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Children Emotional Parenting and Islam Perspective

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Abstract

In globalization era, most of children are easier to be interfered with the facilities provided by the development of era. It influences students thought, behavior, and character that can cause the development of emotional. As parent must be more sensitive to give children parenting for their emotionals, to guide and teach toward something proper and belong before they go down into worse behavior as the result of lost control of emotional. This research is aimed to find the way how to do parenting properly toward the children based on Islam perspective. The method of research used is done by Library Research in term of related and relevant books toward the existed case in this research. The result of this research shows that emotional parenting is quite important and there are four important phases of children life related with their emotional characteristics. Moreover, in every single phase has own parenting method to be implemented.

Keywords: children, emotional, parenting properly, Islam perspective.

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INTRODUCTION

In the phase of human life in this world it is classified into several times. Starting from the age of newborns, children, adolescents, and adults. It cannot be denied that the first time humans were born in this world actually did not have their own ability to process their thoughts, feelings, and actions. Need help from surrounding people who first experience a life process. Will later the child become a good human figure, creative, clever, or even naughty and hyperactive, all seen from how the people around him are especially closest, namely his parents in educating and raising him to be the expected figure. This is because the family figure is the first and most important social element for child development and directs children to interact with their surroundings [1].

Quoting the opinions of Connell and Prinz, Daniel Bartholomeu *et al.*, wrote the following: ***“Parenting styles predict high levels of social abilities. Structured and child-needs responsive’ parent-child interactions were positively related to school readiness, social abilities, and receptive communication”***. Thus, the parenting style, structured and responsive relationships with children predict the level of social ability, the readiness of the school for good communication skills for their children [2].

Without encouragement, it can be ascertained that the child will be easier to fall into negative life as a

result, unable to control his emotions. This emotion is not only about evil, but the perception of emotions is very complex and related to feelings. According to Rena Descartes, argues that since birth humans have been equipped with some basic emotions in this case there are six types namely; 1) love, 2) joy, 3) desire, 4) sad, 5) amazed [3]. In raising a child in this era of globalization it is not easy. Most children are more oriented towards worldly facilities through rapidly advancing media. So, it cannot be avoided that a child's emotions or feelings can be influenced by the external environment. Before all of that happens, it is necessary to have child emotional development or care based on the age phase, because of the different phases, the different parenting methods are different. The aim is to educate, teach, and direct children in a direction that should not instead lead to negative things such as being unable to control their desires. As proof, they are faster and like to do negative things compared to the opposite, and are difficult to control themselves. This is truly unfortunate if the child has entered and is affected by his emotions with outside conditions without the control of his parents. In terms of psychology, according to Hurlock argues that children without emotional intelligence or direction from certain people can have an impact on three things, among others; (1) body balance shocks, (2) children are easily angry, jealous, and (3) in children's behavior shows a sense of rebellion and uncontrolled (lost

control) [15]. This is very clear, that emotions need care and guidance.

So that in real life, children and emotions really need to be directed towards something positive. Although humanly feeling less like anger, jealousy, hatred and more is a natural thing if someone feels he is being treated poorly according to him. Not only emotions related to bad things, but also with good emotions such as getting excitement, praise, affection also need to be directed and guided towards a good direction so as not to appear or even produce something excessive like arrogant nature. So, how to care for the emotions of children as parents who are closer and spend more time with them? Besides that, as a Muslim what is the opinion or perspective of Islam regarding the method of parenting emotion towards children correctly?

Based on the background above, it is quite interesting to discuss emotional care at each child's life development session. The goal is that children are able and able to overcome the problems they face based on the stage of development. In addition, by reviewing Islamic perspectives it is expected that there will be a bright spot on methods of parenting emotions in children.

LITERATURE REVIEW

Understanding Emotions

Although there are some experts who define emotion, actually the experts do not have an agreement on emotional terms. This is as stated by Thomas Scheff as follows: "Even more fundamental than the disagreements over the meaning of specific emotion terms, there is no agreement over the term emotion itself" [16].

