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The Role of Spiritual Approach in Family Parenting: A Study of Lecturers at Institut Agama Islam Negeri Kudus

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Abstract

The number of hoax news, hate speeches, and acts of violence that are viral on social media can disrupt the physical, emotional and psychological development of children. This article mainly describes the role of spiritual approach in family parenting to children. This study uses a descriptive qualitative research method. The research subjects are lecturers at IAIN Kudus. In-depth interviews were conducted to explore and collect data. The result denotes that family parenting had impacts on character, emotional, psychology, and physical development of children. The spiritual approach can be implemented in family parenting through several ways including the habituation of positive values and characters, role models, commitment and consistency from parents, positive communication between parents and children. Besides, parents can support and get involved in children's activities through positive ways such as approximation, approval, and positive expression of parents towards children. Through the spiritual approach, children will be able to develop optimally both in the intellectual aspect (IQ) and emotional aspects (EQ).

Keywords: Family Parenting, IAIN Kudus, Lecturers, Spiritual Approach

Introduction

The development of technology in the era of globalization has its own impacts on children's development. The increased use of hoaxes news, hate speeches, and acts of violence that are viral on social media can disrupt the development of society, especially in children, such as physical and psychological disorders particularly stress, anxiety, anarchic behavior and increased emotional disturbances. This is indicated by the proliferation of free sex acts, drug and alcohol use, the distribution of pornographic photos and videos and fights among students. Some of these cases indicate that there is a degradation of morals and ethical values in the younger generation in Indonesia. The loss of children's awareness of character values such as religious values, shame, honesty, politeness and social care causes them to be negligent and not based on rules. Consequently, they have negative impacts on themselves and others. The moral decadency of students was evidenced by the persecution of teachers carried out by students at the state school in Torjun, Sampang Regency, causing the teacher's death ([https://news.detik.com/berita/3845896/guru-sma-di-sampang -madura-killed-alleged-because-persecuted-students](https://news.detik.com/berita/3845896/guru-sma-di-sampang-madura-killed-alleged-because-persecuted-students)). Tragically, a teenager in Pekalongan, central Java has killed his mother on November 22, 2018. This phenomenon denotes that teenagers nowadays have merely a moral decadency and lack of spiritual values.

The problems above also show that education which prioritizes more on cognitive, affective and psychomotor aspects without being strongly balanced by the spiritual intelligence has not been able to make people are good in knowledge and morality. One of the problems causing the decline in the value of children's character is the crisis of religious values or spirituality (Wahyuningsih, S, 2017, p. 151). The loss of the values of spirituality of children can be clearly seen from the reduced religious activities they do.

Based on the description above, it can be seen that instilling religious education and strengthening spiritual intelligence on children, especially in the family environment are quite urgent and fundamental. Indeed, family is the first center of the system and religious values (AkcaKoca. D, 2012, p. 122). In this case, the role of parents in instilling family parenting appropriately on children is considerably crucial. One of them is through a spiritual approach so that children's intelligence can develop in a balanced manner including intellectual

aspects (IQ), emotional aspects (EQ) and spiritual aspects (SQ). Parenting is a key risk factor in children development and maintenance (Ryan, R., O 'Farrelly, C., & Ramchandani, P., 2017, p. 87).

The role of instilling aspects of spirituality in children indicates that religion has a crucial means in determining each individual and group characteristic. This is in line with AkcaKoca, D, 2012, p. 122) that religions in the world such as Islam, Christianity, Hinduism and Buddhism have taught the importance of instilling religious values in a family life or family parenting. For instance, the teachings of Islam emphasize that when people are having problems and difficult times, Muslim people are highly encouraged to help each other solve problems. Furthermore, Islam also teaches to share and work together with people who need assistances. Thus, spirituality is an important aspect to create the goals and values of human life.

