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PARENTAL ROLES IN SHAPING CHILDREN'S EMOTIONAL INTELLIGENCE AMID SOCIOCULTURAL CHANGE: A QUALITATIVE STUDY OF MUSLIM FAMILIES IN NAGORI BAH JAMBI III

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Abstract

The accelerating pace of sociocultural change, particularly driven by rapid technological advancement, presents distinctive challenges to children's emotional development within Muslim family contexts. This study examines the role of parents in shaping children's emotional intelligence (*kecerdasan emosi*) amid sociocultural change, with a focus on Muslim families in Nagori Bah Jambi III. A descriptive qualitative approach was employed, with data collected through observation, in-depth interviews, and documentation involving three research informants — two parents and one adolescent child — selected through purposive sampling. Data analysis followed the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing, with validity ensured through source triangulation. The findings reveal that parental roles in shaping children's emotional intelligence manifest through five primary dimensions: as guides (*pembimbing*), motivators, facilitators, supervisors, and moral exemplars (*suri teladan*). Parents accompany their children in a calm and dialogic manner, provide emotional support during moments of difficulty or failure, create a conducive home environment, supervise gadget use communicatively, and instil social and cultural values through personal exemplarity rooted in Islamic ethics. The study concludes that parental presence is indispensable in cultivating children's emotional intelligence, as it contributes significantly to the development of self-awareness, self-regulation, empathy, and social skills amid the dynamics of sociocultural change. The findings offer practical implications for Muslim families, educators, and policymakers in designing adaptive and values-based parenting approaches in the digital era.

Keywords: Islamic Family; Emotional Intelligence; Parental Role; Sociocultural Change; Child Development; Islamic Community Development.

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Abstrak

Perubahan sosial dan budaya yang semakin cepat, terutama akibat pesatnya perkembangan teknologi, menghadirkan tantangan tersendiri bagi perkembangan emosional anak dalam konteks keluarga Muslim. Penelitian ini bertujuan untuk mengkaji peran orang tua dalam membentuk kecerdasan emosi anak di tengah perubahan sosial dan budaya, dengan fokus pada keluarga Muslim di Nagori Bah Jambi III. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi terhadap tiga informan – dua orang tua dan satu anak remaja – yang dipilih secara purposive. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan, dengan validitas yang dijamin melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa peran orang tua dalam membentuk kecerdasan emosi anak terwujud melalui lima dimensi utama, yaitu sebagai pembimbing, motivator, fasilitator, pengawas, dan suri teladan. Orang tua mendampingi anak secara tenang dan dialogis, memberikan dukungan emosional saat anak mengalami kesulitan atau kegagalan, menyediakan lingkungan rumah yang kondusif, mengawasi penggunaan gadget secara komunikatif, serta menanamkan nilai sosial dan budaya melalui keteladanan yang berakar pada etika Islam. Penelitian ini menyimpulkan bahwa kehadiran orang tua sangat diperlukan dalam menumbuhkan kecerdasan emosi anak, karena berkontribusi signifikan terhadap perkembangan kesadaran diri, pengelolaan diri, empati, dan keterampilan sosial anak di tengah dinamika perubahan sosial dan budaya. Temuan penelitian memberikan implikasi praktis bagi keluarga Muslim, pendidik, dan pemangku kebijakan dalam merancang pendekatan pengasuhan yang adaptif dan berbasis nilai di era digital.

Kata Kunci: Keluarga Muslim; Kecerdasan Emosi; Peran Orang Tua; Perubahan Sosial Budaya; Perkembangan Anak; Pengembangan Masyarakat Islam.

INTRODUCTION

The rapid acceleration of sociocultural change, driven primarily by the proliferation of digital technology and the expansion of global information networks, has fundamentally altered the social environment in which children grow and develop. Children today are no longer exclusively socialized through family and school environments; they are simultaneously exposed to the internet, social media platforms, and a vast array of digital content that transmits values, behavioral norms, and social patterns from beyond their immediate community.[1] This transformation presents distinctive challenges to children's emotional development, particularly their capacity to manage emotions, understand the feelings of others, and adapt constructively to increasingly complex social situations. Within Muslim family contexts, these challenges carry additional significance, as Islamic values of emotional self-regulation, empathy (*rahmah*), and social responsibility (*mas'uliyyah ijtima'iyyah*) are central to the moral formation of children and the broader project of Islamic community development.[2]

[1]Halen Dwistia and others, 'Peran Lingkungan Keluarga Dalam Perkembangan Emosional Anak', *Jurnal Parenting Dan Anak*, 2 (2024), 9 <https://doi.org/10.47134/jpa.v2i1.1164>.

[2]Chusnul Muali and Sulis Fatmawati, 'Peran Orang Tua Meningkatkan Kecerdasan Emosional Anak; Analisis Faktor Dan Strategi Dalam Perspektif Islam', *Fitrah: Journal of Islamic Education*, 3.2 SE-Articles (2022), 85–100 <https://doi.org/10.53802/fitrah.v3i2.135>.

Recent data underscore the scale of children's digital exposure in Indonesia. The We Are Social report (2025) documents that global internet users have reached 5.56 billion people, reflecting the near-universal penetration of digital connectivity. Indonesia's Central Statistics Agency (BPS, 2024) reveals that 39.71 percent of early childhood children have used mobile phones, and 35.57 percent have accessed the internet — many from a very young age. UNICEF further records that every half-second, a child somewhere in the world accesses the internet for the first time, while in Indonesia approximately 9.17 percent of internet users are under the age of 12, indicating high levels of child exposure to digital spaces and growing vulnerability to cyber-related risks.[3] These figures confirm that digital technology has become an inescapable feature of children's social environment — one that parents, particularly in Muslim communities, must navigate with intentionality and moral clarity.