Emotion is a very downward element in the human personality and is continuously changing and developing depending on the stimulus that affects it. Emotion comes from the word "motion" which means a motion, it moves on the basis of stimulation and keeps changing [16]. Emotion is the result of individual experience in adjusting the mind and mental state so that at that moment there is an overflowing feeling of normality. According to L. Crow & A. Crow, defining emotion as an effective experience and at the same time is followed by an overall mental adjustment, where the mental and physiological conditions are in an overflowing condition, and as evidence can be seen by the behavior clear and real [17]. In this case, emotion is very dangerous if left alone even though it's a good emotion. In social society, there are many oblique perceptions of one's emotions either when he is angry or happy because he is thought to be a temperamental or arrogant person. Emotional definition is also interpreted as a motivating motive when going to do an activity. According to Sukmadina, states that emotions are a motive, which is a force that encourages a person

to carry out activities. So that in the presence of emotions, can encourage something activities, whether an individual will stay away from or approach an object that provides emotional stimulation to him [18]. Therefore, emotions can be interpreted as an overflowing human experience and an urge to do an activity either to stay away from or approach a particular object.

The emergence of emotions is divided into three reactions, among others, caused by physiological reactions, psychological reactions, emergency reactions. Wardiana in her book *General Psychology* provides an explanation of the three emotional reactions. The first, "physiological reaction" stimulation occurs when there is something that is encouraging and as a result the emotions formed are emotions of pleasure and vice versa if the stimulation is dangerous then the emotions formed are feelings of fear. The second, "psychological reaction" this reaction occurs in emotions as a result of individual perceptions of changes that occur in the body in response to all types of stimuli that are present from the outside. James-lange as the inventor of this reaction summarizes this second reaction in four points, (1) the event is understood, (2) impulses move from the central nervous system to muscles, skin, and internal organs, (3) sensations caused by changes in parts the body is channeled back to the brain, (4) the return impulse is then understood by the brain, and after being combined with the perception of the first stimulus, will produce an object felt emotionally. The third, "emergency (emergency) reaction" according to Walter as the inventor of this reaction states that, emotions can occur through the emotional turmoil that prepares someone to overcome critical or emergency conditions. In theory emotions occur as psychological subjective experiences that arise together with physiological or combination reactions. This theory also says that emotion is a reaction given to an individual in an emergency (emergency) situation [19].

Types of Emotions

The types of emotions that humans have are many and varied. However, it should be underlined that broadly speaking human emotions can be divided into two parts. The first is positive emotions, and the second is negative emotions. Positive emotions or pleasant ones in the heart are emotions that give rise to positive feelings in people who experience them, among them are feelings of love, affection, pleasure, joy, admiration, and so on. While negative emotions, are emotions that cause negative feelings in people who experience it, including feeling embarrassed, afraid, helpless, and reluctant to meet other people [20].

Meanwhile, Katherine T. Peil, citing various opinions, mentions types of basic emotions consisting of happiness, sadness, disgust, anger, fear, and complex or mixed feelings, as the writing follows: For now, "emotion" is defined to include these core hedonic self-

regulatory signals as well as the primary or basic emotions (joy, sadness, disgust, anger and fear); and the complex feelings..." [xi].

On the other hand Baharudin divides these types of emotions into six, among others;

- **Fear:** Fear is a feeling that encourages an individual to stay away from something and wherever possible avoid dealing with something. The extreme form of fear is pathological fear, called phobia. That terrible fear of times was the result of his imagination. If distress and anxiety are products or outcomes of a situation that is imagined to be terrible, perhaps the emotional reaction that is caused will be more dangerous as a result of a stimulus that creates real fear.
- **Worry:** Worry or anxiety is fear that does not have a clear object, or no object at all. Concerns cause feelings of unhappiness, anxiety, tension, calm and insecurity.
- **Angry:** The main source of anger is things that disrupt activities to get to the destination. When the dependence that occurs in activities does not subside, it even increases, so to channel those tensions the individual concerned becomes angry. In children, anger outbursts are used to obtain the desired goal. This is their first discovery of the use of anger as a tool for fulfilling their desires.
- **Surprised:** Shock is an expression of a stimulus that occurs or comes suddenly because of something unexpected before. Shocked expressions are those that exist in each individual and are taken from birth or inborn. So, being surprised is not influenced by the experience of each individual. Therefore, the expression of surprise is the same for each individual, namely closing the eyes, widening the mouth, and moving the head and neck forward [xii].
- **Excited:** Joy is the expression of relief, that is the feeling of being free from tension. In other words, happiness is a positive sense of the situation faced by individuals. The opponent is sad and difficult, namely negative feelings towards the situation faced because of emptiness or loss of something that is valued. While happiness is caused by things that are sudden or surprise and also excitement is usually social in that it involves other people around the happy person.
- **Jealousy:** Jealousy is a special form of concern that is based on lack of trust in yourself and fear of losing love and affection from someone. In general, jealous people always have a hate attitude towards their competitors [xiii].