According to Worthington & Aten in AkcaKoca, D. (2012), spirituality is divided into four main parts. First, religious spirituality or known as having sympathy and respect others. Second, humanistic spirituality or loyalty to humans is characterized by closeness, caring and solidarity to a group of people. Third, natural spirituality or known by having a sense of belonging and concern for natural life. Fourth, cosmos spirituality, or known as the manifestation of something related to the creation of the universe. The four spirituality above can be mastered by people if the family or parents are able to instill these values to children since at an early age or golden age through family parenting using a spiritual approach. Indeed, spiritual intelligence is very meaningful for every child to have.

(Tasmara, 2001, p. 47) explains that spiritual intelligence is a person's ability to listen to his conscience or divine truth whispering in the way he takes decisions or makes choices, empathizes, and adapts. In line with Tasmara, (Agustian, 2001, p. 14) argues that spiritual intelligence is an intelligence to deal with the problem of meaning, namely intelligence to place our behavior and life in a broader and richer context, intelligence to judge that a person's actions or way of life are more meaningful than another. From the above meanings, it can be interpreted that spiritual intelligence is related to one's intelligence in paying attention to the quality of the meaning of life and to what extent a person is able to behave and live at a broader level of context. In addition, spiritual intelligence is

considered as a crucial aspect besides emotional intelligence and intellectual ability.

A number of studies on family parenting have been conducted by several researchers. Devine, L. (2015, p. 70) offers the importance of evaluating social work in the family environment and finds the best social work assessment model so that it can contribute to the family. Furthermore, Kalantarkousheh, S. M., et al. (2014, p. 147) explain the importance of parenting patterns and the proximity of parents to children in Iran. The result indicates that the pattern or type of authoritative parenting and closeness between children and parents is very much essential in the family. This is in line with Bibi, F., et al (2013, p. 91) asserting that parenting style or model contributes to the life and development of children, particularly in psychology. Positive relationships built between children and parents are the foundation of a healthy environment both at home and at school.

Furthermore, (Pardeck, J. T, 1989) offers a model of Minuchin parenting in family and the importance of strategies to provide therapy to families who are experiencing stress and depression. The damage to the relationship of marriages of parents has negative impacts on children and families. In addition, Draper, H. & Ives, J. (2009, p. 407) emphasized the importance of giving an assessment of the roles and responsibilities of fathers as parents. Moreover, Daroni, G. A., et al. (2018, p. 1) highlight that the negative impact of parental divorce on the education of children with special needs. One of the solutions to help the condition of children with special needs is by providing counseling and therapy to the family.

Different from previous studies that discuss the importance of parenting styles and models for children in the family and their implications for child development, specifically, this article discusses the urgency of caring for children with a spiritual approach in the family and the impact on children's development which includes character, emotional, psychological, and physical development.

Method

This study belongs to a qualitative research method with a descriptive analysis that aims at explaining the role of spiritual values on children in the family environment, ways and methods used by parents in instilling spiritual intelligence on children. The subject of this study is lecturers at Institut Agama Islam Negeri (IAIN) Kudus. The primary data were collected through in-depth

interviews. The interview guide was developed to capture basic and fundamental information about spiritual approach, family parenting of lecturers at IAIN Kudus, and their experience related to the styles of parenting they used in their family. Lecturers both men and women participants were interviewed at the main office of IAIN Kudus. In addition, interviews were recorded digitally. Besides, notes were conducted by the interviewers in accordance with affect and nonverbal communication of participants during the interview. Then, the writer transcribed the result of the interview and analyzed the ways of family parenting using the spiritual approach conducted by the lecturers at IAIN Kudus. After the data were collected, the data were analyzed by using an interactive model of qualitative data analysis methods including data collection, data reduction, data presentation, and conclusion drawing.

