al-Balagh

Jurnal Dakwah dan Komunikasi

البلاغ

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SPIRITUAL TRANSFORMATION HEALING FOR CHILDREN WITH AUTISM AT RUMAH AUTIS DEPOK, INDONESIA

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Keywords:
children with autism; healing; spiritual transformation

Abstract

Autism can be described as a severe neurobiological developmental disorder with early onset, causing problems in communicating and dealing with other people or their environment. Experts are still debating, whether autism should be listed as a disease. This research was conducted to find out the Spiritual Transformation Healing that was applied at Rumah Autis Depok. This research used ethnography of communication through the SPEAKING Grid. This research indicated that Quran therapy had a significant impact on children with autism. Quran therapy might be able to develop expected behaviors, such as controlling emotion, especially tantrums and meltdowns, for children with autism. Rumah Autis Depok applied Quran therapy since the opening of this branch (on February 14, 2009), as a part of spiritual transformation healing for families of children with autism.

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Kata kunci:
anak dengan autisme; penyembuhan; transformasi spiritual

Abstrak

Autisme dapat digambarkan sebagai gangguan perkembangan neurobiologis parah yang terjadi pada anak-anak, menyebabkan masalah dalam berkomunikasi dan berhubungan dengan orang lain atau lingkungannya. Autisme masih menjadi pro dan kontra dari beberapa ahli, baik itu termasuk dalam penyakit. Penelitian ini untuk mengetahui Spiritual Transformation Healing yang diterapkan di Rumah Autis Depok. Penelitian ini menggunakan etnografi komunikasi melalui *SPEAKING Grid*. Penelitian ini menunjukkan bahwa Terapi Quran memiliki dampak yang signifikan pada anak autis. Terapi Quran memiliki tindakan yang paling tepat untuk mengembangkan perilaku seperti mengendalikan emosi, terutama tantrum dan meltdown pada anak autis dibandingkan dengan terapi musik. Rumah Autis Depok menerapkan Terapi Quran sejak pembukaan cabang ini (pada tanggal 14 Februari 2009), Terapi Quran sebagai bagian dari penyembuhan transformasi spiritual bagi keluarga anak autis.

How to cite this (APA 7th Edition):

INTRODUCTION

Children are the most beautiful gifts given by Allah SWT to each parent. Every parent hopes for normal children who are physically and psychologically well-adjusted. This is a reasonable expectation for anyone in the world. But, what about when children are born with conditions that different from most children? In essence, every human being was created by Allah SWT has advantages and disadvantages of each, there

is the uniqueness of each in each individual, and human is the best of creation (Azzahid, Muliadi, & Rismanto, 2022). Not a single parent in this world desires to have a child who is deficient in any way.

Some parents and or families of children with autism are unable or unwilling to accept the fact that their child has autism, even if appropriate therapy and education accompanied with patience can help manage the disorder. Autism spectrum disorder (ASD) is a category of neurodevelopmental disorders that occurs to one out of every 150 children in the United States. Autism was initially described as a developmental illness by Leo Kanner in 1943. It is a condition that begins at birth and affects reciprocal social behavior, language, and communication; as well as causing the person to have limited interest and repetitive conduct (Zimmerman, 2008).

Sunu (2012) listed numerous indications of communication and language behavior that might present in children with autism in order to improve their communication qualities. Flat facial expressions, the absence of language or body signs, uncommon communication initiation, the absence of replicating motions or sounds, little or no speaking, parrot words, unusual speech intonation, employing unintelligible words, and limited ability to grasp and use words are among them (Yuwono, 2012). Autism has no regard for race, ethnicity, social status, family income, lifestyle, or educational level, and it can affect any family and any child. Although the global prevalence of autism is consistent, boys are four times more likely than girls (See, 2011).

The modern definition for autism is a severe neurobiological development disorder that occurs in children, causing problems in communicating and dealing with other people or their environment. Experts still debate whether they should categorize autism as an illness. However, many parents have stated that autism is not a disease, and

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therefore no medicine can cure it. Thus, the problem solving should focus on ways that children with autism can show progress in their daily lives, for example, in terms of their emotions and how to blend with their environment or socialize with them (Ayuningtyas, Venus, Suryana, & Yustikasari, 2021). The number of people with autism is projected to increase as time goes by. The current estimation is about 4-6 per 10,000 births and a drastic increase may happen in 2030 with 60 per 10,000 births (Anam, Khasanah, & Isworo, 2019).