The researchers found detailed psychology about how emotions prepare the body for each particular type of reaction such as the following.

- **Anger:** Anger, marked by an increased heart rate, increased adrenaline hormone and energy flow to hit, swear, and so on.

- **Fear:** Fear, marked by the body's frozen reaction, pale face, and blood flowing to the large skeletal muscles, such as the legs to be able to run or the eyes feel alert to observe the surrounding conditions.
- **Happiness:** Happiness, is characterized by an increase in brain activity centering which blocks feelings of tenderness and calms feelings that cause anxiety.
- **Love:** Love, is a feeling of affection and a sympathetic pattern that points to a relaxation response, which is a set of reactions throughout the body that evoke a soothing state and a sense of satisfaction to facilitate collaboration.
- **Surprise:** Shocked, marked by the rise of eyebrows in the individual's eyes. This is a reaction to the possibility of receiving more information or trying to explore what is happening to design the best course of action.
- **Disgust:** Disgust, characterized by a decrease in energy or enthusiasm for life to carry out daily activities because of adjusting due to a sad loss or big disappointment.
- **Sadness:** Feelings of sadness, marked by a decrease in energy or enthusiasm for life to do daily activities because of adjusting as a result of a sad loss or big disappointment [xiv].

Function of Emotions

- Emotions function for survival, or maintain life
- Serves as an energizer or energy generator that provides excitement in human life. Emotion is also a messenger or messenger
- As a generator of energy, positive emotions such as love and affection that give us enthusiasm for life, on the contrary negative emotions, such as sadness and hate make us not passionate about life.
- As a messenger, emotions tell us how people are around us, for example if there is no emotion we do not know that our classmates are sad because of something [xv].

Components of emotions

Strong emotions include several common components, namely:

- The body's reaction, if it's angry, our body sometimes likes or sounds increase even though we leave it.
- Composition of the mind and faith that accompany emotions usually occur automatically.
- Facial expressions, if we feel disgusted or disgusted, such as opening our mouths wide.
- Reaction to an experience. anger may cause aggression (specific), and may darken our view of social (global) reality [xvi].

In more detail, Thomas Scheff says there are 6 types of emotions, namely: *Grief, fear, anger, pride, shame/embarrassment, dan efatigue*. The stimulus and

reaction of the six emotions can be seen from the following table:

Emotional Models [xvii]

No	Name	Stimulus	Preparation for
1	Grief	Loss “Good” cry: Sobbing and tears	Loss “Good” cry: Sobbing and tears
2	Fear	Physical danger Shaking and sweating	Physical danger Shaking and sweating
3	Anger	Frustration Body heat	Frustration Body heat
4	Pride	Feeling accepted No preparation: The normal state. Not an emotion	Feeling accepted No preparation: The normal state. Not an emotion
5	Shame	Feeling rejected. “Good” laugh	Feeling rejected. “Good” laugh
6	Efatigue (excessive fatigue)	Physical stress and illness Yawning with tears	Physical stress and illness Yawning with tears

Emotional Care

Parenting or the general term is parenting can be carried out through a process of mentoring, education, behavior and discipline with the aim of protecting the development of children toward maturity. In addition, the formation of the norms desired in society in general also needs to be taught [xviii]. There are provisions that need to be considered by a parent in caring for the emotions of his child. Among other things, do not impose a desire on their own so that children do what they are told (coercive), do not give excessive punishment to children when children make mistakes, if children get achievements in developing their abilities it is necessary to have a form of praise and gift giving. The purpose of this prize is as a form of appreciation for the achievements of a child [xix].

There is the strongest phase and is a great opportunity for parents to care for and guide their children to have good emotions in the form of values and norms, namely when they are at an early age. This, described by Imam Ghozali in Casmini, states that: *"Children are born with their parents by bringing a balanced and healthy nature, their parents who give religion to them, so children can be affected by bad qualities ..."* [xx].

