

Islamic Parenting Education: Emotional Stimulation of Children in the Family

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Received: dd mm yyyy

Revised: dd mm yyyy

Accepted: dd mm yyyy

KEYWORDS

Parenting;
Emosional;
Keluarga;

ABSTRACT

Positive Parenting dalam pandangan Islam merupakan implementasi dari *parenting* Islami yang harus diajarkan di lingkungan keluarga. Hal ini dilakukan guna mengedukasi orangtua dalam mendidik dan mengembangkan karakter religious berbasis intelektual. Dalam konteks Nashih Ulwan memberikan banyak gagasan keilmuan mengenai edukasi parenting Islami guna menanggulangi permasalahan yang terjadi dalam pendidikan dan pengasuhan di lingkungan keluarga. Kepenulisan ini bertujuan untuk mengembangkan edukasi parenting Islam guna memberikan kontribusi kepada orangtua agar menerapkan system *parenting* Islam guna mengembangkan dan menanamkan karekter positif yang didasari dengan pembentukan emosional positif dalam kepribadian anak. Metode yang digunakan dalam kepenulisan ini menggunakan studi Pustaka dalam penelitian kualitatif, yaitu analisis Pustaka teori Abdullah Nashih Ulwan mengenai parenting Islam yang dianalisis dari implementasi parenting keluarga muslim guna mengetahui stimulasi pengembangan penanaman emosional anak dalam keluarga. Hasil penelitian menyatakan bahwa parenting Islami dalam menstimulasi anak dalam keluarga didasari dengan pemberian kasih sayang, kepedulian, edukasi karakter, serta penanaman moralitas agar anak tampil percaya diri saat dilingkungan sosialnya. Adanya suatu strategi dalam menstimulasi emosional anak di lingkungan keluarga, melalui edukasi parenting Islami, yaitu diterapkannya pemberian kasih sayang saat kepengasuhan, edukasi karakter dalam kepribadian anak, serta menjadikan suri tauladan dan pribadi yang bijak serta adil saat menghadapi permasalahan anak di lingkungan keluarga.

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Introduction

Education for early childhood is not spared from the role of parents which is the basis for the implementation of education when children are in the family environment. Without encouragement from the family, children's education cannot be realized properly. The research study states that the stimulation of education in early childhood parenting that is in accordance with the child's environmental conditions is through the application of *mindful* parenting, namely by prioritizing caring for children, attention to children's emotions, instilling

character at an early age, and compassionate education, without judging children (Lutfia & Hidayah, 2024).

This must be applied to parents because there are often many cases of failure in childcare in the family environment. Domestic violence cases, divorce cases, and cases of violence against early childhood often occur in the family environment. Case studies that have been recorded at the Ministry of Protection and Children have been recorded in 2025, at the beginning of January, there have been recorded victims of violence against children up to 10,000 per person, namely there have been 1,115 cases with details of female victims approximately around 974, and male victims of approximately 255 per person (Simfoni Kementerian Perlindungan Perempuan dan Anak, 2025). Furthermore, there are cases of domestic violence that have an impact on children's emotions and psychology from an early age, such as the impact of cases of physical violence, intimidation, sexual harassment, humiliation, and *gaslighting* which result in children not being confident and have an impact on the psychic and psychological mentality which can decline and not develop (Prabandari, 2025).

In the existence of several of these cases, the author assumes that parenting education for parents is very necessary to be realized by educating parents about positive parenting techniques for children. The purpose of parenting education for parents is none other than to educate and develop children's development through parental closeness which will be closely intertwined along with the habituation of interaction between fathers, mothers, and children. With the closeness between parents and children, the emotional, psychological, and development and growth of children can be directed well, of course, on the basis of compassion and affection from parents (Rahmawati, 2022). The application of compassion from parents must also be based on parenting education. This is because there are educational values in its application, namely through the compassionate attitude of parenting education. (Astuti et al., 2023).

Education on the application of positive parental behavior values can be educated by parents through parenting training programs. According to research, parents who participate in parenting training programs can implement parenting education values wisely. Parents who have participated in parenting education training have indirectly learned the values of healthy parenting education, prioritizing positive, spiritual, and good education for their children. Positive *parenting* education can be achieved through the teachings of the shaykhs, scholars who are guided by the guidance and role models of the Prophet (saw) (Fauziah et al., 2025). According to the author, the application of Islamic parenting is a parenting that educates Islamic values about parenting education in the family in accordance with the guidance of Islamic teachings, namely the incorporation of the implementation of religious character and spiritual values, so that the results of parenting education can make a generation of children with moral values.