In the specific context of Nagori Bah Jambi III, field observations reveal notable changes in children's social and emotional behavior associated with increased gadget use. Children tend to spend more time engaged with their devices, which has been accompanied by a decline in empathy, reduced tolerance for frustration, and increased impulsive and irritable behavior. These behavioral shifts suggest that sociocultural change does not merely alter children's lifestyle patterns but also exerts a direct impact on the development of their emotional intelligence.[4] Emotional intelligence, as defined by Goleman, refers to the capacity of an individual to recognize their own emotions and those of others, manage emotions effectively, motivate themselves, demonstrate empathy, and build healthy interpersonal relationships.[5] Children with high emotional intelligence tend to adapt more readily, cooperate more effectively, and express their feelings in socially constructive ways, whereas low emotional intelligence has been associated with aggressive behavior, difficulties in emotional control, and social relational problems.[6]

The family — and parents in particular — constitutes the primary social environment in which emotional intelligence is first cultivated. Parents function as the first and most formative educators in a child's life, exerting profound influence over psychological development through their attitudes, parenting styles, and the quality of daily interaction.[7] Islamic teaching reinforces this understanding by positioning the family as the foundational institution of moral and emotional formation, wherein parents bear the religious responsibility to nurture children's character, spiritual awareness, and social conscience.[8] Conversely, family environments characterized by dysfunction — including exposure to domestic violence, emotional neglect, or parental absence — have been shown to produce negative developmental outcomes, including anxiety, diminished empathy, and impaired social skills.[9] It follows, therefore, that the quality of parental engagement is the most

[3]Kementerian Komunikasi dan Digital Republik Indonesia, 'Komitmen Pemerintah Melindungi Anak Di Ruang Digital' <https://www.komdigi.go.id/berita/artikel/detail/komitmen-pemerintah-melindungi-anak-di-ruang-digital> [accessed 27 July 2026].

[4]Dona Tihnike, 'Fungsi Keluarga Dalam Membentuk Kecerdasan Emosional Pada Anak', *Pancawahana : Jurnal Studi Islam*, 13.2 (2018), 80–92 <https://doi.org/10.5923/j.ijap.20130301.01>.

[5]D Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, Bloomsbury Paperbacks (Bloomsbury, 1996) <https://books.google.co.id/books?id=znk9PgAACAAJ>.

[6]Qiufeng Gao and others, 'Children's Emotional Intelligence and Aggressive Behavior: The Mediating Roles of Positive Affect and Negative Affect', *Heliyon*, 9.10 (2023) <https://doi.org/10.1016/j.heliyon.2023.e20366>.

[7]Dika Syahputra and others, 'Peran Orang Tua Dalam Mengurangi Perilaku Agresif Anak', *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6.1 SE- (2023), 250–55 <https://doi.org/10.54371/jiip.v6i1.1394>.

[8]Muali and Fatmawati.

[9]Nana Mulyana and others, 'Fenomena Kekerasan Dalam Rumah Tangga (KDRT) Dan Pengembangan Kecerdasan Emosional Anak', *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 23.2 SE-

decisive factor in determining the trajectory of children's emotional development, particularly as sociocultural change intensifies the pressures acting upon the family system.

Previous research on children's emotional intelligence has explored a range of contributing factors. Lusiana et al. document that gadget use among primary school children poses serious challenges for parents, teachers, and policymakers, and that appropriate mentoring must focus on strengthening emotional intelligence through exemplarity, emotional regulation, and active parental involvement in building digital literacy.[10] Faudillah et al. demonstrate that teachers also play a significant role as models, motivators, and evaluators in helping children manage their emotions within school settings.[11] Muali and Fatmawati identify both internal factors — including children's cognitive capacity — and external factors — encompassing parental interaction, emotional regulation by parents, and the social environment — as key determinants of children's emotional intelligence.[12] Jamilah and Ismawati further establishes that democratic parenting styles produce optimal emotional and social outcomes in children, while permissive and authoritarian styles tend to inhibit emotional development, producing dependence, impulsivity, and reduced social competence.[13]

Despite the breadth of existing scholarship, most previous studies examine contributing factors in isolation, focusing narrowly on gadget use, school environments, parenting styles, or family dynamics as separate variables. There remains a significant gap in research that integrates the dynamics of sociocultural change, parental roles, and children's emotional intelligence formation within a single, contextually grounded analytical framework — particularly in rural Muslim community settings in Indonesia.[14] The novelty of the present study lies in this integrative approach: by examining how parental roles respond to and mediate the effects of sociocultural change on children's emotional development, the study offers a holistic and contextually sensitive account that existing literature has not yet provided. Furthermore, by situating the analysis within a Muslim family context, the study connects individual parenting practices to the broader framework of Islamic community development and family-based social welfare.

This study therefore aims to identify and analyze how parents in Muslim families in Nagori Bah Jambi III perform their roles in shaping children's emotional intelligence amid the sociocultural changes marked by digital technological development and shifting patterns of social interaction. The research focuses on five primary parental roles — as guide, motivator, facilitator, supervisor, and moral exemplar — and examines how these roles are enacted in daily parenting practice in response to the challenges posed by children's digital exposure and sociocultural transformation. The findings are expected to enrich the theoretical literature on children's emotional intelligence as situated within the study of

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Articles (2025), 237–53 <https://doi.org/10.37216/tadibjurnalpendidikanislamdanisu-isusosial.v23i2.2891>.

[10]Rosalia Eka Lusiana, Dini Rahmawati, and Arri Handayani, 'Tantangan Dan Peluang: Gadget, Kecerdasan Emosional, Dan Pembentukan Sikap Sosial Pada Anak-Anak Sekolah Dasar', *Didaktik : Jurnal Ilmiah PGSD STKIP Subang*, 10.1 SE-Articles (2024), 790–801 <https://doi.org/10.36989/didaktik.v10i1.2672>.

[11]Annisaa Nur Faudillah and others, 'Peran Guru Dalam Nengembangkan Kecerdasan Emosional Pada Anak', *Ami: Jurnal Pendidikan Dan Riset*, 2.1 (2024), 13–18 <https://jurnaltarbiyah.uinsu.ac.id/index.php/ami/article/view/3716>.

[12]Muali and Fatmawati.