Rumah Autis Depok is a social institution that was founded on behalf of Yayasan Cahaya Keluarga Fitrah to bridge the demand for therapy sites and schools for children with autism and children with special needs from low-income households at affordable or even free tuition (Rumah Autis, 2019). Children attending all branches of Rumah Autis had been diagnosed with a wide range of developmental disorders, including Down syndrome, speech delay, ADHD (Attention-Deficit-Hyperactivity Disorder), cerebral palsy, and other conditions. However, children with autism were the highest in number (Rumah Autis, 2019). Based on 2020 data, there were 18 children diagnosed with autism.

Rumah Autis had seven branches as of July 2019. Rumah Autis Bekasi, Rumah Autis Depok, Rumah Autis Cileungsi, Rumah Autis Tanjung Priok, Rumah Autis Bogor, Rumah Autis Karawang, and Rumah Autis Tangerang, as well as Rumah Autis Bogor, Rumah Autis Karawang, and Rumah Autis Tangerang (Rumah Autis, 2019).

For over 50 years, intervention methods informed by the principles of applied behavior analysis (ABA) have been empirically researched and clinically implemented to individuals diagnosed with ASD\. Despite the plethora of evidence for the effectiveness of ABA-based interventions, some autism rights and neurodiversity activists have expressed concerns with ABA-based interventions (Leaf et al., 2021). ABA therapy, structured therapy programs that focus on teaching a specific set of skills for children

with autism; speech therapy, a medical procedure carried out to help a person maximize his or her verbal abilities; sensory integration therapy, a treatment for children with autism and or children with special needs that is often used as a way to make improvements, are all therapies offered at Rumah Autis Depok. They aim to improve developmental abnormalities, as well as learning impairments, social relations, and other behaviors.

Sensory integration is the process of recognizing, changing, and differentiating sensations from the sensory system in order to produce a response in the form of "aims of adaptive behavior", this statement of SY (the branch head of Rumah Autis Depok) comparable with results of research conducted by Karim and Mohammed (2015)., which showed that the sensory integration therapy was effective in the treatment of children with autism as it helps those children to become more independent and participate in everyday activities.

Meanwhile, an occupational therapy is a type of health service provided to the community or patients with physical and mental disorders that uses exercises/activities to work on specific targets (occupation) in order to increase individuals' independence in daily life activities based on an interview with SY on January 2, 2020. The primary goal of occupational therapy is to enable people to participate in the daily activities (World Federation of Occupational Therapists [WFOT], 2012).

As time goes by, Rumah Autis Depok found that Quran therapy had shown to have the most prominent event in developing certain behaviors such as controlling emotion, especially tantrums and meltdowns, compared to music therapy. Tantrums and meltdowns are both emotional outbursts, but a meltdown is an emotional outburst due to outside interference, thus the disturbance must be removed immediately.

Mayrani and Hartati (2013) found that audio therapy with *surah* Ar-Rahman *murottal* decreased behavioral disturbances of the children with autism in social interaction, motor behavior, and emotion aspects. The

research can be a reference and consideration for parents and schools for special needs children to implement audio therapy with *surah* Ar-Rahman *murottal* as a companion therapy that is affordable and does not cause side effects (Mayrani & Hartati, 2013).

Similar with the previous, Azzahid et al. (2022) concluded that audio therapy *murottal* Al-Quran at SD Plus Al-Ghifari was able to provide a calming effect on autistic children and reduce the intensity of emotional disorders in children with autism. Sadly, there is no separate session for this *murottal* Al-Quran treatment. This murottal Al-Quran therapy can be used by parents at home because it is simple and affordable (Azzahid et al., 2022).

Interestingly, Anam et al. (2019) found that audio therapy with *murottal* Al Quran can decrease disorders in emotion, communication and social interaction compared to music therapy (Anam et al., 2019). Based on research conducted by Faradilla et al. (2020), there was a significant effect of listening to Ar-Rahman *murottal* in improving various clinical aspects of children with autism.