The parenting education that nurtures contemporary educational values is the concept of Islamic parenting from the perspective of Abdullah Nashih Ulwan. Abdullah Nashih Ulwan is an Islamic Education figure from Syria, who inspires parents, teachers, and youth in Islamic education. Abdullah Nashih Ulwan's perspective parenting education is an education that is implemented in the family through a *suri tauladan* technique, or a pilot of the character values of parents in order to form good children's emotions, as well as guidance and direction of children's spiritual and psychological knowledge (Dede Sutisna et al., 2025). According to research, Islamic parenting is an educational art of parenting that plays an active role in the formation of positive character for children so that it can be reflected in the school environment. In this case, the role of teachers and parents is needed in terms of educating children through Islamic parenting which is implemented into the values of education in the family (Fitri & Syafri, 2020)

In this regard, the author wants to study and analyze the study of Islamic parenting from the perspective of Abdullah Nashih Ulwan with an analysis of the implementation of parenting education in stimulating the emotional development of children in the family. The purpose of this study is to provide a study on the analysis and implementation of Islamic parenting education carried out by parents in stimulating children's emotions in the family. The author

assumes that education in a family parenting has its own goals and benefits for the formation and development of children's achievement levels, especially the formation of positive children's emotions from an early age. A study revealed that children's emotions can be well formed and stimulated through structured parenting, namely through examples, guidance, affection, and moral behavior guidance (Kewa, 2022).

The parenting that is provided in a structured manner, according to Abdullah Nashih Ulwan's perspective, is an educational parenting model with a bright future, because there is an educator who has the potential to create a cadre of *the golden age* generation who have mental, spiritual, physical, morality, emotional, social, and psychological readiness that is directed from an early age (Abdullah Nashih Ulwan, 2013). The opinion of Abdullah Nashih Ulwan is in line with the theory of *positive parenting* from the perspective of Rebecca Eanes which states that the essential parenting style is a parenting style that has the purpose of educating the child's born, mind, and emotional so that it is well directed. Because of this, the role of parents in *positive parenting* is to be educators, guides, coaches, and givers of affection so that an inner bond is established between parents and children (Rebecca Eanes, 2016). This is also realized by a study that states that the provision of *positive parenting* in Islamic Education helps young mothers in educating and developing stimulation of the level of child development, especially at the emotional level of children, namely that children will be directed and easy to educate so that the level of anxiety of young mothers can be overcome (Indrawati, 2020).

With this strengthening, the writing of the research journal that will be presented by the author is related to Islamic parenting education from the perspective of Abdullah Nashih Ulwan and its implementation in stimulating the emotional development of children in the family. This study will discuss the study of family parenting education education from the perspective of Islamic Education, namely from the perspective of Abdullah Nashih Ulwan regarding emotional education that can be used as educational material in stimulating children in the family education environment. The purpose of this study is to provide education about Islamic education of children in the family regarding parenting education in children's emotional development from an early age. In this study, the author also provides an example of the implementation of parenting stimulation on the emotional of children in Muslim families. It is hoped that the authorship of this article can add insight in Islamic parenting science related to Islamic parenting education from the perspective of Abdullah Nashih Ulwan in stimulating children's emotions in the family environment.

Method

This research is a descriptive qualitative research of Library *Research*, which is a literature research that requires data from well-known theories, such as theories from education figures such as Abdullah Nashih Ulwan, then the truth can be implemented in the environment. This research will examine the Islamic parenting theory from the perspective of Abdullah Nashih Ulwan. In theoretical studies, primary and secondary sources that are used as basic sources are Parenting theory regarding parenting of the emotional formation of children in the family perspective of Abdullah Nashih Ulwan which will be combined with the *theory of Positive Parenting* Rebecca Eanes which contains elements of effective parenting education as an initial stimulus for fostering the development of the level of child development in the family environment. The secondary sources implemented in the authorship of this journal are taken from several scientific journal articles related to the study of *positive Islamic parenting* of children in the family, as well as the development of children's emotional stimulation applied by the family in the family environment. As for after the data is collected, the author analyzes and describes and takes the essence of the Islamic parenting study from the perspective of Abdullah Nashih Ulwan regarding the development of children's emotional intelligence in the family.