[13]Jamilah Jamilah and Desi Ismawati, 'Dampak Pola Asuh Permisif Terhadap Kemandirian Anak Usia Dini Di Era Digital', *ANTHOR: Education and Learning Journal*, 5.4 SE-Articles (2026), 414–21 <https://doi.org/10.31004/anthor.v5i4.873>.

[14]Rizky Andana Pohan and Dika Sahputra, 'Kecerdasan Emosi Mahasiswi Bercadar Serta Implikasinya Bagi Pelayanan Bimbingan Dan Konseling Di Perguruan Tinggi', *ENLIGHTEN (Jurnal Bimbingan Dan Konseling Islam)*, 3.1 (2020), 1–9 <https://doi.org/10.32505/ENLIGHTEN.V3I1.1582>.

Islamic community development and sociocultural change, and to provide practical guidance for Muslim parents, educators, and policymakers in designing adaptive, values-based, and emotionally responsive parenting approaches suited to the demands of the digital era.

This study carries significance both theoretically and practically. Theoretically, it contributes to the scholarship on Islamic family development by demonstrating that parental roles in Muslim households are not merely functional but are deeply normative — shaped by Islamic ethical values of compassion, patience, and moral exemplarity that directly influence the quality of children's emotional formation. Practically, the findings offer an evidence-based model of value-grounded parenting that can inform community programs, Islamic educational institutions, and family counseling initiatives aimed at strengthening the emotional resilience of Muslim children in communities experiencing rapid sociocultural change.[15]

LITERATURE REVIEW

A. The Concept of Emotional Intelligence

Emotional intelligence constitutes one of the most significant dimensions of individual development, particularly in childhood and adolescence, as it is closely linked to a person's capacity to understand, manage, and express emotions in contextually appropriate ways. Goleman defines emotion as a feeling accompanied by specific patterns of thought, psychological and biological conditions, and a disposition toward action — encompassing a broad and complex spectrum of affective states, including anger, sadness, fear, enjoyment, love, surprise, disgust, and shame, each of which presents its own variations and intensities that shape an individual's behavioral responses in daily life. Building on this understanding, Goleman conceptualizes emotional intelligence as the capacity to recognize one's own emotions and those of others, manage emotions effectively, motivate oneself, demonstrate empathy, and build and sustain healthy interpersonal relationships — competencies that form the essential foundation for emotional and social adaptation across the various circumstances of human life.[16]

A parallel conceptualization is offered by Salovey and Mayer, who define emotional intelligence as the ability to: (1) perceive, appraise, and express emotions accurately; (2) access and generate feelings that facilitate thought processes; (3) understand emotions and emotional knowledge; and (4) regulate emotions in ways that promote emotional and intellectual growth.[17] This formulation emphasizes the cognitive-emotional integration at the heart of emotional intelligence — the capacity not merely to feel, but to use emotional information productively in reasoning, decision-making, and social engagement. Maitrianti further connects emotional intelligence to Gardner's concepts of intrapersonal and interpersonal intelligence, which foreground the abilities to understand oneself, regulate emotional states, utilize emotions productively, empathize with others, and cultivate meaningful relationships.[18] Taken together, these theoretical perspectives affirm that emotional intelligence is a multidimensional capacity involving self-awareness, self-

[15]Arif Wijayanto, 'Peran Orangtua Dalam Mengembangkan Kecerdasan Emosional Anak Usia Dini', *Diklus: Jurnal Pendidikan Luar Sekolah*, 4.1 SE-Articles (2020), 55–65 <https://doi.org/10.21831/diklus.v4i1.30263>.

[16]D Goleman.

[17]Peter Salovey and John Mayer, 'Emotional Intelligence', *Imagination, Cognition and Personality*, 9 (1990), 185–211 <https://doi.org/10.2190/DUGG-P24E-52WK-6CDG>.

[18]Cut Maitrianti, 'Hubungan Antara Kecerdasan Intrapersonal Dengan Kecerdasan Emosional', *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 11.2 (2021), 291–305 <https://doi.org/10.22373/JM.V11I2.8709>.

regulation, motivation, empathy, and social skill — the five primary aspects systematized by Goleman.[19]

B. Emotional Intelligence in the Context of Child Development

In the context of child development, the family environment plays a foundational and irreplaceable role in training and developing emotional intelligence. Goleman asserts that the family constitutes the first and primary environment in which emotional intelligence is formed, providing the relational context in which children first learn to recognize, express, and manage their emotions.[20] Wijayanto similarly affirms that children's emotional development is profoundly shaped by parents as the child's first educators, and that parental attitudes and the quality of daily parent-child interaction are the primary determinants of emotional developmental outcomes.[21] During the golden years of childhood, children tend to form strong emotional attachments to their parents — particularly to the mother — and this attachment security is directly associated with greater emotional regulatory capacity and social adaptability.[22]

Conversely, family environments that are dysfunctional or emotionally unsafe produce harmful developmental outcomes. Exposure to domestic violence, chronic conflict, and emotional neglect has been shown to give rise to anxiety, trauma, and impaired capacities for empathy and social engagement in children.[23] Sahputra and Hayati demonstrate that children with well-developed emotional intelligence tend to adapt more readily, collaborate more effectively, and express their feelings more constructively, whereas deficits in emotional intelligence are associated with increased aggressive behavior and difficulties in social relationships.[24] These findings affirm that emotional intelligence is not a fixed or innate trait but a developmentally malleable capacity that is substantially shaped — positively or negatively — by the quality of children's relational environments, most fundamentally the family.

C. Parental Roles in Shaping Children's Emotional Intelligence

Research consistently identifies parental involvement as the most decisive factor in the formation of children's emotional intelligence. Muali and Fatmawati, drawing on an Islamic educational perspective, argue that children's emotional intelligence is shaped by both internal factors — including the child's cognitive capacity and disposition — and external factors, chief among which are the quality of parent-child interaction, parents' own emotional regulation, the social environment, and the development of social skills through guided practice.[25] Parental roles in this domain are not limited to the provision of instruction or correction; they extend to the modeling of emotional behavior, the creation of emotionally safe environments, and the sustained provision of psychological support that enables children to develop resilience, self-awareness, and empathy.