Literatures Review

Spirituality in Family Parenting

The term of spirituality and religiosity is probably difficult to define. As a matter of fact, they have different meanings. Religion covers an association and commitment to a built customs and rituals, while spirituality is associated by the individual seek for meaning, purpose, value and truth (Collins, K. P. & Collins, C. S, 2011, p. 75). From the definition, it is clearly seen that spirituality and religion are different. However, both of them become the crucial aspects in human's life. In relation to the types of spirituality, it is categorized into two types. First, religious spirituality which deals with a relationship with God or a higher power and is usually noticed among people who attend religious services within a broader community. Second, existential spirituality which is not directly correlated to a specific plot of worship or a set of largely accepted ideals. Indeed, it deals with the perspective of how individuals find purposes of life and comprehend the meaning and value in life (Aktürk, S. &Aktürk, U, 2018, p. 1).

In line with the above elaboration, religion was explained as covering practice rites, cultural, normative, ideological and a structural framework for rituals, beliefs and values. Meanwhile, spirituality becomes the elements of process in seeking meaning of life, purpose, and connection (Psaila, C, 2014, p. 194). From this description, it could be deduced that religion is perceived as something

legalistic, rigid, and imposing, whereas spirituality is perceived as personal, motivational, and comforting since it encourages development.

In accordance with the family parenting, parents should connect the religion and spirituality to their children as they basically seek purpose, meaning, and connection in life. In this matter, religion functions as a means of finding universality in meaning, beliefs, and values. Further, religion is as a means of expressing individual's spirituality in society. Parents can have communication with their children and family members about spirituality through the practices of religion to enrich spiritual meaning. This can be achieved by engaging children with practicing religious activities and teaching, reading religious texts and books of spiritual theme, reading the Qur'an, praying, and getting involved to meeting in religious and spiritual topics, helping others, and so on.

Contributions of Positive Parenting

Parents have paramount tasks in family parenting. Parenting is a multifaceted task and the way in which parents fulfill this task plays an important role in children's growth and development, especially in early childhood (Verhoeven, M., et al, 2017, p. 233). Related to parenting, parents should provide appropriate styles of parenting. In this case, positive parenting is the philosophy that parental attempts to influence their children should be limited to warm and supportive guidance (Larzelere, R. E, et al, 2017, p. 24). From this description, it is known that children need support, guidance, encouragement, role model from their parents. Referring to it, high levels of support, reasoning, and other specific behaviors encouraged by the advocates of positive parenting are likely important for preventing the emergence of oppositional defiant behavior that leads parents to use punishments and seek help from psychotherapists (Larzelere, R. E, et al, 2017, p. 31). Parenting in fact covers broad aspects including love, physical and psychological aspect, moral and so forth. Parenting encompasses a myriad of issues, including attitudes and behaviors (Tinnfalt, A, 2015, p. 430).

Positive parenting has contributions for children development. These encompass that children will feel comfortable in their surrounding and family, they get in touch closely with their parents and family, they have strong encouragement and love from their parents, they have self-esteem and confidence in their life, and they will have a strong family bond and a sense of belonging to

their family. However, positive parenting may become a challenge for parents in which they may come across difficulties in conducting positive parenting behaviors in terms of personal, familial and level of social (Donato, S. & Bertoni, A, 2017, p. 152).

Parenting Styles and Children Development

Parenting is a crucial thing for significant children's foundation. It is perceived as the task and responsibility undertaken by parents for their children development. Parenting can be explored in terms of two areas including parental responsiveness and demandingness (Bibi, F,et al., 2013, p. 91). Parental demandingness deals with how parents provide guidelines and rules for their children. On the other hand, parental responsiveness deals with the characteristic of emotional parenting. Further, it goes to the extent parents encourage their children and meet the children's needs. Referring to this description, both parental demandingness and parental responsiveness have played an important role for children's development.