Result

A. Islamic Parenting Perspective of Abdullah Nashih Ulwan

Parenting according to Abdullah Nashih Ulwan is Islamic Education which is an education taught by educators who have a good moral spirit, taught by parents in the family environment. In his argument, Abdullah Nashih Ulwan revealed that:

"The development of children's education requires special attention from educators in order to earn a good living, provide parenting by considering the preparation for the development of children's fitness, provide stimulation by providing play and recreational activities for children, create cooperation in education between homes, mosques, and schools, and strengthen good relationships between educators and children in care." (Ulwan, 2013, 17)

According to this idea, that the development of education in the welfare of children is carried out by educators, especially parents in the family. The educator referred to in Abdullah Nashih Ulwan's idea is the idea of the implementation of education taught by parents who start a collaboration with teachers at school. This is applied when children enter school age. If the child is in the toddler period, then the obligation of parents is to take care of the child with affection in the family environment. There is such a thing, in the idea spoken by Abdulullah Nashih Ulwan that there needs to be a good relationship between children and parents. This relationship is a form of implementation of education in parenting that is implemented by parents to children in the family.

With the above, it is necessary to pay attention to a positive parenting so that morality and the level of child development can be achieved properly. Abdullah Nashih Ulwan also made the idea that Islamic parenting can be formed well if there is a positive social interaction guidance between parents and children in the family. In the book it states that:

"Actually, Early Childhood is a child who is fit from birth. Therefore, the duty of parents is to provide care in the family, as well as the education of righteous social interaction in the environment of believers. If this is developed, then children will grow and develop on clean faith and are embedded with noble morals" (Ulwan, 2013, 160).

"Parents' hearts are open to give love to children, it is a form of good psychological cultivation, based on affection, sympathy, paying attention to all children's activities with patience, giving life and education responsibilities by paying attention to the level of children's righteousness" (Ulwan, 2013, 39).

From Abdullah Nashih Ulwan's idea above, it is an idea that is effectively applied to children from an early age. In his idea, positive parenting in Islam is based on the application of affection to children, positive psychological gifts, and the provision of responsibility both innately and inwardly. The parenting provided is that parents can provide good role models so that children's morality, morals, and emotions can be formed from an early age. From the above explanation, the results of the analysis that can be concluded can be described through the following table:

Table 1.1 Analysis of Islamic Parenting Abdullah Nashih Ulwan

Parenting Islami Abdullah Nashih Ulwan		
Definition	Strategi	Purpose
Islamic parenting which is conceptualized from the science of parenting through the stories of the Prophets and sourced from the Qur'an	Islamic parenting is based on elements of affection, patience, role models, giving life responsibilities, and stimulating the level of	Making children in care into virtuous children, have positive morality and emotions and can be used as a basis for educational

in order to create a positive development system for children in the family	growth, development, psychological, and emotional children in the family	reference in handling children's education cases in the surrounding environment.
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B. Emotional Parenting Strategies for Children in the Family Perspective Abdullah Nashih Ulwan

In his education, Abdullah Nashih Ulwan has emphasized that children's education is not spared from education in all aspects, including parenting education in stimulating children's emotions from an early age. In his idea, Abdullah Nashih Ulwan explained the importance of Islamic parenting education taught by educators, especially parents in the family so that children can learn the meaning of emotional control, such as learning to control angry emotions, crying, the concept of honesty, and being taught to interact with others with a good and polite attitude and responsibility. This is stated in his ideas in the book *Tarbiyatul Aulad Fil Islam* as follows:

"The responsibility of educators starts from an early education by instilling courage, honesty, independence, mutual help among others, and love to do good to others selflessly. In addition to this, children from an early age are accustomed to a control of anger, emotions in themselves and others, in order to reflect a positive character ." (Ulwan, 2013,231).

In addition, the parenting provided must contain positive emotions, so that it reflects positive traits for children from an early age. Abdullah Nashih Ulwan emphasized that this is because children are a white paper that can be inked according to the behavior of parents. If parents interact with *positive parenting* while interacting in the family environment, then the child will imitate the positive behavior of his parents, and vice versa. The positive impact of emotional parenting, according to Abdullah Nashih Ulwan, is that it can shape the child's mindset to be positive, the child's soul to be soft, easy to manage, balanced behavior, healthy mindset, so that mental health can be harvested, in accordance with the ideas in the book as follows (Ulwan, 2013, 230).