The formulation of the research was to explore the spiritual transformation healing for children with autism implemented at Rumah Autis Depok.

METHODS

This research was conducted at Rumah Autis Depok, Indonesia. Volunteers from Rumah Autis Depok, especially teachers and parents, were involved in this research to learn more about spiritual transformation healing for children with autism, which Rumah Autis Depok offers to both teachers and families (parents). The research participants were chosen because they were knowledgeable about children with autism at Rumah Autis Depok and could provide as much information as possible regarding the research topic of spiritual transformation treatment.

Purposive sampling was used to select these participants. According to Sugiyono (2016), purposive sampling is a data source sampling technique with specific considerations.

The purposive sampling technique was chosen since not all samples meet the criteria for this research. As a result, the researcher employed the purposive sampling technique, which specified particular criteria or factors that must be addressed (Sugiyono, 2016). An informant, according to Moleong (2009), is a person who provides valuable knowledge about all aspects of the research problem. As a result, an informant must be well-versed in the topic of discussion and have a strong foundation in it.

The following were the criteria used by the researcher to select informants for this research. First, they were volunteer teachers from Rumah Autis Depok. Volunteers who had worked at Rumah Autis Depok for at least three years were familiar with children with autism and their families (parents). The researchers also included the children's family members (parents) as informants. Volunteers had education backgrounds in special education and psychology. Second, the researchers established criteria for children with autism, as well as for the families or parents whose children would benefit from Quran therapy.

The role of parents is very influential on the development of children with autism. Through preparation, explanation and guidance, they will be better prepared to accept the changes in themselves (Nugraheni & Tsaniyah, 2020). The role of parents for children with autism in their daily lives is very important. Mother's role for the development of children with autism is especially dominant. Table 1 and 2 showed the data of selected informants.

Table 1.

Informants From Volunteer Teachers

No	Volunteers	Positions	Year of Entry to Rumah Autis Depok
1	SY (55 years old)	Branch Head	2015
2	LP (32 years old)	Head of Program	2012
3	MG (27 years old)	Transition's Teacher	2009

Source: The interview results with SY on January 2, 2020.

Table 2.

Selected Parents Informants

No	Parents	Children	Diagnosis In Children
1	MR (Mother)	MR (15 years old)	Autism Spectrum Disorder (hypersensitivity)
2	MA (Mother)	MJ (14 years old)	Autism Spectrum Disorder (hypersensitivity)
3	MY (Mother)	YA (12 years old)	Autism Spectrum Disorder (hypersensitivity)

Source: The interview results with SY on January 2, 2020.

Guba (Denzin & Lincoln, 2009) argued that a paradigm is a set of basic beliefs that guide action that is a human construct. Paradigm is a way of looking at understanding the complexity of the real world. Paradigms show them what is important, abash and plausible, paradigms are also normative, showing their practitioners what to do without the need to do long considerations of existence or epistemology (Mulyana, 2018).

A paradigm is a model or framework for observation and understanding, which forms both what we see and how we understand it. The conflict paradigm causes us to see social behavior, whereas the interaction paradigm causes us to see differently (Babbie, 2011). Ethnography is a qualitative design in which researchers describe and

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interpret the same patterns of values, behaviors, beliefs and language of a group of similar cultures (Harris, 2001). Ethnography studies the meaning of behavior, language, and interaction among members of such similar culture groups (Creswell, 2014).

The approach used in this research was a qualitative research approach. The definition of qualitative research in simple terms, according to Mulyana (2018), is interpretive research (using interpretation) which involves many methods in examining research problems (Mulyana, 2018). This research places humans as dynamic beings and considers the ever-changing life of humans. Qualitative research is a located activity that places its research in the world. Qualitative research consists of a series of material interpretation practices that make the world visible. These practices are transforming the world. They turn the world into a series of representations, which include various field notes, interviews, conversations, photographs, recordings and personal notes. In this case, qualitative research involves a naturalistic approach to interpretation of this world. This means that qualitative researchers study objects in their natural environment, seeking to interpret phenomena in the point of view of the society to see the meanings given to them (Denzin & Lincoln, 2009; Creswell, 2016).

