

Educational Regulation of Parental Emotions for Children with Special Needs According to Islam

Noornajihan Jaafar¹, NurulAsiah Fasehah Muhamad², Joki Perdani Sawai³ Rezki Perdani Sawai⁴

¹² Faculty of Quran and Sunnah Recitation, Universiti Sains Islam Malaysia, Bandar Baru Value, 71800 Value, Negeri Sembilan, Malaysia.

³ Faculty of Psychology and Education, Universiti Malaysia Sabah, 88400 Kota Kinabalu, Sabah, Malaysia.

⁴ Faculty of Leadership and Management, Universiti Sains Islam Malaysia, Bandar Baru Value, 71800 Value, Negeri Sembilan, Malaysia.

noornajihan@usimedu.my

nurulasiahfasehah@usimedu.my

jokiperdani@usim.edu.my

rezkiperdani@usimedu.my

Abstract

This article seeks to achieve several objectives: First, issues and challenges of families with impaired children. Second, emotional regulation and its significance in managing challenged children. Third, emotional regulation solutions for parenting disabled children in accordance with Islam. This work is based on library research using journal articles that highlight the most recent concerns and challenges experienced by parents with disabled children. In addition, references are made to literature on emotional regulation and its significance. The verses of the Quran and the hadith of the Prophet SAW were also studied in order to acquire Islamic instruction for the most effective emotional regulation, particularly in relation to the emotional strain felt by the worried parents. This article is seen as crucial in offering parents with information and skills on emotional regulation tactics for parenting children with special needs. Not only can it assist parents in controlling their emotions to foster a healthy family environment, but it may also organize advocacy efforts over time toward the formation of an inclusive community.

Keyword: Children with special needs, Emotional Regulation, Islamic education, Parental Emotion

INTRODUCTION

The presence of handicapped children in a family creates difficulties and stress for parents and other family members, particularly women who are also mothers. According to Rodriguez and Murphy (1997), parents who have children with impairments are disproportionately stressed. Due to the difficulty of caring for challenged children that require more attention, mothers and fathers frequently experience stress (Rodriguez, C.M. & Murphy, 1997).

Family well-being is extremely crucial, particularly for parents with disabled children. Husband and wife are the family's cornerstones. A wealthy family will be created by a husband and wife who work together, support each other, and do their jobs with diligence and care. In families with disabled children, the family's well-being and quality of life are frequently viewed as equivalent concepts. Cummins (1997) found in a literature study about the quality of family life or family well-being that the quality of a family's existence is determined by objective and

subjective satisfaction metrics that are culturally applicable across multiple aspects of life. Material well-being, health, productivity, closeness, safety, community, and emotional well-being are family quality of life dimensions (Cummins, 1997).

The family's wellbeing is determined by a number of things. According to (Llewellyn et al., 2003), there are six significant predictors of family well-being: workload and responsibility sharing, balancing needs and expectations, sibling relationships, access to special services, financial resources, and the state of house and community facilities. In families with children with disabilities, family well-being has been connected to family-centered care, child behavior issues, and socio-ecological variables such as family functioning and social support (King et al., 1999). Parents with disabled children, particularly women, must have a high level of resilience and the capacity to confront life's challenges in a positive manner. (Firth et al., 2000; Kirkham, 1993), highlighted that parents of children with disabilities should be supported to acquire appropriate coping methods and parenting skills to address parenting challenges.

Parents can get professional support from treatment interventions. According to (Tkach, E., & Ortega, 2020), parents who successfully raise children with disabilities are those who have been informed and provided with accurate information about the nature of the child's disability, and who continuously monitor information about possible treatment methods and the state of medical research that can aid in the child's recovery. Additionally, support from all family members and the surrounding environment contribute to family well-being. Parents must build a positive family relationship, make the impaired children feel loved, accepted, and understood by other family members, and care for the child, as well as be able to coordinate the attention given to the disabled child with the attention demands of other family members (Tkach, E., & Ortega, 2020). It is possible to mobilize family unity, mutual respect, the existence of shared aims and values, and the desire to recognize and maximize student's abilities in the active lives of impaired children (Zakirovaa, L.M., & Shafigullina, 2016).

