

Family Resilience in Forming Children's Positive Emotions: Perspective of Islamic Educational Psychology

Kana Safrina Rouzi¹, Ni'mah Afifah²

^{1,2}Pendidikan Guru Madrasah Ibtidaiyah, Universitas Alma Ata Yogyakarta, Indonesia

kanasafrina@almaata.ac.id

Abstract: Emotions function as contextual and dynamic processes that enable individuals to assess and respond to changes in their environment, both internal and external. impact on individual well-being. The purpose of this study is to describe fostering positive emotions in children integrated with family resilience through the application of verses from the Koran containing resilience and nurturing the Prophet's family. This research method uses text study. The nature of this research is descriptive research analysis with an idealistic pattern in reducing the verses of the Qur'an and other literature to find solutions to research problems. The search results found that aspects of family resilience such as (1) Family involvement. (2) There is a family belief system. (3) Emotional regulation and (4) Communication can form children's positive emotions.

Keywords: Family Resilience, Islamic Resiliency, Positive Emotions, Children

INTRODUCTION

The family is the first and primary environment for children in forming positive personality and emotions. However, in this modern era, families often face a variety of challenges that can affect family resilience in shaping a child's positive emotions. These challenges include lifestyle changes, economic pressures, changes in social values, and the increasing influence of technology. The challenges faced by families in shaping the positive emotions of these children are becoming increasingly complex with the development of technology and social media. (Arditti & Johnson, 2020). Children are often exposed to content that is not appropriate to their age and development, thus affecting their emotional health. Children are protected and overseen by their families in a physical, cognitive, emotional, and social environment that ensures their survival in times of difficulty. In the end, a strong and healthy family gives children the opportunity to learn the mechanisms of coping that support the resilience of individuals and societies (Ramey et al., 2015). The family resilience perspective puts special emphasis on how family processes can improve the resiliency of marginalized people and reduce the impact of significant difficulties that occur outside the family (Walsh, 2016).

The position of parents and teachers is very different even though parents are the primary educators in the family, which is the smallest unit in the social context so that the success or failure of a person in developing his potential depends on the adoption and upbringing of parents, family or society, while the teacher is the educator in the school with all its inherent competence so that teachers with their competence are able to teach science that is committed (Ulwan, 2004). Although the family, as the first madrasah for the child, is a place to learn the noble qualities, to nurture the child's instinctive preparation, to strengthen the relationship between parents and children, to provide educational means, to give a sense of continuous

responsibility to the child will greatly determine the nature, habits and character of the child; the child also needs the school environment to sharpen the skills acquired from home (Rouzi, K.S., Afifah, N., Hendrianto, C., & Desmita, 2020).

The school burning incident that occurred in Temanggung Regency some time ago made educators and parents introspect. The perpetrator of the school burning was one of the school's students. The trigger for this action is because the perpetrator is a victim of bullying and the end result is that the perpetrator releases his negative emotions with anarchic actions where the perpetrator cannot control his emotions which results in negative behavior (<https://metro.suara.com/read/2023/07/04>). There are some child behaviours that develop as a result of their parents' divorce and who occasionally do not receive the proper care. One of them is the seeming loss, which seems to be accompanied by rage and low self-esteem. (Jannah & Nurjannah, 2022). The next situation involves a student who was warned by his instructor not to smoke. The child complained to his parents, who later refused to acknowledge that their child had been given the warning. Due to this rejection, the teacher was accused of abusing his child and was reported to the authorities. These situations demonstrate how parents' emotional instability. The impact of emotional instability and mental health can also be a cause of bad feelings (Reitsema et al., 2022).

Emotional development in children is a child's learning process in getting used to mastering conditions and feelings when dealing with people in their environment which is obtained by listening, observing and imitating the things they see (John W. Santrock, 2017). Given that childhood is a time of imitation, parents' emotional stability and mental toughness are crucial while dealing with their children. A child will recognise a tough parent as having the capacity to control parental emotions, and they will try to emulate this. According to Bandura, both the environment and behaviour influence one another. A cosy environment with many favourable effects—such as happiness, tranquilly, and comfort will be created by replicating behaviour, choosing and employing emotions that are familiar to their environment, and imitating these actions (Muthmainah et al., 2022). Productive parents influence children's positive emotions through being together in academic activities and other activities that are liked by children (Ilari et al., 2022).