Parenting style has been identified as one of the most influential determinants of children's emotional and social development. Jamilah and Ismawati demonstrates that democratic parenting — characterized by warmth, clear boundaries, open communication,

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[19]Daniel Goleman, *Emotional Intelligence: Why It Can Matter More than IQ* (Bantam, 2005).

[20]Johana E Prawitasari, 'Kecerdasan Emosi', 1998 <http://academia.edu/download/99415576/9503.pdf>.

[21]Wijayanto.

[22]Dwistia and others.

[23]Mulyana and others.

[24]Dika Sahputra and Rini Hayati, 'Kontribusi Kepercayaan Diri Dan Kecerdasan Emosi Terhadap Interaksi Sosial', in *Prosiding Seminar Nasional Hasil Penelitian*, 2019, II, 560–68 <academia.edu/download/99616329/224-Article_Text-735-1-10-20190212.pdf>.

[25]Muali and Fatmawati.

and respect for the child's developing autonomy — produces the most optimal emotional and social outcomes, including independence, sociability, and collaborative capacity.[26] By contrast, permissive and authoritarian parenting styles tend to produce less favorable outcomes: permissive parenting is associated with spoiled behavior, low frustration tolerance, and emotional dependency, while authoritarian parenting tends to suppress emotional expression and limit children's capacity for autonomous decision-making. These findings affirm that the manner in which parents exercise their authority and relate to their children has lasting consequences for emotional development. Puspita et al. further demonstrate that parental emotional support plays a decisive role in developing children's moral values, empathy, independence, and emotional management — dimensions that collectively constitute the character of the child.[27]

D. Sociocultural Change and Its Impact on Children's Emotional Development

Sociocultural change, driven by globalization and the rapid expansion of digital technology, has substantially altered the conditions under which children develop emotionally and socially. Children today are exposed to digital environments from an increasingly early age — environments that present both opportunities and risks for emotional development. Tihnike argues that children in the contemporary era interact more extensively through digital media than through direct peer engagement, which creates novel challenges for the development of empathy, social skills, and emotional regulation that have traditionally been cultivated through face-to-face interaction.[28] Lusiana et al. confirm that gadget use among school-aged children poses serious challenges not only to emotional development but also to the formation of social attitudes — demanding more intensive guidance and monitoring from parents and educators.[29]

Ningsih et al. document that insufficient parental supervision of gadget use is associated with negative behavioral outcomes, including addictive digital engagement, heightened emotional reactivity, and increased rebellious behavior in children.[30] These findings underscore that the risks associated with digital exposure are not intrinsic to technology itself but are substantially mediated by the quality of parental oversight and the relational environment in which children encounter and use digital devices. In Muslim family contexts, this mediation is informed by Islamic values of moderation (*wasatiyyah*), parental responsibility (*amanah*), and the protection of children's moral and psychological wellbeing — values that position attentive and communicative parental supervision as both a social and a religious obligation.[31]

E. Literature Synthesis and Research Gap

Based on the foregoing review, it is evident that children's emotional intelligence is shaped by a complex interplay of internal developmental factors, parental roles and parenting styles, family environmental conditions, and the broader sociocultural context in which the child is embedded. Most existing studies, however, examine these factors in

[26]Jamilah and Ismawati.

[27]Rani Puspita, Silvina Waroh, and Gusmaneli, 'Peran Dukungan Orang Tua Dalam Meningkatkan Motivasi Belajar Siswa Pendidikan Menengah', *Journal Educational Research and Development | E-ISSN : 3063-9158*, 1.2 SE-Articles (2024), 51–63 <https://doi.org/10.62379/jerd.v1i2.41>.

[28]Tihnike.

[29]Rosalia Eka Lusiana, Dini Rahmawati, and Arri Handayani.

[30]Etie Rahayu Ningsih, Halimatush Sholihah Tri Utari, and Laeli Fauziyah Hasna, 'Pengaruh Kurangnya Pengawasan Orang Tua Dalam Penggunaan Gadget Terhadap Perilaku Anak Pada Masa Pembelajaran Daring', *Seminar Nasional Hasil Riset Dan Pengabdian*, 4.SE-Penelitian (2022), 208–14 <https://snhrp.unipasby.ac.id/prosiding/index.php/snhrp/article/view/315>.

[31]Muali and Fatmawati.

isolation — focusing on gadget use, school environments, parenting styles, or family dynamics as separate variables, and rarely integrating the dynamics of sociocultural change with an analysis of how parental roles adapt and respond to those dynamics in real community contexts.[32] Furthermore, research specifically examining parental roles in shaping children's emotional intelligence within Muslim family and community settings — where Islamic ethical values constitute the normative framework for parenting practice — remains relatively scarce.

The present study addresses this gap by adopting an integrative analytical framework that connects sociocultural change, parental roles, Islamic family values, and children's emotional intelligence formation within a single, contextually grounded qualitative study. The novelty of the study lies in this integration: rather than treating parental roles as abstract constructs, it examines how specific parental practices — as guide, motivator, facilitator, supervisor, and moral exemplar — are enacted in the daily life of Muslim families navigating the challenges of digital sociocultural change. In doing so, the study contributes to the scholarship on Islamic community development by demonstrating that emotionally competent parenting within Muslim families is not only a matter of individual child welfare but a foundational dimension of community social wellbeing and sustainable Islamic moral formation.[33]

METHOD

This study employs a qualitative research design with a descriptive approach. Creswell and Creswell explain that qualitative research seeks to build understanding of a phenomenon based on the perspectives of participants through observation of behavioral patterns and experiences as they develop within specific social contexts.[34] This approach was selected because the research focus lies in the processes, interactions, and subjective experiences of parents and children in shaping emotional intelligence — dimensions that cannot be adequately captured through numerical measurement or statistical analysis. The descriptive orientation of the study enables the researcher to portray the phenomenon of parental roles in emotional intelligence formation as it actually occurs in daily family life, yielding a rich and contextually grounded account of parenting practices amid sociocultural change.