Moreover, according to (Mat., 2016), family values such as love, collaboration, and understanding must be fostered so that family ties become stronger and more robust in the face of adversity. They added further that the knowledge of the ideas of *sakinah*, *mawaddah*, and *rahmah* should be used as a foundation and culture in society so that the well-being of the family would continue to lead to the well-being of the community and the nation. The notion

of *sakinah* is intimately associated with the existence of a calm environment and location, whether it be physically, emotionally, or psychologically. *Mawaddah* refers to the existence of feelings of affection, like, and friendship. *Rahmah* signifies pity and compassion. In this context, women, as the heart of love in a family, have a significant role in assuring the well-being of a family, particularly one that has been blessed with unique children.

RESULT AND DISCUSSION

1. Issues and Challenges of Families with Children with Disabilities

When building a household as a source of family life, every married couple naturally desires the presence of light. The dream of having a child after marriage is woven with the hope that the children will live a healthy and prosperous life in this world and the next. Various preparations are made to ensure that each children receives the finest care and education so that they may mature into family-, society-, and religion-beneficial adults. However, not all parents are blessed with children that are healthy and intellectual. There are parents who are endowed with children of exceptional nature, senses, and intelligence. This remark is certain to disappoint parents who anticipate that their children will develop flawlessly like other children.

According to studies, parents of children with impairments are more stressed than parents of typically developing children. Typically, parents go through three emotional periods that make the situation extremely difficult. In the initial period, parents typically cannot fully accept their child's impairment. Frequently, feelings of grief, perplexity, and low spirits are experienced. In the subsequent phase, the middle phase, parents begin to experience feelings of guilt, irritation, and concern for their child's future. In the third phase, the majority of parents begin to accept that their children has a disability and need special care (Tharshini et al., 2016).

Lack of information on the nature of the child's insufficiency and the problem of the child's impairment is one of the primary factors that contribute to this pressure. Parents are concerned because they do not know how to support their children, according to a research (Ismail & Ali, 2020). This is felt due to the fact that challenged children have diverse impairments and require varied approaches and methods of communication and learning. In an endeavor to offer the best for their children, parents are put under strain by the lack of knowledge on such matters. The majority of parents will feel better at ease once they have the necessary information and understanding regarding children with special needs.

The lack of an adequate support system from medical professionals, social workers, family, neighbors, and the surrounding community is also a problem and obstacle for parents. Without systematic and thorough support and aid from the government or charity groups, it is extremely challenging for these parents to give the finest care and nurture for their exceptional children. Strong assistance and support from a spouse is a strength in such a circumstance. However, there are a few parents who struggle to accept the truth that their children have difficulties. The condition of denial exacerbates the difficulty of the scenario these parents endure. Additionally, no less than the parents who face familial rejection. Some families misunderstand the existence of exceptional children, resulting in conflict and friction amongst family (Ismail & Ali, 2020). In actuality, this is due to a lack of knowledge and understanding of disadvantaged children, which must be remedied. Couples may experience conflict due to the difficulty of obtaining welfare help for children with impairments. Managing children with disabilities is sometimes fraught with conflict if husband and wife are unable to manage the pressure and challenges that emerge.

In addition, parents have challenges when caring for children with disabilities. There are a few impaired children that require special care and are wholly reliant on their moms and dads, particularly their mothers, for all of their basic requirements. In this circumstance, parental obligations increase as children get older (Tharshini et al., 2016). Additionally, parents must manage their children's unstable emotions and conduct (tantrums). These youngsters are easily irritable, hostile, and defiant. Some of these children have communication requirements that differ from those of ordinary children, such as using sign language and so on. Therefore, assistance and direction to prepare mentally and emotionally for this scenario are essential.