In a certain society, parenting styles are related to culture of the given society (Kalantarkousheh, S. M., et al, 2014, p. 148). In line with it, the relationship between parenting styles and child outcomes is widely within cultures (Smith, D.E & Moore, T. M, 2013, p. 176). The classification of parenting styles encompasses authoritarian, permissive, neglectful and authoritative (Kalantarkousheh, S. M., et al, 2014, p. 148). Authoritative parenting is the collaboration of demandingness and responsiveness. In this matter, parents try to build logical demands, provide warmth to children, respond children's point of view, and encourage their children. The authoritarian parenting style tends to show demanding and unresponsive ways. In addition, parents likely to show the techniques of power-assertive of socialization. Meanwhile, in permissive parenting, parents provide their children a high level of freedom, neutral and positive involvements (Bibi, F.,et al, 2013, p. 91). Referring to it, parents should find best ways to educate and guide their children through better parenting styles since it will have a great impact on children's health in their childhood. In other word, positive parenting and child relationship become the meaningful foundation of positive home environment and school. In other word, parents should not be too strict or too submissive as it has negative impacts on their children's life. Conversely, parents

who show supportive, love and flexible behaviors of parenting will produce healthy children both psychological and mental aspects.

Discussion

Spiritual Development on Children

In the era of globalization, people are faced by the phenomenon of prioritizing intellectual abilities and ignoring other aspects of intelligence such as emotional and spiritual intelligences. Most of them will be more merely proud when their children studied in favorite schools particularly in international levels. Indeed, many teenagers are competing to study at elite and modern universities in order to support the lifestyle of modernity so that most of them seem to ignore aspects of character and spiritual educations. In addition, they have juvenile delinquency including promiscuity, drugs, drinks and so on that will lead to their failure in the future. Based on this phenomenon, families, especially parents, have a crucial role in instilling spiritual intelligence and character education on children and not merely relying on intellectual aspects.

In addition, developing positive psychology in children has a tremendous impact on their ability in facing problems of life. Abdullah (2014, p. 71) emphasizes that positive psychology as a scientific study has a value of strength that helps individuals and society to survive. By having positive psychology, children will be able to develop optimally from the aspects of education, association or social, health and so on. Besides parents, teachers and policy makers or government also have a responsibility for the moral building of children through character education. The urgency of instilling character education presumably cannot be negotiable since it is an important aspect becoming the responsibility of policy makers and educators (Narvaez & Lapsley, 2008, p. 2).

From the interview, it was clearly seen that there are a number of reasons for the urgency of instilling spiritual values in children in the family so that children have a better spiritual intelligence. First, spiritual intelligence is a manifestation of spiritual values and meanings. Parents can instill spiritual values to children through habituation and role models. Such habits can be in the form of positive values such as honesty, patience, perseverance, gratitude and so on. Second, spiritual intelligence is the nature of faith or spiritual for humans. Third,

spiritual intelligence is the meaning or spirit of overall intelligence as the basis for intellectual intelligence (IQ) and emotional intelligence (EQ).

It was stated by Fa'atin (2018) describing about the urgency of instilling spiritual intelligence in children in the family environment:

"Spiritual intelligence for me is very important to instill in children. As a mother, I tried to instill it through habituation and role models in the form of values of honesty, patience, gratitude, and others. For example, when my child's learning outcomes or scores are not optimal, I don't immediately scold him. Indeed, I try to appreciate the child's learning process and motivate it to be more enthusiastic about learning. In other words, achievement in academic for me is not special. The most important thing is that the child has tried to follow the learning and the value is obtained from an honest way that is not cheating" (Fa'atin, 2018).

In conjunction with the previous descriptions, (Fitri, 2018) highlights that spiritual intelligence is the main aspect of spirituality for human being. If parents are able to instill spiritual intelligence in children in the family environment, their children will know more about the meaning and nature of life in the future.

"For me, spiritual intelligence is the nature of faith (divinity). Therefore, the spiritual or spiritual side needs to be instilled in children from an early age. The method of application can be adjusted to the age and character of the child. For toddlers, it can be done through habituation and example from parents for example: teaching prayer before and after sleeping, praying before and after eating. In addition, I usually teach children to say alhamdulillah as an expression of gratitude, say thank you after the child get a gift from others, and apologizes when they have mistakes, etc" (Fitri, 9 January 2018).