Meanwhile, Melanie J. Zimmer-Gembeck *et al.*, stated: *"Attachment theorists have described the parent-child attachment relationship as a foundation for the emergence and development of children's capacity for emotion regulation and coping with stress"* [xxi].

From the explanation above, it is quite clear that the role of parents in caring for and guiding their children is very important. Emotional care is primarily the focus of the results of the guidance process. Besides that, in the parenting process clear guidelines are needed, one of which is the teachings of Islam in the scriptures, namely the Qur'an. In particular, Islam has detailed ways to care for children in the Qur'an and

Hadith. Islam as the main source of inspiration is to illuminate the path of human life, as a healer and healer of the heart and soul, the owner of wisdom, a learner and very wise advice [xxii]. The hope of teaching or parenting based on Islam is to form the moral character of a noble child in accordance with the teachings of the Prophet Muhammad.

On the other hand each parenting has its own characteristics depending on the phase of development of a child who is cared for. According to Rackmawati categorizing into 3, among others [xxiii];

Authoritarian Parenting

Authoritarian parenting is interpreted as nurturing in a way that is compelling, regulating, and violent. Parents require their children to follow all their wishes and orders. If the child violates the order, the consequences will be the consequences of punishment or sanction. Authoritarian parenting can have a negative impact on a child's psychological development. Children then tend to not be able to control themselves and emotions when interacting with others. Even not creative, not confident, and not independent. This pattern of nurturing will cause children to become stressed, depressed, and traumatized. Therefore, the type of authoritarian parenting is not recommended.

Permissive Parenting

Permissive parenting occurs by giving freedom to children. Children are free to do whatever they want. While parents care less about children's development. Child care tends to be in formal institutions or schools. This kind of parenting can cause children to be selfish because parents tend to spoil children with material. Selfishness will be a barrier to the relationship between the child and others [xxiv]. This pattern of parenting will result in children who lack social competence because of lack of self-control.

Democratic Parenting

This upbringing, the task of parents provides freedom and guidance to children. Children can develop naturally and be able to connect harmoniously with their parents. Children will be open, wise because of two-way communication. While parents are objective, considerate, and give positive encouragement to their children. This democratic upbringing encourages the Role of Families in Parenting Children to be independent, able to overcome their problems, not be depressed, behave well in the environment, and be able to perform well. This pattern of nurturing is recommended for parents.

According to the Islamic view, the purpose of parenting is an effort to prepare the generation of Islam in the physical, logical and spiritual aspects. In detail it is divided into three points, among others [xxv];

- Prepare and grow individuals who process continuously from birth to death
- Aspects that are prepared and grown include a body, mind, and spirit in a comprehensive manner
- Preparation and growth is directed so that children become human beings who are useful and effective for themselves and for their people and get a perfect life.

RESEARCH METHODOLOGY

This study uses the library research approach, namely library research. According to Hadi, the library research method is a method of data collection by reviewing several library works that are relevant and related based on existing problems [xxvi]. This is intended to collect data and various other information that has relevance to this problem. Research on the results of this kind of literature study contains a topic which contains some ideas and / or information obtained from literature sources.

The library materials used must be discussed critically and deeply in order to support ideas or propositions to produce conclusions and suggestions. Data sources are sources used or information that includes the entire discussion of the problem "some literacy about child emotional care based on an Islamic perspective discussing the forms of parenting methods in each phase of a child's life".

The data collection method used is library research, which is obtained through journal, scientific, magazine, and other literature in the form of literature. To analyze the collected data, the author uses qualitative analysis which includes inductive analysis, which is a way of thinking to draw a conclusion starting from a statement or specific facts towards specific statements or facts leading to general conclusions, and deductive analysis, namely the way of thinking to draw conclusions starting from general statements to specific questions using reasoning.