Additionally, economic concerns are the leading cause of stress in managing children with impairments. In terms of providing physical support aids such as wheelchairs, limb exercise aids, special foods such as high protein milk, daily necessities such as disposable diapers, and so on, the special needs of children with physical disabilities, for example, necessitate a significant financial investment. In the case of handicapped children with learning difficulties, for instance, they require specialized therapy from medical physicians, occupational therapists, speech therapists, as well as instructors and schools that offer specialized learning modules. To offer successful early rehabilitative therapy treatments, parents must invest a substantial amount of money on all of these individual demands. Professional and wealthy parents may be able to meet all of these particular requirements. In

contrast, it is likely that low-income parents, particularly those who reside in rural areas far from these specific rehabilitative intervention facilities, will have trouble satisfying their children's demands owing to economic and geographical factors (Tharshini et al., 2016).

In theory, social services based on rights have not yet been provided to the handicapped community. The majority of legislative instruments relating to development for the handicapped population at both the local and global levels, such as the Convention on the Rights of the Disabled (CRPD) and the Disabled Persons Act 2008, continue to highlight the ideals of equality and equal rights. However, from an implementation standpoint, it is still at a low level. Therefore, one of the parties that should work for this objective are the parents of disabled children. If parents do not receive adequate information and feedback, this advocacy process will be impacted. In fact, parents will respond adversely if their children with disabilities are denied these rights-based development requirements. This will negatively affect their emotions and the general well-being of society. Therefore, parents of disabled children must receive as much assistance as possible. The first step in assisting families with disabled children is to give them with knowledge and effective parenting techniques. It may be accomplished through parenting skill training modules for families with disabled children. In partnership with national welfare organizations such as the Department of Social Welfare (JKM), seasoned academics can develop this module.

2. Emotion Regulation and Interests in Managing Children with Disabilities

In comparison to parents of children without disabilities, parents of children with disabilities feel more negative emotions. For instance, parents of children with autism are more stressed than parents of typically developing children (Jacobs et al., 2019). These unpleasant feelings accompany the stress faced by parents of children with disabilities. According to (Pisula, E., & Kossakowska, 2010), parents are anxious about their child's future, face rejection from the social environment, and have little social support. A second source of stress is the difficulty of obtaining competent assistance (Sousa, 2015). Consequently, most parents or guardians feel powerless, a sense of failure, unhappy, despondent, hopeless, guilty, embarrassed, and susceptible to mental health (Ebrahimi, H., Mohammadi, 2015; Pisula, E., & Kossakowska, 2010; Vetrayan, J., Daud, A.& Paulraj, 2013). In addition, they are at risk for having symptoms of burnout, as well as coping with difficulties of decreased productivity at work and other problems.

In addition, parents are unable to escape the pressures that result from their child's disability, which are a source of unpleasant feelings. When parents as caregivers experience a great deal of negative emotions, the psychological development and efficacy of their children's therapy will be negatively impacted (Vetrayan, J., Daud, A.& Paulraj, 2013). This is consistent with the opinion of (Heiman, 2021), who emphasizes that the family is the key to the socioemotional development of children. Therefore, parent-child connection is essential for the emotional regulation development of children. Children who are disciplined for expressing unpleasant emotions correlate their emotions with undesirable outcomes, which makes it difficult for them to manage their emotions and leads to violent behavior. Children's aggressive conduct raises parental stress. In order to secure their children's psychological well-being, it is crucial for parents to be able to regulate their personal emotions.