The research method used in this research was the ethnography of communication. The ethnography of communication in this research covers various aspects and inter-aspect relations. Ethnography of communication is different from anthropology, linguistics, and sociolinguistics because communication ethnography focuses its study on communication behaviors involving language and culture (Kuswarno, 2011).

Qualitative research is relevant to the ethnography of communication in researching spiritual transformation healing for children with autism. The ethnography communication is different from conventional

ethnography. This is expressed by Kuswarno (2011), who said that "in the ethnography of communication, the focus of attention is the behavior of communication in a particular cultural theme, so not the whole behavior as in ethnography. Communication behavior according to communication science is the action or activity of a person, group or audience, when engaged in the process of communication".

The ethnography of communication begins the investigation by recognizing typical behaviors and then ending them with an explanation of communication patterns in a sociocultural context. Hymes (Kuswarno, 2011) put forward the stages for conducting ethnographic research on communication in a speech society, namely: 1) Identification of communication events that occur repeatedly (recurrent events); 2) Inventory of communication components that build these repetitive communication events; and 3) Finding relationships between communication components that build communication events that will be known later as communication management (communication patterning). Recurrent communication events are the characteristics of the communication behavior of a community group. Communication components according to communication ethnography are communication units that support the occurrence of a communication event. Hymes (Kuswarno, 2011) introduced a model containing these communication components with an acronym "SPEAKING", which consisted of: setting/scene, participants, ends, act sequence, keys, instrumentalities, norms of interaction, genre. The relationship between the components in question is how each component of communication cooperates with each other to create a communication behavior that is unique to the group. This relationship between components is then called communication pattering (Kuswarno, 2011).

The validity of data that were collected by the researcher was tests of internal validity (credibility). These tests were carried out to meet

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the true value of the data and information collected. This means that research results must be critically trusted by all readers and respondents. This criterion served to conduct an investigation in such a way that the confidence of its findings can be achieved (Sugiyono, 2016).

For credible research results, there are several techniques proposed, namely as follows:

First, *triangulation*. Triangulation in credibility testing is to check data from various sources, methods, and time periods. In this process, the researcher tried to compare the results of interviews conducted with the results of observations. So that researchers achieved conclusions about the effective learning communication in the classroom for children with autism. Researchers used data various data sources for triangulation, namely field observations and in-depth interviews.

Second, *discussion with colleagues*. Researchers conducted discussions with colleagues to increase validity of data interpretation. In this case, the researcher conducts discussions with colleagues (lecturers at the Faculty of Social and Political Sciences, Universitas Pembangunan Nasional Veteran Jakarta). This discussion intended to provide researchers with suggestions, inputs, and criticism that can provide enlightenment for data interpretation.

Third, *using reference materials*. Researchers used recording tools for observation and interviews that serve to document research data. In this section, the researcher used various reference sources as a supplement to the observations and interviews related to spiritual transformation healing for children with autism.

Fourth, *member check*. The data collected by the researcher were clarified to the respondents to ensure validity of interpretation. This was done to obtain the validity of the appropriate data (Sugiyono, 2016). Researchers often clarified the data obtained during field observations to the head of the branch and the teachers at Rumah Autis Depok.

RESULTS AND DISCUSSION

Characteristics Of Children With Autism

Thus far, no clinical tests have been found todiagnose autism directly. The most appropriate and inexpensive diagnosis is to carefully observe the child's behavior in terms of communication, behavior, and level of development. The characteristics of autism are diverse, so the most appropriate and ideal way is to work with professionals (e.g., neurologists, pediatric psychologists, pediatricians, language therapists, and other experts in the field of autism) to perform the diagnosis. From birth to age 24-30 months, children diagnosed with autism generally look like most children. But gradually, as the children grow older, parents begin to see significant changes such as delay in speech, disinterest in playing, and difficulty in making friends with the surrounding environment (refusing to socialize). Autism is a combination of several abnormalities in brain development.

Autism in *Kamus Besar Bahasa Indonesia* is a developmental disease that causes children to be unable to speak and express their feelings and desires, disrupting their connections with others. Autism, according to Gunadi (2011), can affect anyone of any race, social, cultural, economic, or educational background. According to a survey conducted in 2002, there were 60 children with autism out of of 10,000 children. Boys outnumber girls by by four times. According to the findings of that 2002 survey, boys are more likely than girls to have autism. However, the fundamental reasons have yet to be discovered.