The study was conducted in Nagori Bah Jambi III, selected purposively on the basis of observable changes in children's social interaction patterns and emotional behavior that have been associated with the influence of digital technology and broader sociocultural dynamics within the community. This site was judged to be an information-rich context for examining how Muslim parents navigate the challenges of raising emotionally intelligent children in a community undergoing rapid sociocultural transformation. The fieldwork was conducted in 2026, spanning the period required to complete observation, in-depth interviews, and documentary data collection.

Research participants were selected through purposive sampling, whereby informants were chosen on the basis of specific criteria relevant to the research focus — particularly the intensity of parental involvement in child-rearing and the presence of digital technology use in the child's daily life.[35] A total of three informants participated in the study, comprising two parents and one adolescent child, as detailed in the following table:

[32]Faudillah and others.

[33]Pohan and Sahputra.

[34]John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

[35]Creswell and Creswell.

Table 1. Research Informants.

Initial	Status
A	Parent
J	Parent
E	Child (Adolescent)

The selection of both parents and a child as informants was deliberate: while parents provide insight into their parenting strategies, motivations, and responses to sociocultural challenges, the child informant offers a complementary perspective on how parental roles are experienced and internalized from the recipient's standpoint. This multi-perspectival design strengthens the comprehensiveness of the study's findings and reduces the risk of single-source bias.

Data were collected through three complementary techniques: observation, in-depth interviews, and documentation.[36] Observation was conducted directly to examine the patterns of interaction between parents and children in everyday life, particularly those related to the formation and management of the child's emotions — including patterns of parental responsiveness, emotional communication, gadget supervision practices, and the modeling of social values. In-depth interviews were conducted using a semi-structured interview guide with open-ended questions, allowing informants to speak freely and in depth while remaining focused on the research themes. This format enabled the researcher to explore the experiences, perspectives, and strategies of both parents and child in a manner that was flexible and responsive to each informant's unique context. Documentation was used as supplementary data, encompassing field notes, photographs, and other relevant records that supported and corroborated the primary interview and observation findings.

Data analysis was conducted using the interactive model of Miles and Huberman, which comprises three iterative stages: data reduction, data display, and conclusion drawing and verification.[37] In the data reduction stage, the researcher reviewed, selected, and condensed the raw data collected in the field, focusing on information directly relevant to the research objectives and eliminating extraneous material. In the data display stage, the reduced data were organized into thematic narrative form to facilitate pattern recognition, analytical interpretation, and the identification of relationships among themes. In the conclusion drawing stage, the researcher formulated meanings from the data in a progressive and systematic manner, continuously verifying emerging interpretations against the full data corpus until a coherent and consistent understanding was achieved.

To ensure the validity and credibility of the findings, the study employed source triangulation — comparing and cross-referencing information obtained from the three different informants to test the consistency of data across sources.[38] Where convergence was found across informants, findings were treated as reliably grounded; where divergences appeared, these were noted and explored as analytically significant. In addition, the researcher observed the ethical principles of research throughout the study process, including the protection of informant identity and the preservation of participant privacy and comfort. Informants are therefore identified in this study using initials only, and all data were handled with strict confidentiality. These ethical commitments are consistent with the standards of qualitative research practice and reflect the Islamic research ethic of

[36]M B Miles and A M Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (SAGE Publications, 1994) <https://books.google.co.id/books?id=U4lU_-wJ5QEC>.

[37]Miles and Huberman.

[38]Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2019).

trust (*amanah*) and respect for human dignity (*karamah insaniyyah*) that guides this study's broader methodological orientation.[39]

FINDINGS AND DISCUSSION

A. Findings

Based on the results of observation and in-depth interviews conducted with the three informants, the study finds that parents play a critically important role in shaping children's emotional intelligence amid sociocultural change. This role manifests across various forms of daily parenting practice that extend beyond the fulfillment of children's physical needs, encompassing the roles of guide, motivator, facilitator, supervisor, and moral exemplar. The following table summarizes the five parental roles and the corresponding research findings:

Table 2. Parental Roles and Research Findings.

No.	Parental Role	Research Findings
1	Parent as Guide (*Pembimbing*)	Accompanying children in learning, dialogic communication, and managing children's focus from technological distractions
2	Parent as Motivator	Providing encouragement, emotional support during failure, and cultivating children's emotional resilience
3	Parent as Facilitator	Providing a conducive home environment, learning facilities, and supporting children's interests and talents
4	Parent as Supervisor	Monitoring gadget use, imposing limits, and establishing agreements in setting rules
5	Parent as Moral Exemplar (*Suri Teladan*)	Demonstrating exemplary conduct, emotional self-regulation, and instilling values of courtesy and tolerance

1. Parent as Guide

Interview findings reveal that parents demonstrate an active role as guides in accompanying their children through learning difficulties and concentration challenges caused by gadget-related distractions. Informant A describes her approach when her child experiences learning difficulties as calm, gradual, and dialogic — first engaging the child in conversation to identify the source of the problem, and then asking the child to take a break from the phone in order to refocus.

> *"Usually I accompany them slowly. If the child is struggling with studying, I have a chat first to find out where the difficulty is. Sometimes I also ask them to take a short break from the phone so they can focus."* (A, 2026)

A similar role was evident in Informant J, who emphasized the importance of two-way communication in the process of accompanying the child's learning — first seeking to understand the child's condition before offering guidance or appropriate solutions.

> *"When the child is struggling with studying, I usually accompany them slowly. I first ask which part they don't understand. Sometimes I ask them to take a short break from the phone, then we discuss it together."* (J, 2026)

[39]Muali and Fatmawati.

These findings demonstrate that the parental role as guide extends beyond the academic domain to encompass the management of the child's emotions, ensuring that the child does not feel pressured when encountering difficulties. Both A and J show a consistent pattern of providing the child with space to calm down before initiating dialogue. Informant A explains that when her child is angry or sad, she does not immediately offer advice or reprimand but instead gives the child time to stabilize emotionally.