Emotion regulation refers to the ability to control one's feelings. Emotion regulation is the process through which humans are impacted by the emotions they experience, when they experience them, and how they express these emotions (Sukhodolsky Denis G, 2012). Inability to manage emotions prompts parents to increase supervision, act aggressively, be stern, often chastise, and even beat and pinch their children. Emotional regulation influences a person's ability to overcome a challenge and face stress. Positive emotions inspire positive coping techniques, whereas inadequate coping tactics produce unpleasant feelings (Compas et al., 2017). Positive coping methods are possessed by those who can evaluate the circumstance, alter their ideas, and manage their negative emotions. Consequently, emotional regulation skills are required to manage emotions when coping with problems or stress when raising children with disabilities.

There are two cognitive approaches to emotional regulation: reappraisal and suppression. Cognitive emotion regulation consists of two distinct sorts of strategies: adaptive and maladaptive. Acceptance, positive refocusing, positive reappraisal, putting things in perspective, and refocusing planning are adaptive methods. A person's emotions will be affected by the act of re-evaluating the circumstance at hand (J J Gross, 2003). If the individual assesses the circumstance as unfavorable, then the resulting feelings will also be unpleasant. On the other side, pleasant feelings are generated when an individual assesses the circumstance as favorable. For instance, parents who cannot accept their child's flaws are prone to anger and

depression. Multiple research have demonstrated that cognitive emotion management tools can enhance health, quality of life, resilience, and psychological adjustment (Sousa, 2015).

In contrast, maladaptive coping mechanisms include self-criticism, ruminating, catastrophizing, and placing blame on others (Pisula, E., & Kossakowska, 2010). Parents who employ a suppression method, by concealing the expression of unpleasant emotions by repressing positive expressions, have negative side effects and are ineffective at minimizing bad experiences (J J Gross, 2003). In other words, hiding emotions is not an effective method for managing emotions. Parental stress should be shared with other family members. There is a correlation between maladaptive tactics and bad quality of life, sadness, anxiety, social functioning issues, and post-traumatic symptoms (Sousa, 2015). In order to construct an intervention to raise the individual's ability to employ adaptive emotion regulation strategies and decrease the usage of maladaptive methods, it is essential to distinguish between adaptive and maladaptive strategies for emotion regulation.

As a method to reduce mental stress, it is vital for parents and caregivers of children with special needs to develop emotional regulation skills. In order to attain personal well-being and maintain family unity, it is essential to manage negative emotions and increase good ones. At the macro level, it is anticipated that this article will provide policymakers with parenting-related common sense for the development of policies and training programs that can aid in reducing the emotional exhaustion of parents or caregivers of children with special needs when juggling work and family life.

3. Emotional Regulation Strategies of Parenting Children with Disabilities According to Islam

Some of the emotions identified as being experienced by parents who are gifted with a special child and need to be managed are the emotions of sadness, guilt, anger and shame. This section will bring some methods taught by His Majesty the Prophet SAW in parents to manage these emotions.

a. Sad feeling

The most prevalent emotion experienced by parents whose unborn child has a disability is sadness. When they consider the fate of the unusual youngster, they feel sorrow. They may likely feel annoyed by the circumstance. Some even regard the gift of this deformed children to be a punishment from Allah SWT. When someone starts blaming the other party for the provision, the problem might get even worse. It is possible for some parents to blame their spouse for their child's condition. When a person blames Allah SWT for giving them a children, the situation is more perilous.

The fact is that humans are not exempt from sad emotions when faced with unwanted things such as difficulties, failures, accidents, deaths and including the presence of disabled children in the family. Crying and laughing are instincts bestowed by God on his servants. The words of Allah SWT:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

Meaning: "And that He is the one who makes people laugh and cry".