RESULT AND DISCUSSION

Parenting care is an effort of parents to educate their children to be responsible and able to determine the good to go to maturity. This is the same as Casmini's opinion that parenting has characteristics such as a balance between the rights and obligations of a child and his parents, a sense of complementarity with one another, and slowly educating children to determine their behavior and be more responsible for their maturity [xxvii]. In addition, this care has been explained in the Qur'an at at-Tahrim verse 6;

"O believers, keep yourself and your family from hell fire"

From the above verse it is intended that a family must take care of one another, the goal is not just for worldliness but Islam teaches for the afterlife as well. So that this care is very necessary to be implemented in each family member, especially parents of their children. In this case, Islam has argued and provided some procedures for educating or nurturing children's emotions based on the phases of life, among others;

Al Thifl phase or breastfeeding or baby (0-2 years)

The first phase in human life is when he is still in the womb, then breastfed by the mother and still in the attention of more parents. In this phase also a baby or child who is still early has emotions or feelings that are not so much. According to Bridges, children's emotions will develop through experience, even though they are still shallow and changeable. Baby's emotions are expressed in the form of anger and fear by crying and trembling [xxviii]. In this phase the intensity of parenting is very frequent or even every time. Due to the role of the family is the most important thing and the main beginning in caring for and educating a child [xxix]. Djaali added that when the baby is 8 months old, he can show very differently between anger and fear [xxx]. For example, the baby will attack and touch the objects around him to express his anger, eventually he is able to focus his emotional expression directly on the object that causes anger.

Emotional care in the breastfeeding phase up to 2 years is very necessary. According to the Islamic perspective, parenting is called Al Thifl, Islam strongly recommends that every parent, especially mothers, breastfeed their children up to 2 years [xxxi]. From this perspective, it can be understood that the role of the family is not so much, but only need love and attention to their children so that they will become the ones who are expected.

In addition, the pattern of parenting at this stage is more likely to be authoritarian, this is due to the emotions of children at this early age are still very clean, such as clean white objects again [xxxii]. The role of parents includes providing guidance, education and teaching because as new people need to be guided so

that it is easy to recognize all the things around them. Emotional care aims to educate them to have a brave, open, independent, helpful, self-controlled and happy with the virtues of the soul, and be moral. When the child starts four months even then the emotions begin to look emotionless, continued at the age of one year the emotion looks very clear, inferior here is a natural feeling of something [xxxiii]. This feeling of inferiority can be interpreted as a feeling of fear that arises in children in this phase. Efforts to nurture it is to instill social skills [xxxiv] by familiarizing a child with people around him, both inside and outside the home. By familiarizing children with having a social spirit and interacting with their surroundings, these feelings can turn into a sense of courage or confidence in what they are facing and as an additional point is children's speaking skills are more increased (more communicative).

In addition to getting used to having social skills, fear can also be fostered by several directions. According to Islam, the first is the habit of saying clean to anyone, both eating halal food and avoiding haram, and using the time to worship closer to the Khaliq, or it can be said to be the most important thing in cultivating fear by developing a positive attitude [xxxv]. Even though the child is still very early, at this stage it is something that needs to be accustomed to religious activities, so that the child will record what his parents have taught him later.

Actually, in simple terms, the care of the Al Thifl phase can be done in three stages, from the perspective of Islam, among others [xxxvi];

- Educate children to believe, by worshiping and surrendering to Allah SWT.
- Provide an opportunity to be free to act if the child wants to try something.
- For people around you, don't scare children often with wild animals or ghosts when they cry.

Thufullah or Childhood Phase (2-7 years)

This phase is usually called the pre-school or childhood phase [xxxvii]. Children must know more about worship. The Prophet Muhammad said that

“Teach your children to pray at the age of seven”

It is known that at this age children have shown a sense of independence and are able to recognize themselves by guarding themselves from anything that is considered threatening.

According to Casmini, at this age the emotions of children are sometimes in the form of feeling inferior when going to someone else's house, which he did not know before, and most of the parents considered this time to be a difficult time and often inviting problems [xxxviii]. So that it can be concluded in this position the role of parents must be more sensitive and sensitive to

children. Frequent frequency of meeting and educating children must be added so that children can better understand what to do and are prohibited from doing it.

Emotions in this phase tend to overflow, such as the desire of children who must be "yes" right when he wants something. All of this is for the sake of freedom so that he can explore the various things he sees and thinks he is interesting to do. It cannot be denied that the true existence of emotions is to provoke an action [xxxix]. In addition, this phase is also called the playing phase. According to Hurlock in Casmini stated that investigations about children's games show that playing with toys peaked at the beginning of childhood [xl]. As a result, if a child is forbidden to play, the child can easily become stubborn, stubborn, disobedient, resist, and often angry without clear reasons [xli], therefore there is a need for adequate supervision and care for the child.

