of the meta-analysis results but rather a contextual description of how parents use the values of patience and compassion to navigate their children's emotional dynamics. Religious values can serve as a source of meaning and motivation for parents, but the effectiveness of parenting practices still needs to be examined with consideration for each child's individual needs and the support available to families.

The findings regarding the consistency of support align with previous research highlighting the importance of emotional regulation and parental involvement in supporting children with autism. A new insight emerging from this study's data is the tension between the value of patience that parents hold and the emotional challenges they face when supporting their children. These findings suggest that strengthening Islamic parenting practices is not sufficient through the mere instillation of normative values alone; rather, it must be accompanied by practical support for managing stress, understanding children's behavior, and maintaining responsive support. Findings regarding role modeling indicate that parents introduce religious values through activities repeatedly performed at home. Practices such as praying on time and reading the Qur'an serve as observable examples for children. According to Informant 7, parents hope that children will gradually recognize and adopt these habits. This indicates that Islamic parenting is conveyed not only through advice but also through concrete experiences within the family environment.

From the perspective of social learning theory, modeling allows children to observe the behavior of people who play important roles in their lives [15]. When certain behaviors are consistently demonstrated, children have the opportunity to recognize patterns and develop habits according to their individual abilities. In this study, this principle is evident in parents' efforts to incorporate religious routines into daily life. This practice also demonstrates that spiritual values are an integral part of the child's learning environment. However, the process of internalizing values cannot be concluded solely based on a child's ability to imitate a behavior. Children may follow routines without fully understanding the underlying meaning. Therefore, the process of habit formation must take into account the child's capacity for understanding, communication, and sensory responses. A concrete and gradual approach can be combined with visual aids or other forms of communication tailored to individual needs. Thus, setting a good example in Islamic parenting is best understood as a form of learning support that can be adapted to a child's circumstances, rather than as a method that automatically leads to emotional and spiritual understanding.

These findings are relevant to Bandura's [15] social learning theory but provide a more specific context regarding the application of behavioral modeling in Islamic parenting. While social learning theory explains the mechanism of learning through observation, this study demonstrates how parents utilize religious activities as behaviors that children can observe within family life. Thus, the study's contribution lies in explaining the intersection between exemplary behavior as a learning mechanism and Islamic values as a parenting orientation. Furthermore, Islamic parenting in this study possesses a spiritual dimension that imbues meaning into parents' experiences as they guide their children. The understanding that parenting is a trust (amanah) can serve as a source of motivation to continue providing attention and to strive for patience when facing difficulties. This dimension is particularly evident in Informant 1's statement, which links patience to responsibility toward Allah. Thus, the spiritual orientation in this study is primarily identified through parents' interpretations of parenting practices, rather than through direct measurements of children's spiritual understanding.

Comparison with previous research and the novelty of the findings. This explanation aligns with social learning theory, which identifies observation as one of the mechanisms of learning [15]. The contextual contribution of this study is to demonstrate that behavioral modeling within the family environment is not only related to habit formation but also to the ways in which parents incorporate spiritual values into daily life. This study cannot yet determine the extent to which these religious routines directly enhance children's emotional intelligence, but it does show that modeling is an important part of the parenting strategies practiced by the informants.

Results from interviews with teachers who served as supporting informants indicate that parental support at home is perceived as linked to children's behavior at school. One teacher stated:

> "*Children whose parents actively guide them at home are usually easier to manage at school. They are calmer and better able to follow instructions."*

Another teacher added:

> *"Parents play a very significant role, especially in shaping children's emotions. If children are accustomed to a positive approach at home, the results are also evident at school."*

The statements made by these two teachers indicate that their experience in supporting children at school highlights the importance of continuity between parenting at home and support in the educational setting. Children who receive active family support are perceived as finding it easier to follow school instructions and routines. This finding reinforces the observational results regarding children's behavior, but it should be understood as the teachers' perceptions based on their experiences, not as an objective measurement proving that a specific parenting style directly results in better emotional regulation skills. These findings can be analyzed through the lens of ecological systems theory, which views child development as a process that unfolds through interactions with various social environments. The family and school are two key environments that shape children's daily experiences. Communication between parents and teachers enables continuity in support strategies, including the use of routines, communication, and responses to children's emotional behaviors.

In the context of this study, synergy between family and school can support a consistent approach toward the child. When parents and teachers share information about the child's needs, triggers of distress, and strategies that help the child, the support process has the potential to be better tailored to the child's individual circumstances. Conversely, if the approaches in the two environments differ, the child may need additional support to adjust to the differing demands. Therefore, the relationship between family and school should be understood as a collaborative process that adapts parenting and educational strategies to the child's needs, rather than as a requirement for home and school to adopt exactly the same approach.

These findings align with the ecological perspective, which emphasizes the interconnectedness of the family and educational environments in child development [25], [26]. However, this study did not directly measure the intensity of communication between parents and teachers nor compare children's developmental outcomes based on the level of such collaboration. Therefore, the available evidence is stronger in demonstrating that teachers view parental involvement as an important aspect of supporting children than in concluding the extent of the impact of family-school synergy on emotional intelligence. The findings of this study align with the ecological approach, which places child development within the context of interactions with various environments. Its contextual contribution is to demonstrate that the application of Islamic parenting practices at home is viewed as relevant by teachers in the process of supporting children at school. Thus, the development of emotional intelligence in children with autism must take into account both the role of parents and the support provided by the school as part of an interconnected educational environment.