Autism disorders can be managed if parents keep a close eye on their children and recognize deviations or impeded behavioral growth as soon as possible. The presence of a behavioral development issue in toddlers with autism might cause developmental activities that are appropriate for their age to be delayed. Failure to complete the developmental goal

will result in the delay of socialization process and a lack of autonomy (Rinawati, 2008).

Autism can be classified into two types based on sensory disorders: hyposensitivity and hypersensitivity. Hyposensitivity is a condition where an autistic children are under sensitive to sensory inputs, while hypersensitive is a condition where the children are hyper-aware of them.

Intelligence varies greatly, some are very high, but some are very low. Children with autism are often described with Wing's triad of impairment. As well as children with autism, who struggled with social contact, communication, and inventiveness (what they called the "triad of impairment"), as well as a stereotyped pattern of activity. This concept refers to the requirements for swiftly diagnosing autistic youngsters (Yuwono, 2012).
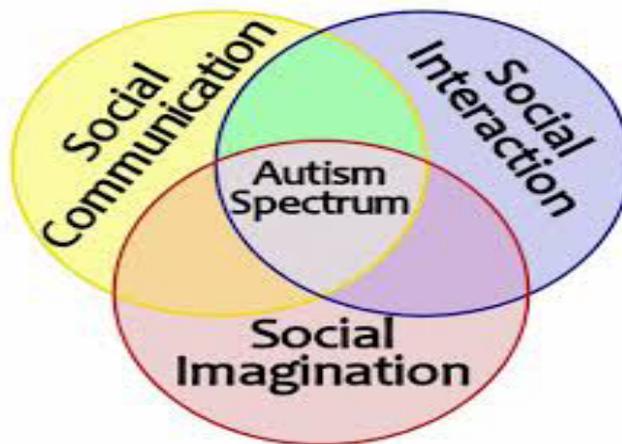

Figure 1. Wing's Triad of Impairment
Source: (Positive Psychology Network, 2021)

Figure 1 shows a part of a paradigm known as the triad of impairments. The 'triad of impairments' paradigm is used to describe the main characteristics of people with autism.

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Table 3.
Wing's Triad of Impairment

No	Name of Activities	Descriptions
1	Social interaction	Treats individuals as objects and acts as though they do not exist.
		Can be unresponsive to other people's voices/ communication attempts.
		Making friends and forming connections is challenging for him/her.
		Uncertainty about how to handle unstructured periods of the day
2	Communication and Language	Processing and interpreting of linguistic information are both difficult.
		Jokes/sarcasm/literal interpretation, social language, body language, and paralinguistic characteristics are all difficult to grasp (intonation, stress, tone of voice)
3	Imagination/Rigidity of thinking	Likes everything to be structured and routine.
		Rituals are obsessively followed.
		Imaginative play may be hampered (especially with others)
		Empathy for others is lacking
		Has a poor sense of danger (forecasting/what might happen).

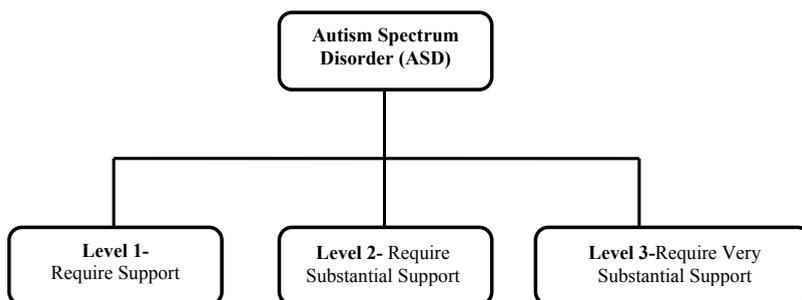Source: (Positive Psychology Network, 2021)

Figure 2. Level Of Autism Spectrum Disorder
Source: (Chandra, 2018)

Referring to Figure 2, Autism Spectrum Disorder (ASD) is divided into three levels: 1) Level 1, at this stage, children with autism needed sufficient support; 2) Level 2, children with autism needed substantial support; and 3) Level 3 children with autism needed very substantial support.