From the elaborations above, it can be deduced that instilling spiritual intelligence to children should be adapted to the character, age and the development of children. This can be achieved through positive invitations, positive habits in daily life, and good role modeling from both parents and other family members. In other words, the role of parents is quite needed for children's development considering they are the closest figures in the family. With regard to it, parents are enhanced to provide their children a high level of freedom, neutral and positive involvements (Bibi, F., et al, 2013, p. 91). Indeed, parents should find best ways to both educate and guide their children through better parenting styles since it will have a great impact on children's health in their childhood.

Internalization of Spiritual Values in Family Parenting

Family is the first and main place of education for children. Good and bad development of children will depend on the ability of parents to educate their children. Education in question does not only emphasize on intellectual aspects, but also the needs to align with other aspects of intelligence such as emotional and spiritual intelligence. According to Lestari (2012, p. 39), the successful parenting in children is closely related to the systems surrounding it, namely the macrosystem, mesosystem, microsystem, and chronosystem. Macrosystem deals with the external aspects such as culture, politics, economy, and social which are considered to have contributions to the process of socialization and development of children. Mesosystem is a place for children's education including schools and communities that influence parenting and cooperative ties with each other. The microsystem is related to parenting styles, socialization and cooperation between parents and children in the family. Meanwhile, the chronosystem deals with the change in parenting styles along with the development of technology and association in society. Thus, the pattern of child care could be successful if these four systems could be well related to each other.

In accordance with instilling children's spiritual intelligence in the family, the microsystem domain must be utilized by parents maximally by using appropriate methods for the development of children. It is in line with Tinnfalt, A., (2015, p. 430) asserting that parenting in fact covers broad aspects including love, physical and psychological aspect, moral and so forth. Indeed, parenting encompasses a myriad of issues, including attitudes and behaviors.

The ways of instilling the spiritual intelligence are achieved by internalizing the spiritual values in activities or practices of daily life because at an early age children have not been able to understand spiritual concepts textually. Indeed, they will be more able to accept the values of spirituality through habituating positive actions, role models from parents and family members, religious practices through short prayers, and others. In other words, children at an early age will feel less interested in using coercive and textual methods when they are instilled the spiritual intelligence. This is in line with Rahmawati's statement:

"I instill spiritual values in children through the internalization of practices in daily life such as prayers before and after sleeping, prayer before and

after having meals, inviting prayers to the mosque, greeting, thanking you, saying sorry when feeling guilty, doing shake hands with parents when they want to travel, helping parents do homework and others” (Rahmawati, January 9, 2018).

It is in accordance with (Miftah, 2018) exploring that instilling spiritual intelligence in children in the family is the responsibility of parents. Moreover, the internalization of spiritual values needs to be instilled since children are still in the womb until adulthood through habituation, role models, and consistency from parents. The proofs are described as follows:

"I instilled spiritual values in children since they were in the mother's womb, for example: reading the Qur'an to the child, listening to the verses of the Qur'an. After the children were born, I did prayer and iqomah. In my daily life activities, I invited children to the mosque to know the importance of worship to Allah SWT in order to teach short prayers and so on" (Miftah, January 9, 2018).

Another way to improve spiritual values in children can be conducted by instilling values of character education. Noble character and morals are the main and fundamental mission of the prophet Muhammad SAW which must be taught and instilled in Muslim people so that they will be able to balance both the material and spiritual dimensions. Moreover, they will be safe in the world and the hereafter. As the Prophet said in the hadith narrated by Abu Hurairah.

انما بعثت لاتمم مكارم الاخلاق

Meaning: "Really, I was sent to be a Messenger to make perfect the virtuous character".

In instilling a character and moral dimension, Islam emphasizes all relationships or ties both interpersonal and intrapersonal aspects. In order to realize them, it is necessary to purify the human's soul through the implementations and practices of values, ethics, unity and the teachings of the Prophet Muhammad SAW. The management of processing positive emotions is also a part of the values of character education since Islam views a good character development is a process of one's emotions.