(Surah An-Najm 53:43)

Sadness is a natural feeling. However, if it is not managed in the right place, the sadness will lead to a worse situation. While the Prophet SAW, the Messenger of the Ummah also sometimes felt sad in one situation or another. However, His Majesty the Prophet SAW did not linger with those feelings and was able to regain control of those emotions by returning everything to the Creator. It is said that when the son of the Prophet SAW Abdullah died, the tears of the Prophet Muhammad ran down his cheeks until he wet his beard. His Majesty's heart was so sad. Nevertheless, Prophet Muhammad SAW was aware of his limitations so that he did not dissolve in that sadness with the belief that all of it was the will of God. Among the steps that can be taken is to put hope in Allah SWT. From Allah SWT the less child is present, then Allah SWT is also the one who will preserve and guarantee sufficiency for the child. The child is loaned by God to the parents as a trust to be supported as best as possible. In addition, the child is a guardian so that parents acknowledge the power and will of Allah SWT over every human being.

There are several prayers taught by His Majesty the Prophet SAW to relieve sadness, among which can be practiced by parents who have children with disabilities are:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيئِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ سَتَّرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَتُورَ صَدْرِي، وَتَجْعَلَ حُزْنِي وَدَهَابَ هَمِّي.

Meaning: "Oh God, I am truly Your servant, the son of Your servant, the son of Your female servant, my head is in Your hands, Your punishment is carried out on me and Your justice is fair against me, I beg You with every name that You name Yourself with, or You send down in in Your book, or You who have taught it to someone from Your creation or hidden in the occult knowledge by Your side, make the Al-Quran the calmer of my heart, the light in my chest, the remover of my sorrow and the remover of my distress".

b. Consciences of Guilty

Parents who are gifted with a child with a disability may have a profound sense of shame. They view themselves as the cause of Allah's sustenance. Some individuals are so overcome with guilt that they are ready to torment themselves by isolating themselves, not wanting to socialize, feeling useless, and experiencing other undesirable emotions. This circumstance has negative implications not just for the individual, but also for the impaired children and other family members around. There are several obligations and responsibilities that cannot be sustained and cannot be carried out effectively.

Guilt results from an unpleasant circumstance and has psychological and bodily effects on a person. When a person is afflicted with guilt, he will ponder on his actions, condemn himself, and experience remorse. Typically, guilt causes dread, worry, restlessness, and tension (Tangney, 1995). The individual will subsequently experience an unpleasant emotion, such as worthlessness, as a result of the disparity between self-determined action and moral principles (Breggin, 2014). In the context of parents who are bestowed with a crippled children, there are those who believe that Allah SWT is punishing them for their wrongdoings by giving them this child. However, as people of faith, the parents should recognize the situation and place their trust in Allah SWT to pardon their sins and seek for Allah SWT's assistance and protection in rearing the children.

Allah SWT calls on believers to always hope for the mercy of Allah SWT, as in the Qur'anic verse found in Surah Az-Zumar:

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

It means: "Say (O Muhammad): O My servants who have transgressed against themselves (by committing immorality), do not despair of God's mercy, because indeed God forgives all sins; verily He is also the Most Forgiving, the Most Merciful."

(QS Az- Zumar: 53)

c. Angry Feelings

Parents of children with impairments who have not yet accepted their child's disability as a gift from Allah SWT have a propensity to become irascible. They are upset with themselves, with their partner, with other members of the family, and perhaps with Allah. Moreover, if there are external factors such as economic strain, workload, social relationships, and others, anger will be more easily expressed. This circumstance will create a negative atmosphere for both you and the surrounding environment.

Anger is the feeling of being disturbed, insulted, aggressive, and upset. The Arabic term for rage is al-ghadab, which signifies anger. Anger is an emotional state experienced as an urge to behave in a way that warns, intimidates, or assaults individuals who are seen to be difficult or threatening (Sawai, 2018).

Managing and handling anger is important to maintain the well-being of yourself and others. This situation especially needs to be managed by parents who have children with disabilities because the challenges in managing the child are higher than other parents. Described in a hadith of the Prophet SAW giving a true understanding of the characteristics of a strong believer, His Majesty SAW said:

Meaning: "It is not the (real) strong man who always defeats his opponent in a fight (fight), but the (real) strong man is the one who is able to control himself when angry".