Proper care according to the Islamic view is by trying to make a more regular play schedule for children in a few days a week [xlii], this should be accompanied by supervision from parents so that children can be trusted to obey the rules agreed upon between them.

Since this phase is considered quite vulnerable in the emotional development of children, as parents must be more patient in educating and nurturing. It is very unfortunate if a child has made a mistake then accidentally annoyed the parents and punished him (persecuting). Such an attitude must be avoided even though sometimes the feelings as caregivers also have limits. It needs to be realized that they are children who are in the process of emotional maturation. Persecution in the view of Islam has also been clearly described; Imam Tirmidhi narrated from Sulayman bin Amr bin Ashwash, that the Messenger of Allah SAW said;

“Father told me that he participated in the Wada ‘Hajj with the Messenger of Allah, then he praised Allah and flattered Him, gave warnings and advice: Next he said; “And do not do parents to persecute their children, so do not let a child persecute his parents” [xliii].

From the Prophet's words it is very clear that, in caring for a child as a parent, he must openly accept all kinds of innate characters. The attitude of loving and loving children is also very important so that children feel more comfortable with their environment.

Tamyis phase (7-10 years)

The Tamyis phase is a continuation phase of the Thufullah phase where the child's emotional development problems are more complex. The point is that children's desires are increasingly diverse and difficult to be directed to something good. In addition, this phase is referred to as age that is not neat,

according to Hurlock, this phase is a period marked by the behavior of children who tend to be careless and careless in appearance as an example is the condition of the room that is messy [^{xlv}]. Even though at this time in general children had started to get formal educators such as elementary school and its equivalent, but it was undeniable that their emotions were still less stable. However, the education he experienced in elementary school greatly influenced the change in his abilities, both towards the better or vice versa. So the role of parents must also be supported by the role of a teacher in a child's school.

Emotionally in the Tamyis phase, children equipped with intelligence including interpersonal and intrapersonal intelligence [^{xlv}] emotional intelligence covers self control, enthusiasm and perseverance, as well as the ability to motivate oneself [^{xlvi}]. This emotional ability is a combination of emotional and social abilities [^{xlvii}]. Gardner states the definition of interpersonal and intrapersonal intelligence; interpersonal intelligence or interpersonal intelligence is built among others on the core ability to recognize differences; specifically, big differences in mood, temperament, motivation and will [^{xlviii}]. Whereas intrapersonal intelligence or intra-personal intelligence is constructed from aspects of a person; access will feel the life of oneself, vulnerable to self-emotion, the ability to influence and use ways to understand and guide one's own behavior [^{xlix}]. Emotions with intelligence have a very close bond, having emotions is not enough to be followed with intelligence, the ability to process emotions.

Parenting in this phase is more developed, in the sense that the procedure is slightly different from before, namely by approaching in the form of affection and giving principles or rules to the daily activities of children. In an Islamic perspective, this is very much the same, according to At Tirmidzi, Abu Daud, and Ahmad related that the Messenger of Allah had said the meaning; "Those who love will be loved by the Merciful. Love those of you who are on earth, surely you will be loved by those in the sky" [^l].

A family will look harmonious if the members love each other, and this is highly recommended in Islam aimed at nurturing their children. In addition, affection here is "affirmative",^{li} namely nurturing by realizing children's emotions and providing support through a clear and understandable way for children. The role of parents in this period of child development is very much emphasized in the Tamyis phase. According to Barkley in Casmini [1] it is clear that children under 9 years of age require parents to set a specific time to participate with their children when there is play. There are several principles according to Barkley [^{lii}], among others;

- Give praise to children when children behave correctly, the nature of this praise is honest, without being made up, as is
- Show interest in what children do when participating in the activities of the child, interest here is a tendency to give attention and act to people, activities or situations that become objects of interest [^{liii}].
- Asking or ruling first must be suspended. The role of parents here as supervisors, observers, is not a controller or even a guide [^{liv}].

Amrad Phase (10-14 years)

The Amrad phase is an early phase of maturity, the starting point of being a leader. Not only in leading a large association, but more responsible for the rights and obligations of the children themselves included in the development of this phase. In the eyes of Islam, this phase is the phase of readiness for humans to take on the role of kholifah (representative of Allah) on this earth, in terms of the obligation to always spread goodness and avoid the problem of munkar which is clearly prohibited by religion [^{lv}].