According to Ryan & Lickona (1992) as cited in Lestari (2012, p. 94), there are three main components in human beings' character. First, *moral knowledge*

which includes moral reasoning and cognitive strategies used to make decisions systematically. Second, *moral affect*, which includes moral identity, interest in good manners, commitment, conscience, and empathy which are considered as affective sides of morals in each individual. Third, *moral action* comprises of three components including willingness, competence, and habits. Regarding the importance of character education, parents have the primary responsibility in instilling them in children in the family because the influence of family parenting and socialization between parents and children occurs early until they are adults.

In accordance with family parenting, Lestari (2012, p. 57) emphasizes the important aspects of the childcare process which include control and monitoring, support and involvement, communication, closeness and discipline. Similarly, when parents want to instill spiritual intelligence in children through building morals and character, they should have control and monitoring whether the character values taught to children are in accordance with the realization in the environment. In addition, parents need to regulate, control and supervise children's behavior. Indeed, parents need to provide direction, rules and signs for children's education.

Furthermore, in increasing the spiritual intelligence in children, parents need to provide support and involvement in positive children activities including approximation, approval, and positive expressions of parents towards children. For instance, when children are able to imitate the prayer movement, parents can give praises and appreciations to them. Additionally, parents can participate in accompanying when their children are learning so that they have supports and enthusiasm in learning. Further, parents lead and advise their children when making a mistake.

Another way to improve spiritual values in children is by building positive communications between parents and children. Through a communication, psychosocial relationships between parents and children can be well established; children will feel cared by parents. Moreover, parents can supervise and provide directions to children. In addition, the approximation and discipline of parents is also an important factor in shaping children's character. The approximation of parents to children makes children feel more comfortable and have positive affections. Meanwhile, through discipline, children are expected to be able to conduct self-regulation, master skills and expertise, and avoid negative attitudes

and behaviors. In relation to moral behavior, Lestari (2012, p. 63) explains that discipline correlates with two dimensions of conscience, namely moral affect and moral cognition. Further, Ryan & Lickona (1992) as cited in Lestari (2012, p. 64) assert that high moral knowledge should be accompanied by moral affection that encourages the realization of moral behavior in children. Even though children have already known what is right and wrong, they will show their better moral behavior if it is followed by a role model particularly parents.

In contrast to Lestari emphasizing the character education and spiritual intelligence in children in the family, Almerico places more emphasis on instilling character education in the broader domain of schools that the concept of character education can be taught in the context of literature. Further, children will realize and understand character education values such as having a sense respect, honesty, courage, kindness and interesting dimensions in the environment around children (Almerico, 2014, p. 3). In order to increase the interest of literature in children, teachers can encourage them to prefer reading, teachers discuss with students about kinds of books so that they can enhance strong character values. Moreover, the selected literature or reading should be in accordance with the theme of character development so that children are able to understand and apply the character values.

Thus, it can be deduced that instilling the spiritual intelligence, building children's character, and caring for children is not something easy and instant. There are numerous processes and stages that should be carried out and implemented by parents. In addition, it requires habituation, role models, guidance, direction and consistency from parents so that children's spiritual intelligence can be embedded for a long time until they get mature.

Implications of Spiritual Values for Children Development

Children who strongly get spiritual values and character education since at an early age by their parents in the family will have better development than those who have never been taught character and spiritual values before. The implications of spiritual intelligence for children development include character development, emotional or psychological development, and physical development.

Character Development

When children are used to being introduced to the values of spiritual intelligence by parents, their character gradually has developed. The character development is a set of trait and positive values which are reflected in thoughts, feelings and actions. Children begin to be able to distinguish the wrong and right things. The transmission of values, role models, directions from parents to children can be done through socialization. By having socialization, children will receive input and respond the socialized values. Parents should have appropriate guidelines or values when disseminating information to children. There are five values becoming a priority to be delivered by parents to children, namely the importance of worship, honesty, respect, harmony and learning achievement (Lestari, 2012, p. 168).