Based on the overall results of the interviews and observations, this study identified four main aspects of Islamic parenting practices applied by parents of children with autism at State Special Education School 1 in Mataram: patience in dealing with the children's emotional dynamics; affection expressed through attention and closeness; setting a good example through religious behavior; and consistent guidance reinforced by support from the school environment. These four aspects demonstrate that Islamic parenting is not only understood as a set of values but is also manifested through concrete actions in daily life.

With regard to emotional intelligence, the observations indicate that children who received more consistent guidance tended to appear calmer, were more receptive to instructions, and began to engage in simple interactions with their environment. Conversely, some children whose guidance was deemed less consistent exhibited more fluctuating emotional responses. These findings suggest a link between parenting practices and children's emotional behavior in the context of this study. However, the available data are insufficient to conclude that Islamic parenting directly leads to an increase in emotional intelligence. The development of children with autism may also be influenced by individual characteristics, communication skills, sensory conditions, learning experiences, and support from other environmental factors.

Compared to Restoy et al. [23], this study aligns with the view that emotional regulation is a critical aspect of the development of children with autism. While Restoy et al. [23] summarize the evidence regarding difficulties with emotional regulation and available interventions, this study provides an overview of the emotional support practices carried out by parents in daily life. The study by Li et al. [24] also supports the importance of parental involvement and capacity building, while Rovane et al. [27], through their study "Parent Facilitation of Child Emotion Regulation in ASD: An Ecological Momentary Assessment Study," demonstrate that parental emotion regulation, the ways parents socialize emotions, momentary stress, and children's behavior are interconnected in complex ways. These three studies provide a foundation for positioning parental support as a relevant aspect, without overlooking the complexity of emotional development in children with autism.

The novelty of this study lies in its contextual and integrative portrayal of the application of Islamic parenting values in supporting the emotional intelligence of children with autism at State Special Education School 1 in Mataram. This study demonstrates how the values of sabr, rahmah, and uswah hasanah are embodied through actions such as supporting children when they experience intense emotions, providing attention,

modeling religious virtues, and fostering continuity in support with the school. Findings regarding parental burnout also indicate that the application of Islamic values faces practical challenges and requires support; thus, parenting cannot be understood merely as the application of normative principles. This novelty constitutes a contextual empirical contribution; it is not a claim that this study is the first to link parenting styles to emotional regulation in children with autism, nor that Islamic parenting has been proven superior to other approaches. This study also has not proven that all aspects of Islamic parenting have the same impact on all children. Its contribution lies in illustrating the forms of parenting practices carried out by the informants and explaining their relationship to the experiences of emotional support observed in the context of special education schools.

In practical terms, the results of this study highlight the importance of supporting parents so they can consistently demonstrate patience, affection, positive role modeling, and the establishment of routines while remaining attentive to each child's individual needs. This support can be complemented by knowledge regarding emotional regulation, communication tailored to the characteristics of children with autism, strategies for addressing challenging behaviors, and support for managing the stress of parenting. At the same time, communication between families and schools needs to be strengthened so that support strategies can be adapted to the children's needs across various settings [28], [29]. Thus, this study demonstrates that Islamic parenting is relevant as a parenting approach that integrates spiritual orientation with emotional support practices. The study's findings align with previous research on the importance of emotional regulation, parental involvement, and a supportive environment. The main contribution of this study is to explain how Islamic values are applied in the daily lives of families and how these practices are perceived in relation to the emotional behavior of children with autism at State Special Education School 1 in Mataram. These conclusions should be understood in accordance with the characteristics of qualitative research that is, as contextual interpretations of informants' experiences and observational findings, rather than as statistical generalizations or evidence of cause-and-effect relationships [30].

This study shows that the values of patience (sabr), compassion (rahmah), and setting a good example (uswah hasanah) can serve as the foundation for raising children with autism through emotional support, fostering positive behaviors, and collaboration between families and schools. However, this study is limited to the context of State Special Education School 1 in Mataram, uses data from interviews and observations, and does not specifically measure the children's emotional intelligence; therefore, the findings cannot be used to draw conclusions about cause-and-effect relationships. Future research is recommended to involve more schools and families, use a longitudinal or mixed-methods approach, and explore the children's experiences to gain a deeper understanding of the relationship between Islamic parenting practices and the emotional development of children with autism.

4. CONCLUSION

Based on the research findings, Islamic parenting practices that emphasize the values of patience (sabr), compassion (rahmah), and setting a good example (uswah hasanah) play a role in supporting the emotional regulation development of children with autism at State Special Education School 1 in Mataram. Supportive factors include consistency in parenting, the instillation of Islamic values, and cooperation between parents and the school, while inhibiting factors include parental exhaustion and challenges in addressing the children's behaviors and individual needs. This study contributes to enriching the literature on Islamic parenting practices for children with special needs; however, it is limited to specific participants and a specific research location. Therefore, future research is recommended to involve a larger sample and employ a long-term approach to gain a deeper understanding of how Islamic parenting practices support the emotional development of children with autism.

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