With the above ideas, Islamic parenting will be influential for early childhood if parents make habituation, education, and positive examples. Parents are obliged to habituate positive behavior so that it reflects positive emotions for their children. The strategy of parents in stimulating emotional development according to Abdullah Nashih Ulwan's perspective is through fostering and habituating a confident attitude in the child's psyche. Parents can provide this emotional education so that children are not easily insecure, embarrassed, depressed, and afraid when interacting with others. An effective step to provide emotional stimulation is through guidance, examples, and directions from parents to hang out and interact more often with their peers. This is in the idea of the book, namely:

"Often early childhood feels emotionally embarrassed and lacks confidence when they meet at the house of strangers. and If children often interact with their peers who do not have shame or inferiority, then the impact is that the child experiences changes in his emotions, namely the shame in the child will be reduced. This is different from children who do not get along with their peers. The impact is that emotional shame will be stronger and stronger in the child's soul (Ulwan, 2013, 232).

From the above ideas, the author argues that education in Islamic parenting education must be implemented in order to stimulate the level of emotional development of children. In addition to this, Abdullah Nashih Ulwan also emphasized that Islamic parenting education in stimulating children's emotions can also be applied to children who have excessive egocentrism, which is like to have a sense of ownership towards their parents if they have a new family member in the family environment. In this condition, the child's emotional level has

a level of panic, where the first child fears the affection of his mother and father will turn to a new family member in his family. The strategies to overcome the above conditions in the book can be applied through:

"The existence of parents' obligations in providing affection, an attitude of justice between one child and another, eliminates several factors that cause the appearance of malicious nature from within the child's soul, so that negative emotions do not appear, namely by making a fair judge in making decisions during parenting (Ulwan, 2013, 263).

From the results of the above idea, it shows that the role of parents is very important for parenting in handling children's emotional cases in the family. From the above ideas, Abdullah Nashih Ulwan has parenting education that can be implemented, including providing fair and equal affection for one child with another. Parents are also not allowed to compare children's intelligence or children's strengths, because every human being has their own strengths and weaknesses, as well as early childhood. Parents can be fair, wise, and provide a good example when parenting in the family. From the above explanation, the results of the analysis of Abdullah Nashih Ulwan's description of parenting strategies in the emotional development of Early Childhood in the family can be presented in the following table:

Table 1.2 Analysis of Emotional Formation Strategies in Islamic Parenting Perspective of Abdullah Nashih Ulwan

Islamic Parenting in the Emotional Formation of AUD		
No	Strategi	Analysis
1	Instilling confidence, not being shy and grumpy and instilling patience in children	There is an obligation of parents in instilling confidence in children so that children are not shy and grumpy
2	Instilling a sense of affection in children in the family so that they become independent and willing to interact with others	There is an obligation of parents in giving affection and kindness, easy to get along with others or peers
3	Instilling the nature of affection between siblings, so as not to cause malice (excessive egoism) in children	There is an obligation of parents in giving a fair, wise, and non-comparative attitude to children.

C. Implementation of Children's Emotional Development in Family Parenting

i. Implementation of Instilling Patience in Children in the Family

From an early age, the cultivation of moral character plays an important role in shaping children's social abilities, especially for the family environment. This habituation aims for children to internalize religious values, which are reflected in respect for parents, guests, teachers, manners to friends and neighbors, and affection for younger ones. Patience for children means learning to restrain oneself in facing various situations both when experiencing difficulties and joy, by being taught to always think positively, not complain, and be grateful. So instilling patience from a young age will shape children into calm and always grateful individuals. The trick is to practice good habits and manners in acting and speaking. Parents as role models that children will follow so that they grow up with noble character As for the things found in the activity Implementation of patience in the family:

"Parental Examples; Parents give examples of good qualities to their children such as the example of the Prophet in educating children such as saying polite words to the

elders or not speaking harshly, trying to be gentle to reprimand the child. The Activities that Train Patience can be implemented: Gardening or Planting Plants: The process of planting and waiting for plants to grow teaches children about time and processes. Making Cakes Together: Involving children in the process of making cakes from start to finish teaches them to follow the steps and wait for the results. Providing Limits and Consequences: Apply Consequences Consistently: If the child exhibits impatient behavior that is intolerable (e.g., getting angry excessively while waiting), apply the agreed consequences calmly and consistently. This teaches them about the importance of self-control. Giving Praise and Positive Reinforcement: when children can do activities in the family, parents can give praise so that children feel happy and happy"

ii Implementation of Family Affection for Children in Parenting

The application of love and affection from the family in *parenting* plays a crucial role in shaping the optimal emotional, social, and mental development of children. This affection creates a sense of security, confidence, and positive self-worth in children. The form of implementation carried out is as follows:

"Parents are a physical expression of affection because by physically touching with warmth. That way the child will feel comfortable. Listen by Heart: When your child speaks, give him your full attention, look him in the eye, and listen intently to understand his feelings, even though you may not always agree with his actions. Providing quality time along with providing a special time every day or on a weekday to spend with children without distractions, doing activities they enjoy. Engage in the Child's World: Show interest in things your child enjoys, such as playing games, watching favorite cartoons, or reading books together. Unconditional Acceptance and Support: Accepting the Uniqueness of the Child: Accept the child as he is, with all his strengths and weaknesses, without comparing him or her to others"

iii Implementation of Cultivating Fair and Wise Attitudes in Parenting

This instilling process requires example, patience, and consistency from the environment around the child. Instilling a fair and wise attitude in *parenting*:

"When children come in with problems or complaints, give them their full attention. Listen without directly judging or taking sides. Try to understand each child's point of view before making a decision, meaning parents should brush Listening with Empathy and Objectivity. involve children (according to their age) in setting family rules. Make sure the rules are reasonable, understandable, and consistently enforced, avoiding comparing children's abilities, accomplishments, or character. Each child has their own uniqueness and potential. Focus on their individual development and achievements, and Recognize and Appreciate Differences by being aware of and appreciating each child's differences in personality, interests, and talents. Support them in developing their unique potential, even if they are different from their siblings"

Discussion

A. Implementation of Islamic Parenting in the Family

Education is not spared from parenting in the family, because through parenting, education will not be realized properly. According to George S. Morrison through the standards of the National Association For The Education Of Young Children (NAEYC), it is

stated that in childcare, the things that must be applied are the fulfillment of children's health and safety, developing children's talents, interests, education, and psychology, and preparing children to become the present generation who excel as the forerunners of the future (Morrison, 2016). Parenting is the basic capital for educating children in the family. In a journal research, Abdullah Nashih Ulwan revealed that parenting in childcare must be based on the basis of love and affection, moral education in order to shape children's character and morality, as well as the development of aspects of child growth and development (Warosari & Hitami, 2023).

According to the author, from the theory and research of the journal above, the use of Islamic parenting is very good to be implemented so that children's growth and development can be realized properly and correctly. The Islamic parenting strategy in its implementation can be applied through the provision of good role models and motivation, as well as the provision of responsibility both natural and mental to children in the family environment. This is what can create children's morality can be formed properly (Imamah et al., 2023). Abdullah Nashih Ulwan gave his argementation that children's education in parenting can develop with a pilot from parents by always applying Islamic education and positive emotions during the parenting of children in the family. According to the researcher, with this strategy, parenting can be realized well.

The purpose of implementing Islamic parenting, according to Abdullah Nashih Ulwan, is that through Islamic parenting, children's education can be developed, positive emotions can be created by parents, and parents can provide educational handling when there are problems in children, such as educational, psychological, spiritual, intellectual, and social for children towards their environment (Ririn Dwi Wiresti et al., 2025). According to research, this opinion is an effective idea for children's psychological development, especially children's growth and development, especially early childhood in the family environment. This is a basic concept in the formation of spirituality, mentality, and psychology of children through parenting (Sibawaihi & Prasetyo, 2025).

In this goal, of course, Islamic-based parenting provides *positive parenting* that applies a parenting system of love, calmness, and education in the development of children's growth and development (Kamila et al., 2025). Because of this, Islamic parenting needs to be implemented to children in family parenting, through strategies for developing positive behaviors and positive emotions to create parenting goals, namely making the family *sakinah mawadah warahmah* through instilling love and affection for children in the family.

B. Islamic Parenting Strategies in Children's Emotional Development

Parenting in its implementation is not spared from the implementation of children's emotional development. According to Abdullah Nashih Ulwan, in the application of Islamic parenting, strategies that can be applied are through several methods of application. In the research, the methods applied by Abdullah Nashih Ulwan to develop and educate children in the family include through the methods of example, habituation, and educational involvement from the family, school, and community (Sari & Umurohmi, 2025).