Based on the interview, most of the informants stated that the main values that need to be instilled in children is the importance of worship. Parents firstly give examples or role models of short prayers, worship movements, and positive deeds. When giving an example, consistency and cohesiveness are also needed from parents, father and mother. If one of the parents is inconsistent with the taught values, the child become indifferent and tend to not pay attention to the advices and directions from the parents. Further, they are reluctant to obey parents' words. This certainly becomes an obstacle in instilling spiritual values and character in children. As stated by Miftah (2018):

"When transmitting character values to children, I focus more on actions and concrete examples compared to words. Children will be better able to understand and imitate after they see the behavior figure of their parents. For example: I always take the child to the prayer room when performing prayer services. when I want to travel, I always shake hands and kiss the hands of my parents and wife kisses my hand. After noticing it, my child mimicked the salim movement or kissed his hand every time he wants to go to school" (Miftah, January 9, 2018).

In line with Miftah, Lubab (2018) describes the importance of instilling the value of worship:

"Spiritual intelligence for me is the foundation and provision for children to their life. In terms of instilling the importance of worship, I try to set an example for children. For example: I invite children to pray, recite after the

evening prayer as a routine, clean the room and so on. Becoming a habit, my child has already understood and known when doing worship” (Lubab, 9 January 2018).

From the interview results above, it can be concluded that children who grow up from families who prioritize the importance of worship accompanied by direct examples of both parents will have a strong character of worship because every day they see a figure and example through habituation so that they are attached to their children until they are adults. This is in accordance with Collins, K. P. & Collins, C. S., (2011, p. 75) highlighting that religion covers an association and commitment to a built customs and rituals, while spirituality is associated by the individual seek for meaning, purpose, value and truth.

Besides the values of worship, honesty is highly essential for children. In order to implement the value of honesty is not something easy. Indeed, it requires a close relationship and communication between parents and children which can be achieved by giving advices and directions. The close relationship or warmth between parents and children encourages children to be strong individuals in applying honesty values. In other words, children who do not have a better relation with parents will tend to have problems with their parents. Furthermore, their value of honesty is not as strong as the other children having a positive approximation with their parents.

In addition, the value of respect becomes the crucial aspect for building character of children. This respect is instilled in children so that they could be individuals accomplished by good manners and respect for others. In this matter, parents can instill the value of respect through the use of appropriate language when talking to children, greeting others when meeting people, and shaking hands when going to travel and so on. The values of harmony and achievement are also needed to be instilled in children. This can be done by involving hem to help parents at home, sharing something with others, helping neighbors and so on. The value of achievement can be interpreted that parents give appreciation to children for the achieved competencies that is in accordance with the stages and development. Hence, parents are not allowed to force or demand their children to get something perfect. Children who are accustomed to being given appreciation or support by parents will tend to become a confident figure. In addition, they tend to respect the process and have the right ways when facing life problems in the future.

From the description above, it can be denoted that the ways of parents educate their children have various implications for the character and spirit of the children when they are adults. Therefore, parents really need to have insight, knowledge, and education about family parenting methods. Hence, they should become best figures for children, and establish communication and a better approximation with family members.

Emotion and Psychology Development

The spiritual values for children will affect the emotional and psychology development of children in the future. Children with a better spiritual intelligence in the family will be able to control emotions and solve problems. In this level, a spiritual intelligence is closely related to emotional intelligence. It deals with the ability to recognize process and control emotions so that children are able to respond positively to every condition that stimulates the emergence of these emotions. Mashar (2011, p. 60) asserts that by having both the spiritual and emotional intelligence, children will have the values of empathy. Moreover, they are able to work and cooperate with others. Interestingly, they will be independent and easy going people and be able to deal with all problems in life. In this case, intellectual intelligence (IQ) is considerably crucial to be acquired by children to accomplish the emotional and spiritual intelligence.