> *"If the child is angry or sad, I let them calm down first. After that, I invite them to talk."* (A, 2026)

Informant J similarly emphasizes that children need to understand that emotions are natural, but must be managed in appropriate ways.

> *"I teach them that being angry is normal, but don't let it out just anywhere."* (J, 2026)

From the child's perspective, Informant E demonstrates an emerging capacity to recognize her own emotional states, particularly under conditions of pressure or environmental change.

> *"I usually realize I'm angry or annoyed when my mind starts losing focus, I feel like snapping, or I get easily emotional."* (E, 2026)

When experiencing negative emotions, E applies emotional regulation strategies learned within the family environment, including calming herself down and seeking a trusted person with whom to share her feelings.

> *"Usually I try to calm myself down first... sometimes I talk to my parents or a close friend, so my feelings don't get bottled up."* (E, 2026)

These findings collectively demonstrate that the parental role as guide and coach makes a significant contribution to the formation of children's emotional intelligence. Accompaniment conducted in a dialogic and empathic manner helps children understand and manage their own emotions with growing independence.

2. Parent as Motivator

Beyond guidance and emotional regulation, parents also function as motivators by providing psychological support — particularly when children experience failure. This role manifests in how parents convey meaning around failure and offer emotional encouragement that sustains children's motivation and resilience.

Informant A describes instilling in her child the understanding that failure is a natural part of the learning process.

> *"I tell them that it's okay, failure is part of learning."* (A, 2026)

Informant J adds that she also provides affective support in the form of physical gestures and words of encouragement.

> *"If the child is disappointed, I say it's okay to fail, what matters is that you tried. Usually I give them a hug and tell them that I always support them."* (J, 2026)

This form of support helps children feel accepted and valued, building emotional resilience. From the child's perspective, Informant E confirms that she is determined not to give up and is motivated to prove her own capability to herself.

> *"I don't want to give up and I want to prove to myself that I can do it."* (E, 2026)

These findings reveal that the parental role as motivator directly shapes children's intrinsic motivation and emotional resilience. The positive framing of failure as a learning opportunity helps children develop a growth mindset, while affective support strengthens the child's sense of security and self-confidence.

3. Parent as Facilitator

The findings also reveal that parents enact the role of facilitator by creating a home environment that supports children's learning and emotional development. Informant A describes her efforts to maintain a comfortable and conducive home atmosphere, including designating specific study times and minimizing distractions.

> *"At home, I try to keep the atmosphere comfortable, not too noisy. There is a specific time set aside for studying."* (A, 2026)

Informant J similarly emphasizes creating a calm and warm home environment in which the child feels psychologically safe and comfortable.

> *"At home, I create a calm atmosphere for studying – not noisy when the child is focused."* (J, 2026)

These findings demonstrate that the facilitative role extends beyond the provision of physical learning materials to encompass the creation of a psychological environment that supports emotional stability and concentration. A conducive home environment serves as a critical enabling condition for the development of emotional intelligence and the child's readiness to navigate the challenges of sociocultural change.

4. Parent as Supervisor

With regard to technology use, parents enact the role of supervisor through communicative monitoring and regulation of gadget use. Informant A acknowledges that while gadgets have educational benefits, they also present risks to children's emotional development, and she therefore imposes boundaries while providing clear explanations.

> *"I limit the time for using the phone and also check what they are watching."* (A, 2026)

Informant J similarly limits gadget use and monitors the content accessed by her child, choosing to explain her reasoning so that the child understands the consequences rather than simply imposing rules.

Informant J also describes establishing mutual agreements with the child regarding study time and gadget time, and providing praise when the child successfully fulfills her responsibilities.

> *"I try to make an agreement about phone time and study time. When she can take responsibility, I give her praise."* (J, 2026)

From the child's perspective, Informant E acknowledges that she sometimes feels inadequate when she struggles with technology-mediated learning, but she persists in adapting gradually.

> *"If I find it hard to follow lessons, especially those that use technology, I sometimes feel inadequate. But I try to go slowly."* (E, 2026)

These findings demonstrate that the supervisory role is not merely one of control but of education — teaching children to understand the boundaries and responsibilities associated with gadget use through explanation and mutual agreement, thereby protecting them from the negative impacts of technology while cultivating independence, responsibility, and emotional resilience.

5. Parent as Moral Exemplar

In the domain of social and cultural value instillation, parents enact the role of moral exemplar through the attitudes and behaviors they model in daily life. Informant A habituates her child to courteous conduct and respect for difference — not merely through verbal instruction but through the personal example she sets.

> *"I also maintain my own conduct – speaking politely to others, even when there are differences of opinion or culture."* (A, 2026)

Informant J similarly and consistently teaches her child to be polite and to respect differences in the surrounding environment, explaining that cultural and habitual differences are a natural feature of social life.

> *"Even though there are now many cultural and habitual differences, we must always respect one another."* (J, 2026)

The impact of this moral modeling is evident in the child's behavior. Informant E demonstrates social empathy toward others — expressing concern when she sees a friend who appears isolated due to excessive gadget use.

> *"If there is a friend who seems lonely because they spend more time on gadgets, I feel sorry for them."* (E, 2026)

This sense of care is expressed through simple actions such as keeping the friend company, initiating conversation, or checking on friends who are unwell or unable to attend school. E also shows openness and respect for difference in social interactions involving divergent views and habits. These findings confirm that parental moral exemplarity makes a significant contribution to the formation of children's emotional intelligence, particularly in the dimensions of social empathy, tolerance, and social interaction skills.

B. Discussion

Based on the research findings, it is evident that the formation of children's emotional intelligence amid sociocultural change is profoundly shaped by parental roles in daily parenting practice. These roles — as guide, motivator, facilitator, supervisor, and moral exemplar — collectively position parents as the primary figures through whom children learn to understand, manage, and express their emotions.