Due to the increasing age of the child, the human ability to cultivate himself also develops better. Especially the way of thinking children in this phase is better than before, because the emotions they have colored the way of thinking [^{lvi}]. Discipline in this phase is still an interesting discussion in the emotional development of a child. However, how to care for them does not necessarily have to obey the rules that have been made by their parents, but instead the child must try to be more aware of the rules that exist without having to be constantly reminded by their parents.

Discipline according to Islam is a discipline that is based on ways that are thought carefully, planned, and synchronized with the age of the child [^{lvii}]. So that it can be concluded that the emotional care of the Amrad phase aims at positive things but is still binding with the rules that have been made. According to Casmini, in this age Islam offers several practical methods of parenting, including;

- Teaching children with riding skills, swimming and looking for traces to channel their rising emotions in a good direction
- Directing children to occupy themselves in filling their free time by studying books and vacation [^{lviii}].

The two methods of parenting emotion above have been explored in Q.S An Nafal: 60 Allah SWT says, "*And prepare to face them whatever power you are capable of and from the horses that are moored to fight (which with readiness) you can thrill the enemies of Allah and your enemies*".

Besides that, it was also supported by the hadith from Umar bin Khottob, may Allah be pleased

with him. "Teach archery and swim to your children and have them jump on horses with one jump". So it is very clear, from an Islamic perspective every phase of a child's life, emotional care is also different in procedure. As parents, you must understand the things discussed above.

CONCLUSION

Emotions are reactions of stimuli that occur in individuals, especially children. So that if the stimulus is religious then the type of emotion or reaction that arises is also complex, therefore to be more directed then it needs to understand certain phases to process emotions. There are four phases in this paper, among others, (1) Al Thifl Phase (0-2 years), according to the Islamic view to nurture emotions at this stage by educating children in worship, giving freedom to try to do something, and not scaring off children who later make children crying because in this phase the feeling of anger and fear is very dominant as an emotion. (2) Phase Thufullah (2-7 years), emotions in this phase tend to overflow, like the wishes of children who must be "yes" right when he wants something but parenting according to the Islamic view is by trying to make a play schedule for children who more organized on a few days a week. (3) Tamyis phase (7-10 years), emotions are shown by children in the form of increasingly diverse desires and difficult to be directed to something good. According to the Islamic view this phase is nurtured in the form of affection and the giving of principles or rules to the daily activities of children. (4) Amrad phase (10-14 years), in this stage the sense of discipline of the child begins to appear and needs to be bombed to be directed. According to Islam there are a number of ways to nurture emotions at this stage such as teaching children to swim, ride and direct their children to occupy themselves in filling their free time by studying books and sightseeing.

Notes:

- ⁱ Casmini, *Emotional Parenting*. (Yogyakarta: Nuansa Aksara, 2007), 1
- ⁱⁱ Daniel Bartholomeu, dkk. *Predictive Power of Parenting Styles on Children's Social Skills: A Brazilian Sample*. Article. SAGE Open, April-June 2016: 1
- ⁱⁱⁱ Abdul Rahman Shaleh dan Muhib Abdul Wahab, *Psikologi dalam Perspektif Islam*. (Jakarta: Prenada Media, 2004), 168
- ^{iv} Casmini, *Emotional Parenting*, 10
- ^v Thomas Scheff, *What Are Emotions? A Physical Theory*, Review of General Psychology, 2015, Vol. 19, No. 4, 458-464, 2015 American Psychological Association, 460
- ^{vi} OSOHO. *Emotional Learning (belajar efektif mengelola emosi: mengubah ketakutan, kemarahan, dan kecemburuan menjadi energi*