(HR Bukhari & Muslim)

Rasulullah SAW provides the finest example and guidance. Rasulullah SAW taught ways to regulate anger, among which was to sit down if irritated while standing (a person standing, he is in a state ready to act compared to when sitting). If still upset when seated, the individual should shift posture by lying down (a lying position is very unlikely to act). Silence is also a means of anger management. All parents, but especially those who are fortunate enough to have children with special needs, are urged to cultivate noble virtues such as patience, kindness, and forgiveness. Regulate and control yourself when you feel furious, that is, by recalling the negative repercussions that will occur and the benefits that the person who restrains anger will receive.

d. Feelings of Shame

There are situations in which parents of handicapped children feel ashamed of their child's condition. They typically do not take their children outside so that they are not seen or known by others. Even if the infant must be taken out, it will be concealed as much as possible using clothing to prevent people from seeing it. So much so that the parents' emotions towards the issue are neither calm nor anxious. If this scenario persists, not only will it be difficult for the parents to go about their everyday lives, but the children who was previously locked up or concealed may acquire feelings of inadequacy, grief, humiliation, guilt, and other undesirable emotions.

Shame is an emotion that arises when a person does something that violates the *shari'a*, regulations, or social standards of their society, causing them to attempt to conceal it. This is because a person feels uneasy when the information is made public (Rezki Perdani Sawai, SN Abu Zahrin, S Mohd Noah, Rumaya Juharid, 2019). There are also parents who are gifted with children who are less embarrassed by their situation than children of other people.

Shame is a more severe feeling than guilt because it lays the responsibility on the individual rather than the activity. Typically, shame is accompanied with a sensation of "smallness" as well as helplessness and impotence. People who experience shame also feel vulnerable (Tangney, J. P., Stuewig, J., Mashek, 2007). The most noble aspect of shame is to be embarrassed of Allah SWT. Humans feel humiliated when they are unable to fulfill their duties as caliphs of Allah on earth. Shame also comes when a person is unable of obeying all of Allah's instructions, prohibitions, and decrees as His servant. The cultivation of shame can have beneficial effects for individuals.

However, there are some situations where the emotion of shame is not allowed in Islam, among them are:

- 1- Shame in doing good. Like being ashamed to preach, ashamed to demand rights and ashamed to give views and advice.
- 2- Embarrassment in getting an explanation or truth.
- 3- Shame on self-deficiency and ungratefulness. Make yourself humble and ungrateful for the blessing of Allah SWT's test.

Therefore, parents who are blessed with a child with a disability must consider the children as a trust from Allah SWT that must be upheld. A child's presence inside a family is neither a shortcoming nor a disgrace. Increase your sense of thankfulness so that Allah SWT would assist you in overcoming the difficulty of caring for your children.

CONCLUSION

Raising children is a difficult task. It is a difficult work that demands a great deal of patience, especially when parents or guardians must cope with the demanding conduct of children, let alone disabled children. It is likely that the impaired kid will be dependent on their parents for the rest of their lives since they will be unable of leading a regular adult life. Parents or guardians are exhausted and under stress when teaching impaired children motor skills, social conduct, and numerous other abilities that are required compared to typical children (Ofori et al., 2020). Occasionally, this type of circumstance exposes parents to various sorts of harassment. Therefore, it is vital for every parent, and particularly women, to understand the most effective way to manage the emotional obstacles inherent in guaranteeing the well-being of their families. In fact, Islam is a global religion. Every best practice instruction for all elements of human existence may be found in the Quran and Sunnah, which are genuine Islamic sources. Appropriately, guidance from the sources of the Quran and Hadith of the Prophet SAW is utilized as references for regulating emotions, particularly emotions connected to the effect of pressure encountered by parents in managing children with disabilities, such as grief, guilt, rage, and humiliation. The goal is that the direction provided by Islamic teachings would provide parents with the ability to deal with the strain they experience.

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