This is in conjunction with Abdullah (2014, p. 71) highlighting that positive emotions and psychology are crucial elements for humans especially the virtues closely related to system of values including the ability to love and work. Besides, other values such as courage, compassion, endurance, creativity, curiosity, integrity, knowledge, moderation, self-control, and wisdom are also needed for children. Therefore, parents are encouraged to stimulate emotional intelligence in children. Regarding the ways of family parenting, Mashar (2011, p. 65) offers a number of ways to improve children's emotional intelligence. With regard to this, parents need to evaluate and consider parenting patterns that have been carried out recently. Furthermore, parents should more focus to the stages of development of emotional intelligence and train children to recognize emotion and manage it well.

From the description above, it can be concluded that in the modern era, having the intellectual intelligence is not enough. Indeed, individuals will be more

stable and tough physically and mentally if their intellectual intelligence is based on the better emotional and spiritual intelligences. If these three intelligences are possessed by children, they will become intelligent individuals not only physically but also mentally. In addition, they will acknowledge the theory and be able to apply it in everyday life since it has become a system of values of their life.

Physical Development

The spiritual values of children have implications for children's physical development. When parents teach children to perform ablution before praying, children are automatically taught to maintain cleanliness and health of the body as recommended in Islam and becomes a part of the faith. The prayer movement also has a better impact on children's physical health. This is due to the fact that prayer is the most proportional worship for human's physical anatomy including children. Each movement prayer has benefits for the body.

The movement of Takbiratul Ihram, for instance, by standing and raising hands, blood and lymph can flow smoothly. Further, the movement of rukuk can maintain the perfection of the position and function of the spine. In addition, the hands placed on the knees when doing "rukuk" can have relaxation of the shoulder muscles down. Furthermore, the benefits of the i'tidal movement (movement after rukukand before sujud) can facilitate the digestive area. The benefits of sujud are the smooth flow of oxygen to the brain so that it influences a person's thinking power and can increase the fertility and health of women's organs. Further, the benefits of sitting movements are preventing groin pain and impotence for men particularly when it is done in a perfect position,. The greeting movement or salam by turning the head to the right and left can relax the muscles of the neck and head and prevent headaches.

The other spiritual values can be implemented by introducing hygiene to children, such as brushing their teeth before sleeping, washing their face, hands and feet before going to bed, washing their hands before eating, making tidy their beds, and so on. The implications of this habituation are children will understand and realize the importance of maintaining cleanliness in daily life so that they will be aware of health.

On the contrary, children who are not taught the hygiene values from an early age, they will tend to ignore cleanliness and do not know how to maintain a

healthy body so that they will easily get the disease. Moreover, children who are used to maintaining cleanliness will be more independent in doing work. Indeed, they will feel comfortable doing works including worship as spiritual values are integrated to them. In other words, the empowerment of spiritual values in children can provide tremendous benefits to strengthen faith and maintain the physical and spiritual health of children until they are adult.

Conclusion

In the modern era, people are faced by the phenomenon and cases of moral degradation and ethical values of young generations. The loss of their awareness of character values will lead them to be negligent and ignore rules, having a negative impact on themselves and others. Therefore, empowering religious education and strengthening spiritual intelligence in children, especially in the family environment is very urgent and fundamental. There are a number of reasons about the urgency of empowering spiritual values in children in the family so that they have a better spiritual intelligence. First, spiritual intelligence is a manifestation of spiritual values and meanings. Second, spiritual intelligence is the nature of faith or spiritual aspect for humans. Third, spiritual intelligence is the meaning or spirit of intelligence especially as a basis for intellectual intelligence (IQ) and emotional intelligence (EQ). Hence, the internalization of spiritual values can be instilled since children are in the womb until adulthood through habituation, role models, and consistency from parents. The implications of spiritual values for children development include character, emotional, psychology, and physical development. This study recommends that future researchers may conduct studies of spiritual approach and family parenting in broader scopes from different aspects. By conducting such research, we would possibly obtain better insights on the role of spiritual approach in family parenting.

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