The parental role as guide and coach is enacted through calm and dialogic accompaniment that helps children manage their emotions during moments of difficulty — particularly in learning contexts disrupted by gadget use. This pattern of accompaniment constitutes what Gottman terms *emotional coaching*: when children experience learning difficulties, parents choose to first engage them in conversation, provide time for emotional stabilization, and then collaboratively work through the problem. This approach prevents the child from feeling pressured, enabling negative emotions such as frustration and anxiety to be managed in healthier ways.[40] This finding aligns with Bowlby's attachment theory, as cited by Dwistia et al., which posits that secure emotional bonds between parents and children establish the foundational basis of children's emotional regulation — children with secure attachment are better equipped to manage stress and regulate their emotions than those without it.[41] The finding also corroborates Cahya and Siregar, who affirms that active parental involvement plays a decisive role in shaping children's behavioral patterns and their responses to the environment.[42]

The parental role as motivator — manifested through psychological support, affective encouragement, and the positive reframing of failure — directly contributes to the formation of children's intrinsic motivation and emotional resilience. In terms of Goleman's emotional intelligence theory, this role connects most directly to the dimensions of *self-regulation* and *self-motivation*: the capacity to manage negative emotions such as frustration and disappointment, and to sustain the drive to pursue goals in the face of setbacks.[43] Children who receive emotional support from parents are better able to transform disappointment into motivation for continued effort. This finding strengthens those of Fadhilla et al., who document that family support plays a crucial role in addressing adolescent insecurity,[44] and of Puspita et al., who demonstrate that parental emotional support is a key factor in the development of children's moral values, empathy, independence, and emotional management.[45]

The finding that parents create a conducive and emotionally safe home environment affirms the critical role of the family as a microsystem in children's emotional development. Dwistia et al. confirm that children raised in supportive, harmonious, and affectionate family environments tend to demonstrate greater emotional stability.[46] Bronfenbrenner's ecological systems theory similarly establishes that the family, as the child's most proximate microsystem, exerts the most direct and sustained influence on emotional development. A positive home atmosphere therefore functions as an emotional buffer against the pressures arising from the external environment — including the influence of digital technology and sociocultural change.[47]

With regard to the supervisory role, the findings demonstrate that communicative and agreement-based monitoring of gadget use supports children's emotional development by making boundaries understandable rather than arbitrary. This is consistent with

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[40]D Goleman.

[41]Dwistia and others.

[42]Suci Ati Cahya and Mhd. Fuad Zaini Siregar, 'Eksplorasi Peran Lingkungan Sosial Dan Pola Asuh Orang Tua Dalam Pembentukan Karakter Anak Usia Dini', *CAHAYA: Journal of Research on Science Education*, 2.1 SE-Articles, 26–36 <https://doi.org/10.70115/cahaya.v2i1.145>.

[43]D Goleman.

[44]Fathia Fadhilla and Arie Sundari, 'Insecurity Remaja Ditinjau Dari Kecerdasan Emosi Dan Dukungan Keluarga Pada Siswa Madrasah Aliyah Negeri 2 Brebes Jawa Tengah', *Jurnal Edukasi Dan Multimedia*, 1 (2023), 80–89 <https://doi.org/10.37817/jurnaledukasidanmultimedia.v1i2.2899>.

[45]Rani Puspita, Silvina Waroh, and Gusmaneli.

[46]Dwistia and others.

[47]M Sugeng Sholehuddin and others, 'Developing Children's Islamic Spiritual Intelligence in the Digital Age: Indonesian Family Education Methods', *International Journal of Instruction*, 16.1 SE-Articles (2023), 357–76 <https://e-iji.net/ats/index.php/pub/article/view/194>.

Hidayatuladkia et al., who emphasize that parents who communicate openly with their children — including inquiring into the difficulties the child experiences — create conditions in which children feel cared for and emotionally attended to.[48] Conversely, Ningsih et al. document that insufficient parental supervision is associated with excessive gadget use, emotional reactivity, and increased rebellious behavior.[49] In Muslim family contexts, this communicative and boundary-setting approach reflects the Islamic parenting value of *tarbiyah* — the intentional, value-guided moral formation of the child through consistent guidance, dialogue, and mutual accountability.[50]

Finally, the role of moral exemplar carries particular significance for the formation of children's empathy and social skills. The findings confirm Goleman's assertion that empathy — the capacity to understand the feelings of others — is among the most critical dimensions of emotional intelligence, and that children who are consistently exposed to parents modeling respectful and tolerant behavior develop stronger social empathic capacities.[51] The instillation of social and cultural values through parental exemplarity is further affirmed by Ningsih, who documents that social interaction within the family is a primary vehicle for the development of social skills in children,[52] and by Ramdani et al., who establish that character education — particularly the formation of noble character (*akhlak mulia*) — depends fundamentally on parental exemplarity in daily attitudes and behavior.[53] In the Islamic framework, this dimension of parental role corresponds directly to the concept of *uswah hasanah* — the beautiful example — which positions parents as the living model of Islamic moral character for their children.[54]

Overall, the findings affirm that the formation of children's emotional intelligence is not an automatic outcome of development but a process cultivated through sustained, intentional, and value-grounded parental engagement. The five parental roles identified — as guide, motivator, facilitator, supervisor, and moral exemplar — are mutually reinforcing and collectively contribute to the development of self-awareness, emotional regulation, empathy, motivation, and social skills in children. In Muslim family contexts, these roles are further enriched by Islamic ethical values that position parenting as an act of worship and social responsibility, connecting individual child development to the broader project of Islamic community development and social welfare.[55]

Taken together, these findings resonate with cross-cultural research on religiously grounded parenting, which similarly identifies relational unity, moral instruction, and the intentional resolution of everyday conflict as core mechanisms through which faith-based families cultivate children's emotional and behavioral resilience. Essig et al., in their study of American Muslim families, likewise find that parental instruction and constructive parent–child conflict resolution function as central relational strengths — a pattern closely

[48]Shella Tasya Hidayatuladkia, Mohammad Kanzunnudin, and Sekar Dwi Ardianti, 'Peran Orang Tua Dalam Mengontrol Penggunaan Gadget Pada Anak Usia 11 Tahun', *Jurnal Penelitian Dan Pengembangan Pendidikan*, 5.3 SE-Articles (2021), 363–72 <https://doi.org/10.23887/jppp.v5i3.38996>.