Spiritual Transformation Healing

Children with autism may develop language ability at a later time than their peers. However, language is not the only issue that they face. They will likely to experience a lack of social interaction, poor communication/language, and limited imagination/rigidity of thinking (Positive Psychology Network, 2021). In many cases, children with autism also have lack of control of their emotions.

As time goes by, Rumah Autis Depok found that Quran therapy had the most appropriate action to develop behavior such as controlling emotion, especially tantrums and meltdowns compared to music therapy. Based on observation and interview, the researcher defined meltdown as a reaction given by children due to being overwhelmed by excessive sensation input. Meanwhile, tantrum is an excessive emotional outbursts, usually associated with children whose emotional difficulties are usually characterized by stubbornness, crying, screaming, anger, et cetera (Ayuningtyas, 2020).

Spiritual Transformation Healing is a new term for Rumah Autis, Indonesia. Spiritual Transformation Healing was introduced by Mr. Aris Ahmad Jaya, one of the motivational speakers in Indonesia. Generally, the sessions are conducted in a workshop or group setting. Spiritual transformation healing is an expansion of spiritual healing, especially for families of children with autism. This definition describes the aim to transform consciousness or spirituality through the combination of different spiritual healing approaches. Human beings are surrounded by positive and transformational energy that can be used for healing.

The beginning of spiritual transformation healing, according to Mr. Aris Ahmad Jaya, occurred when during the late 1960s in Czechoslovakia; Stanislav Grof began to research transformative experiences. He led a clinical trial for Sandoz Pharmaceuticals' hallucinogenic drug. Many of the participants, Grof realized, were in a "non-ordinary state" that was "indistinguishable from those described in old mystical traditions and spiritual philosophies of the East." After migrating to America, he founded a new discipline known as "transpersonal psychology" with colleagues Abraham Maslow and Anthony Sutich. Grof quit his tenure as an Assistant Professor at John Hopkins University and the Maryland Psychiatric Research Center's as a Chief of Psychiatric Research (Interview with JY, 2019).

According to Samovar (Rinawati, 2008), there are three different understanding/conceptions of 'sick' which in turn causes differences in treatment efforts, namely: First, biomedical system is s a system of beliefs about pain that focuses on the results of diagnoses and scientific explanations. In this approach, the illness will be related to medical issues. The disease is the result of abnormalities in the structure or function of the body. Agents such as bacteria and viruses, or a body condition such as injuries, are generally the cause of illness. Thus, treatment through destruction or transfer (such as through surgery) to the agent that causes it is a powerful weapon to restore health.

Second, personalistic system. In a personalistic system, illness is the result of active intervention by some supernatural beings (God, ghost, or evil spirit), or made by humans (magic or witchcraft). People who are sick are victims of punishment or who have been donated by diseases. In a personalistic system, healing is done through non-medical channels, namely efforts to eliminate the influence of the supernatural, so that treatment is carried out by way of something unseen like *ruwatan* in Javanese-Indonesian context.

Third, naturalistic system. The naturalistic approach tends to look at pain by explaining the balance of the elements that exist in the human body. In this system, the disease is caused by an imbalance between the elements that exist in humans. According to this view, humans consist of cold and heat elements, which imbalance can lead to disease. Food becomes an agent that affects the imbalance of heat and cold elements in the human body. The healing effort carried out in this approach is through efforts of balancing the hot and cold elements.

From the three treatment efforts, Rumah Autis Depok was included in the category of personalistic system. The personalistic system is related to spiritual transformation healing. In a personalistic system, "illness" is the result of active intervention by some supernatural thing, in this case, Allah SWT. Several therapies had been carried out at Rumah Autis Depok. One therapy that was considered quite effective at Rumah Autis Depok was Quran therapy. Quran therapy is part of spiritual transformation healing.