The parenting method can be done with a strategy of giving love and affection to children from an early age, such as the theory of *positive parenting* figure, Rebecca Eanes who emphasized that if a family is happy, harmonious, and has positive emotions, it must apply a parenting system by accustoming parents to character, and can be role models for children in the family (Eanes, 2016). The existence of this positive emotional role can foster confidence in children, honesty, and foster compassionate personalities between siblings. According to research, the existence of this emotional role is an emotional development of children when parenting is carried out. Parents as role models in providing positive characters for children, so that positive emotions can be formed (Kristiana & Aziza, 2025).

This positive character is a basic foundation in the formation of positive emotions in family parenting. Abdullah Nashih Ulwan emphasized that the positive character of parents, teachers, and the community environment can affect the formation of children's

personalities. According to research, personality can be formed when parenting is carried out, namely the provision of positive parenting in accordance with the implementation of Islamic education. With this, the management of Islamic education implemented by parents can be achieved (Yustikasari & Hamdi, 2025). The *first Islamic parenting strategy* can be applied through character cultivation.

C. Implementation of Islamic Parenting with Early Childhood Emotional Stimulation in the Family

Parenting in the world of education has an important role to stimulate the growth and development of children from an early age. According to Ratna Megawangi, founder of *the Indonesia Heritage Foundation*, a foundation that develops the nation's character education, revealed that parenting is formed from a solid building between parents and children when interacting, in order to cultivate superior character, especially children's emotions, can be formed positively (Megawangi, 2007). Research studies reveal that the role of parents is at the forefront of stimulating children, through parenting programs with a fun educational perspective, and providing role models and habituation of good behavior to children (Safitri & Fatmawati, 2023). Positive behavior from parents is formed through good attachment between parents and children in the family environment, such as the existence of positive emotional relationships between parents and children, providing a sense of security, comfort, and affection with children, as well as attachment between the two, so that a sense of ownership of children and parents can be established (Hastuti & Alfiansari, 2020).

The implementation of stimulating children's emotions during parenting in the family can be done through strategies of educating, nurturing, and setting a good and fun example, through patience, providing equal affection without favoritism between siblings, instilling positive character in children's personalities from an early age (Wiresti, 2020). Rebecca Eanes as a *positive parenting* figure revealed that good parenting is parenting that instills confidence in children, instills patience and compassion among others, and provides education for growth and development development through various interactive educational stimulations (Rebecca Eanes, 2016). The research study states that the implementation strategy for children's emotional development can be applied through Mindful-based parenting, namely parenting through a strategy of providing character education that prioritizes discipline, independence, and self-esteem which is implemented through effective affection, so as to create a good emotional impression (Endriko & Nancy, 2025).

These good emotions can foster a good personality, character, and have an impact on the moral behavior of children. Therefore, *positive parenting* needs to be implemented, especially Islamic parenting. This is because Islamic parenting is not only educational, nurturing, and fostering children through education in terms of intellect, but education on the basis of religion and morals in children. Parents can provide daily activities that contain harmony in parenting, with mentoring, piloting, and work performance strategies to children to stimulate children's behavior, especially in children's personalities from an early age (Indrawati & Pramana, 2020). Because of this, it is important to apply Islamic parenting to stimulate the level of growth and development of children, especially to stabilize children's emotions from an early age. This needs to be applied because children at an early age are a golden age, a period of self-centeredness, and a sharp curiosity, so there needs to be encouragement and stimulation of education in parenting in the family environment.

Conclusion

Islamic parenting is a parenting style for parents to children in the family based on religious intellectuals and spirituals. Abdullah Nashih Ulwan emphasized that the purpose of

Islamic parenting is to make parents have knowledge in nurturing, guiding, and being positive role models for children in the family. With this, parents can easily take care of children in the family so that children will grow and develop properly.

Islamic parenting can help parents in dealing with children's emotional cases, such as the presence of grumpy nature, excessive selfishness, lack of confidence or inferiority, shyness, fear that exists in children. In Islamic parenting education, Abdullah Nashih Ulwan gave the idea that parents are the ones who can develop, educate, change, and nurture children if there are problems in children in parenting. Parents can give affection when nurturing, provide role models when educating children, give appreciation to children when children do daily activities.

In implication, parents provide education to children through daily activities at home. This trains children to be able to develop their intellectual, emotional, and psychological children. The task of parents in the implementation of Islamic parenting is to instill an attitude of affection between others, instill an attitude of patience and honesty, so that character formation can be instilled. The role of parents can be implemented to children through Islamic parenting by giving affection to children, so that children's emotions can be developed properly and positively.

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