[49]Ningsih, Utari, and Hasna.

[50]Qutaiba Agbaria, 'Parental Styles and Parental Emotional Intelligence as Predictors of Challenging Behavior Problems Among Children in Israel', *Topics in Early Childhood Special Education*, 41.4 (2022), 321–32 <https://doi.org/10.1177/0271121420918650;ISSUE:ISSUE:DOI>.

[51]D Goleman.

[52]Elisa Ningsih, 'Peran Interaksi Sosial Dalam Pengembangan Keterampilan Sosial Anak Usia Dini: Studi Kasus Di Taman Kanak-Kanak', *Journal of Gemilang*, 1 (2024) <https://doi.org/10.62872/tpvbw823>.

[53]Cepi Ramdani, Ujang Miftahudin, and Abdul Latif, 'Peran Keluarga Dalam Pendidikan Karakter', *Banun: Jurnal Pendidikan Islam Anak Usia Dini*, 1.2 (2023), 12–20 <https://journal.albadar.ac.id/index.php/BANUN/article/view/103> [accessed 27 July 2026].

[54]Muali and Fatmawati.

[55]Paula López-Martínez and others, 'The Role of Parental Communication and Emotional Intelligence in Child-to-Parent Violence', *Behavioral Sciences*, 2019, 148 <https://doi.org/10.3390/bs9120148>.

mirrored in the dialogic, emotion-focused guidance observed among parents in Nagori Bah Jambi III.[56] This convergence suggests that the parenting mechanisms identified in this study are not merely local or culturally idiosyncratic responses to sociocultural change, but reflect broader patterns of Islamic parenting logic that transcend geographic and national context. At the same time, the findings extend this line of scholarship by illustrating how such religiously grounded parental roles are actively recalibrated under the specific pressures of digital-era sociocultural change, echoing Sokip et al.'s finding that Muslim families in Tulungagung sustain parental commitment to character formation even as the surrounding social environment shifts.[57] In this sense, the present study contributes evidence that Islamic family parenting is neither static nor purely reactive, but constitutes an adaptive, values-driven practice capable of responding to changing sociocultural conditions while preserving its emotional and moral core.

CONCLUSION

This study has examined the role of parents in shaping children's emotional intelligence amid sociocultural change in Nagori Bah Jambi III, with a focus on Muslim family contexts. Based on the findings of observation and in-depth interviews with three informants — two parents and one adolescent child — the study concludes that parental roles constitute the most decisive factor in the formation of children's emotional intelligence, particularly in an era characterized by the rapid expansion of digital technology and the accelerating pace of sociocultural transformation.

The findings reveal that parental roles in shaping children's emotional intelligence manifest through five primary and mutually reinforcing dimensions. First, as guides, parents accompany their children through learning difficulties and emotional challenges in a calm and dialogic manner — creating the conditions for secure emotional attachment and healthy emotional regulation. Second, as motivators, parents provide psychological support and affective encouragement during moments of failure and disappointment — cultivating children's intrinsic motivation, emotional resilience, and growth mindset. Third, as facilitators, parents create a conducive, warm, and structured home environment that serves as a psychological safe space enabling children to concentrate, express themselves freely, and develop emotional stability. Fourth, as supervisors, parents monitor and regulate children's gadget use through communicative and agreement-based approaches — protecting children from the negative emotional impacts of excessive digital exposure while fostering responsibility and self-regulation. Fifth, as moral exemplars, parents model courteous conduct, emotional self-control, and respect for cultural difference in daily life — directly shaping children's social empathy, tolerance, and interpersonal skills through the mechanism of observational learning and value internalization rooted in Islamic ethical formation.

Theoretically, this study contributes to the scholarship on Islamic community development and family-based social welfare by demonstrating that emotionally competent parenting within Muslim families is simultaneously an individual developmental achievement and a communal social good. The five parental roles identified are not merely functional strategies but are deeply normative practices shaped by Islamic values of compassion (*rahmah*), patience (*sabr*), trustworthiness (*amanah*), and moral exemplarity (*uswah hasanah*) — values that directly connect parenting quality to the broader goals of

[56]Lee W Essig and others, 'Answering to Allah: Relational Unity among American Muslim Families', *Marriage & Family Review*, 54.7 (2018), 749–61 <https://doi.org/10.1080/01494929.2018.1469577>.

[57]Sokip Sokip and others, 'Character Building in Islamic Society: A Case Study of Muslim Families in Tulungagung, East Java, Indonesia', *Journal of Social Studies Education Research*, 10.2 (2019), 224–42 <https://jsser.org/index.php/jsser/article/view/906> [accessed 27 July 2026].

Islamic community development and sustainable social wellbeing. The study further enriches the literature on children's emotional intelligence by integrating the dynamics of sociocultural change into the analytical framework, demonstrating that parental roles must be understood not as static functions but as adaptive responses to the evolving sociocultural conditions in which families are embedded.

This study acknowledges certain limitations. The research was conducted within a small and geographically specific community, involving only three informants over a limited fieldwork period, and the qualitative approach employed does not permit broad statistical generalization. Future research is recommended to involve a wider and more diverse participant pool across multiple Muslim community contexts, to employ mixed-methods designs that combine qualitative depth with quantitative breadth, and to examine the long-term developmental outcomes of specific parenting approaches on children's emotional intelligence through longitudinal study. Comparative research across different regional, socioeconomic, and cultural settings within Indonesia would also enrich the scholarly understanding of how Muslim family contexts shape children's emotional formation amid shared patterns of sociocultural change. For parents, educators, Islamic educational institutions, and policymakers, the findings of this study affirm that investing in the quality of parental engagement — through training, community support programs, and family-based Islamic education — is among the most impactful strategies available for strengthening children's emotional intelligence and ensuring the social welfare of Muslim communities in the digital era.

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