Based on an interview with MG, Rumah Autis Depok applied Quran therapy since the opening of the branch (on February 14, 2009) as part of spiritual transformation healing for families of children with autism. But apparently, Rumah Autis Depok did not realize that Quran Therapy was a part of the spiritual transformation healing. Quran therapy could develop behavior such as controlling emotion, especially tantrums and meltdowns compared to music therapy. is the finding was aligned to the research by Astuti et al.(2017), which showed that there was a significant difference in the mean of behavioral development following the intervention, with $p = 0.034$ ($p<0.05$). The *murrotal* Al-Quran audio treatment is beneficial in helping children with autism develop their behavior. As a result, this audio therapy is projected to be used as an alternative therapy for children with autism (Astuti et al., 2017). It was also aligned with Anam et al.'s (2019) finding that *murottal* Al-Quran was more effective than music therapy

in improving emotional expression, communication skills, and social interaction in children with autism.

SPEAKING Grid

SPEAKING consists of setting/scene, participants, ends, act sequences, keys, instrumentalities, norms of interaction, and genre. The components are briefly explained below:

First, *setting*. It refers to the setting and scenes of the communication practice. This section delves into two parts of context: the actual space in which it takes place and the scene, or the participants' perceptions of what transpires when the technique is in use. Analyzing the practice's environment and scenic features helps to pinpoint the analysis in specific social situations (Carbaugh & Boromisza-Habashi, 2015). This research was conducted at Rumah Autis Depok, located in Sukmajaya, Depok. There were four classrooms and two floors. Islamic study was only provided every Wednesday. However, Rumah Autis Depok held for common prayers and Al-Quran reading every school day, from Monday to Friday.

Figure 3. Rumah Autis Depok, located in Sukmajaya, Depok
Source: Documentation on January 2, 2020.

Second, *participants,* meaning participants in the practice. A significant shift is marked here in conceptualizing communication as an event in which people participate, and thus, the key concept is "participant" (in the event). This part moves away from typical encoding and decoding models, that focus initially on senders and receivers of messages. What will happen if a practice such as "reading the paper" is considered an event? Who are the participants in that practice (Carbaugh & Boromisza-Habashi, 2015)? The participants of this research were 22 children with special needs at Rumah Autis Depok, most of them had been diagnosed with ASD, and their ten volunteer teachers. However, because only three children with autism received the Quran therapy at Rumah Autis Depok and at home, the researchers only focused on them (including their families)

Figure 4. Quran Therapy At Rumah Autis Depok
Source: Documentation on January 2, 2020.

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Third, *ends* refers to the objective of the practice. This element asks two ends: the goals of participants to practice and the outcomes to achieve. In the joke-telling activity, many people are familiar with an off-color joke whose goal is to entertain with the offending outcome. Communication practice may generally target some goals yet attain other outcomes (intended and not) (Carbaugh & Boromisza-Habashi, 2015). The formulation of the research was for finding out the spiritual transformation healing for children with autism. Therefore, in the end, children with autism have basic independence and the ability to control their emotions.

Fourth, *act sequence* means the actions involved in this practice. The practice is a part of social interaction. It encompasses the timing and the procedure as well. Act sequence also refers to the content and delivery of the practice. This component invites a careful look at the sequential organization of the practice, its message content, and form (Sit, 2017). The Quran therapy was very helpful in controlling MR's emotions. MR was the second child of two siblings. MR (15 years old) had an older sister. He was born in 2005. He was diagnosed with autism at three years old. MR could speak and read well.

He began to learn to read the Quran when he was five years old (10 years ago). But over the past five years, he began to memorize the Quran. His emotions were easily overflowed and he often threw tantrum or meltdown before learning to read the Quran. When his teacher played the Quran recording, after listening to it, he gradually calmed down. At the time of the research, MR had memorized nearly 30 *juz* of the Quran, and was very fluent in reading the Quran.

It was a different case with MJ. MJ (14 years old), was an only child. MJ could speak and read well. He was born in 2006. He was diagnosed as children with autism – PDD-NOS (a pervasive developmental disorder not otherwise specified) criteria when he was three years old. After

returning to the hospital for re-diagnosis when he was ten years old, MJ was diagnosed with ASD. Based on an interview with MG and MA as informants, the ASD stages were more challenging than PDD-NOS. MJ had just learned to recognize the letter of *hijaiyah* and frequently listen to Quran. When it comes to emotion management, MJ was better than MR. But when he learned more about the Quran, he could manage his emotion better than before.