- kreatif* terj. Ahmad Kahfi. (Yogyakarta: Riverpress, 2007), 1
- ^{vii} H. Djaali, *Psikologi Pendidikan*, (Jakarta: PT Bumi Aksara, 2003), 37
- ^{viii} Nana Syaodih Sukmadina, *Landasan Psikologi Proses Pendidikan*, (Bandung: PT Remaja, 2011), 5
- ^{ix} Usawah Wardiana, *psikologi Umum*, (Jakarta: PT Bina Ilmu, 2004), 166-164
- ^x Abdul Rahman Shaleh dan Muhib Abdul Wahab, *Psikologi dalam Perspektif Islam*. 175
- ^{xi} Katherine T. Peil, *Emotion: the Self-regulatory Sense*. Article. Global Advances in Health and Medicine Volume 3, Number 2 March 2014. www.gahmj.com.. 84
- ^{xii} Baharudin, *Psikologi Pendidikan Refleksi Teoritis Terhadap Fenomena*, (Jogjakarta: Ar-Ruzz, 2007), 139
- ^{xiii} *Ibid.*,
- ^{xiv} H Djaali, *Psikologi Pendidikan*, 44-45
- ^{xv} Nyayu Khodijah, *Psikologi Pendidikan*, (Jakarta: PT Raja Grafinda Perseda, 2014), 138-139.
- ^{xvi} Eva Latifah, *Pengantar Psikologi Pendidikan*, (Yogyakarta: PT Pustaka Insan Madani, 2012), 194-195.
- ^{xvii} Thomas Scheff, *What Are Emotions? A Physical Theory*, 463
- ^{xviii} Casmini, *Emotional Parenting*, 1
- ^{xix} *Ibid.*, 2
- ^{xx} *Ibid.*,
- ^{xxi} Melanie J. Zimmer-Gembeck, et al., *Review: Is Parent-Child Attachment a Correlate of Children's Emotion Regulation and Coping?*. International Journal of Behavioral Development. 2017, Vol. 41(1).. 74
- ^{xxii} Casmini, *Emotional Parenting*. . 3
- ^{xxiii} Istina Rakhmawati, *Peran Keluarga dalam Pengasuhan Anak*. (Jawa Tengah: SMP 1 Undaan Kudus, 2015), hlm. 6-7
- ^{xxiv} Syaifei, M Sahlan, 2002, *Bagaimana Anda Mendidik Anak*, Bogor: Ghalia Indonesia., 24
- ^{xxv} Casmini, *Emotional Parenting*, 66
- ^{xxvi} Sutrisno Hadi. *Metodologi Research: Untuk Penulisan Paper, Skripsi, Thesis, dan Disertasi*. (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi Universitas Gajah Mada, 1981), 42
- ^{xxvii} Casmini, *Emotional Parenting*, 8
- ^{xxviii} Djaali. *Psikologi Pendidikan*, 39
- ^{xxix} Istina Rakhmawati, *Peran Keluarga dalam Pengasuhan Anak*. (Jawa Tengah: SMP 1 Undaan Kudus, 2015), 1
- ^{xxx} Djaali. *Psikologi Pendidikan*, 39
- ^{xxxi} Casmini *Emotional Parenting*, 86
- ^{xxxii} *Ibid.*, 87
- ^{xxxiii} A.N Ulwan. *Pendidikan Anak dalam Islam, terj. Jamaludin Miri*. (Jakarta: Pustaka Amani, 2002), 364
- ^{xxxiv} Casmini, 88

- xxxv Jan de vries. *Emotional Healing (Mengendalikan emosi dan kecemasan) terj. Dian vita ellyati.* (surabaya:Selayar Surabaya Publishing, 2009),. 32
- xxxvi Casmini. *Emotional Parenting* ,. 89
- xxxvii *Ibid.*,. 90.
- xxxviii *Ibid.*,.
- xxxix Daniel Goleman. *Emotional Intellegency (Kecerdasan Emosional) terj. T. Hermaya.* (Jakarta: Gramedia Pustaka Utama, 2006). 7
- xl Casmini . *Emotional Parenting* , 91
- xli *Ibid.*,
- xlii *Ibid.*,
- xliii M. Suwaid, *Mendidik Anak Bersama Nabi.* (Solo: Pustaka Arafah, 2003),. 289
- xliv Casmini. *Emotional Parenting* , 93
- xlvi *Ibid.*,
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- xlvi Howard Gardner. *Multiple Intellegent.* (United States of America: Basic Books, 2006),. 15
- xlix *Ibid.*, 17
- l Casmini. *Emotional Parenting* , 94
- li *Ibid.*, 98
- lii *Ibid.*, 94
- liii Abdul Rahman Shaleh dan Muhib Abdul Wahab, *Psikologi dalam Perspektif Islam.* 263
- liv Casmini. *Emotional Parenting* , 94
- lv *Ibid.*, 94-95
- lvi Abdul Rahman Shaleh dan Muhib Abdul Wahab, *Psikologi dalam Perspektif Islam* , 242
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