Factors that affect emotional stability and emotional resilience of children is the care they get from the family, especially parents. During childhood development, parents play an important role in helping families develop resilience. Parental resilience, including how well parents take care of themselves and their families, has an impact on the resilience of a child or teenager (Gayatri & Irawaty, 2022). Resilience is a dynamic process of positive adaptation not only to bounce back, but to "bounce forward". It was further explained that this is achieved through a giving and receiving relationship that is safe, stable, and attachment. The comfort that comes from positive attachment is the best way to support growth and development in managing emotional stress. The resilience attribute is best developed and supported by positive parenting techniques and principles to strengthen attachment (Svendsen et al., 2020).

The term resilience in Islam is contained in QS. Ar-Ra'd verse 11 which according to Hamka's interpretation (Hamka, 1988), resilience is about the strength and reason that God has bestowed on humans so that humans can play their own role and regulate themselves under the auspices of Allah. Humans with their minds have power over themselves within the limits set by Allah. Humans must work on their own in carrying out their lifeline, do not just give up without trying. Humans were given ideas and reason by God so that with their mind they can distinguish what is bad from what is good. Humans are not like cotton that is blown everywhere by the wind, or like a stone thrown on the side of the road, but humans are able to try according to the limits set by Allah. If this is not the case, of course it is not the will that humans gain the

honor of being caliphs on this earth. Based on this interpretation, it can be said that resilience in Islam is the ability of humans who are able to determine the direction of their lives according to their capacity and can find ways when experiencing things that make them down. This interpretation of Hamka also reveals that with reason, humans cannot just surrender to destiny, humans must know that Allah will not change the fate of a people if we ourselves do not try to change it. So this is where the function of resilience is the ability to bounce back after receiving a destiny from Allah SWT and trying to carry out the good destiny from Allah SWT.

Family resilience in Islam can be seen from QS. Ash-Shaffat: 102-103 where according to Hamka's interpretation (Hamka, 1988) that when the Prophet Ibrahim AS stated his dream in which Allah SWT ordered Prophet Ibrahim AS to sacrifice Prophet Ismail AS. At that time the Prophet Ismail AS, who was the child he had been waiting for for years, and in order to obey Allah SWT's commands, Prophet Ibrahim AS and Prophet Ismail AS surrendered to the destiny of Allah SWT and Allah SWT replaced them with sheep. So the wisdom from this event is that the resilience of Prophet Ibrahim to the destiny that applies to him and it is also seen that Prophet Ismail AS did not experience negative emotions at the behest and destiny of Allah SWT. Nowadays, the influence and function of the family/parents is the best strategy for Islamic education to control emotions, such as love, pride, anger and fear which originate from the Qur'an and Hadith. This paper examines how to foster positive emotions through family resilience with Islamic parenting guidelines that rely on the Qur'an and Hadith.

METHODS

The research methodology used in this article is a literature study (literature research), also known as a text study or analysis, in which different types of literature are looked at and tracked. This text was the subject of a literature study for research purposes, and all of its content required theoretical processing connected to values (Muhadjir, 2011). This study collected and looked for information regarding the Prophets' resilience family in the Al-Qur'an, interpreting it from commentaries, books, and other related written works. However, this study's character is one of descriptive analysis with idealized patterns. According to Mujib (2017), Islamic studies lead to the development of the Idealistic Pattern among academics and intellectuals, who then use the Al-Quran and other works of literature to defend their claims.