The last one was YA (12 years old). He was the second child of two siblings. He could not speak and read well. He could only perform nonverbal communication. His big brother was also diagnosed with autism. YA was diagnosed with autism when he was 1,5 years old. His mother suspected that he was autistic because he showed similar behaviors as his brother. He often threw tantrums at home and or Rumah Autis Depok, but when his teachers or mother turned on the Quran recording, he gradually calmed down and often fell asleep.

Fifth, *keys*. It refers to the emotional pitch, feeling, or spirit of the communication practice. The key aspects of funerals are their most respectful and serious nature. Other events, such as talk shows, can be keyed as more light-hearted. The ways practices are keyed and how the key can shift from moment to moment are questions raised and analyzed with this component (Carbaugh & Boromisza-Habashi, 2015). The learning process for children with autism is certainly very different from that for normal children. Dealing with children with autism requires more patience, as the children need much more time to adapt to their surroundings, especially to new friends or new teachers. Moreover, children with autism are easily distracted by unique images, eye-catching colors, and other glaring objects. Therefore, Quran therapy is very useful for children with autism because it calms them down.

Sixth, *instrumentalities* refers to the instrument or channel that the communication technique employ. It may be required to use the oral mode,

or it may be disallowed in favor of a certain gesture or bodily activity. Debate about using digital channel in communication is also included in this topic. Should the exercise be done in writing or in person, with singing or chanting? The variety of tools used to create practice, as well as each manner they are evaluated, are analyzed in depth (Carbaugh & Boromisza-Habashi, 2015). Learning process must use simple words, and slow-speech. Not infrequently, most children with autism use nonverbal language because they cannot speak well. Even though a child is good at reading, it does not always indicate their ability to communicate reciprocally. Most children with autism communicate in one direction. However, MR and MJ, showed good progress after receiving Quran therapy. They were able to speak and read fluently.

Seventh, *norms of interaction* means what norms are active when communication is practiced in this way, and in a certain community. This component distinguishes the two senses of norms that may be relevant to a communication practice: what is done normally as a matter of habit (e.g., few votes) and the appropriate thing to do (e.g., one should vote in every election). Standards of normalcy can be productively distinguished from the morally infused and normative dimensions of communication practices. There is a second distinction that guides this component: norms for interaction can be distinguished from norms of interpretation. The norm for interaction can be formulated as a rule for how one should properly interact when conducting the practice of concern: e.g., respecting the elders. The norm for interpretation can be formulated as a rule for what practice means. Both norms are analyzed through this component (Carbaugh & Boromisza-Habashi, 2015). Because children with autism have problems in communication, social interaction, and behavior, there are only norms of interaction between students and teachers or between students and parents or families. As per observation by the researcher, children with could not easily get close to and get along with people. They

could be close to people they often see in their daily lives. They have difficulty adjusting behavior to social contexts, showing no interest in their peers, minimal eye contact or none at all. It happens since interactions between students are very rare.

Eighth, *genre* means the a genre of communication in which this practice is implemented. This part might involve practicing verbal dueling, a riddle, or a narrative. As a result, the properties of the formal genre become relevant to its analysis. Alternately, the practice might be understood as part and parcel of a folk genre and be analyzed accordingly (Carbaugh & Boromisza-Habashi, 2015). Rumah Autis Depok implemented Islamic-based learning, including prayers before and after learning, embracing the teacher's hand (as a form of respect) when entering class, and saying greeting when going in and out of class, and others.

CONCLUSION AND SUGGESTION
Conclusion

Based on qualitative exploration about Quran therapy implemented at the research location, the therapy have a potential significant impact on children with autism. Findings in this research implied that the therapy might be able to reduce tantrums and meltdowns for children with autism. Rumah Autis Depok applied Quran therapy since the opening of this branch (on February 14, 2009), as a part of spiritual transformation healing for families of children with autism.

Suggestion

Suggestions for further researchers is to examine the effect of spiritual transformation healing therapy using experimental methods so that its effectiveness can be known with certainty. Parents and families with children with autism can also play a role in providing reinforcement for spiritual transformation healing therapy so that the results are optimal.

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