Additionally, it explores the idea of children's emotions in educational psychology as a discipline that has been empirically studied on a specific level. After expressing the idea of the Prophets' resilience family in Islam in a normative manner and observing the idea of emotional development through empirical studies in educational psychology, the problem can be solved. The learning of literature drawn from the Al-Qur'an, hadith, and figures' opinions, in this case, Abdullah Nashih Ulwan's and Hamka, is how normative studies in Islam are conducted. After seeing how the Islamic and educational psychology views would find answers to diverse growing positive emotions, the authors look at educational psychology empirically to understand how psychologists create family resilience in forming positive emotions. The problem is how family resilience overcomes emotional instability in children which has been occurring due to environmental pressures, and how this is done in order to build positive emotions in children. In the following, the research flow will be presented.

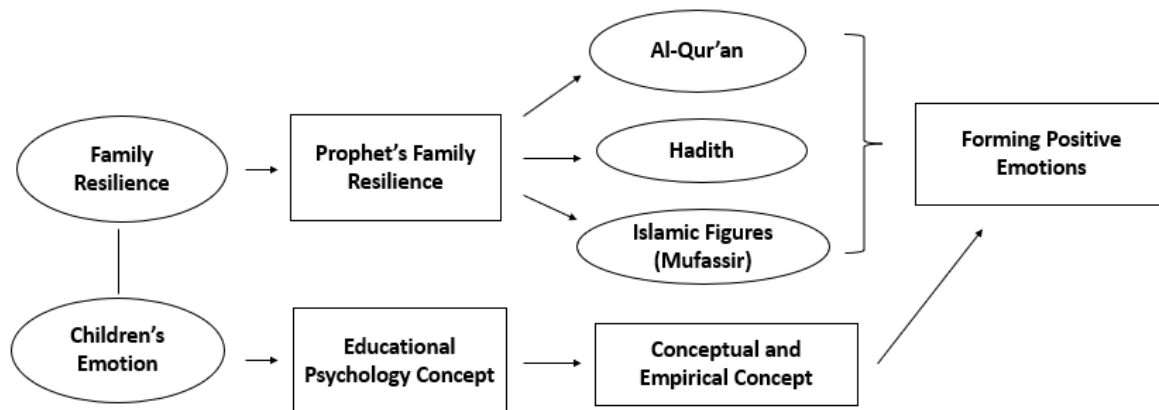


Figure 1. Research Design

RESULT AND DISCUSSION

To understand the human condition and most psychological events, emotions are very important notions. Emotions function as contextual and dynamic processes that enable people to assess and respond to changes in their environment, both internal and external, which impacts their well-being. The psychological effects of events in life are seen through emotions which also serve as windows of needs and signs of mental health. One of the most important responsibilities of childhood and youth is the development of competent emotional functioning, including the expression, understanding, and control of emotions (Reitsema et al., 2022). Elementary school-age children in the range of 6 to 12 years are the most rapid period of child development by following their own special patterns. The language, emotional and social development of children in primary schools is among the many areas that are developing rapidly (Hurlock, 2012). Emotions are strong feelings that a person expresses in response to a situation or event. The crisis in child development is the emotional development of the child. Emotions dominate the factors that influence a person's behavior, especially learning behavior (Dewi et al., 2020).

Factors that influence emotional development are interactions with parents and their families (AL Zbon & Smadi, 2017). The interactions that occur in the context of the parent-child relationship, there are several aspects that can be underlined, including how children perceive their parents and how parents instill knowledge, discipline, responsibility and piety in children. Children will perceive good things about their parents when the interactions that occur are fun, and vice versa (Walton et al., 2020). Identification of children with parents such as values, behavior, and opportunities given to children about everything related to their roles as adult human beings, such as gender roles, leadership, independence and so on. Another aspect is the inculcation of discipline, which is a method used by parents to ensure a child's willingness to obey the guidance, directions, invitations and rules they receive. Discipline in this context refers to the process of socialization to place children in accordance with their nature and social expectations which often lead to conflicts between social demands and the child's own personal desires (Rouzi, 2021).

Family resilience is the family's ability to manage challenges that occur now or in the future. The perspective that families, like individuals, can be considered resilient when a family/individual faces challenges in life has received attention from researchers on the family in the last decade (Patterson, 2002). Lietz's research (Lietz, 2007) shows that resilience is a construct that is highly relevant to family functioning. The family system engages the strengths of the family in a way that helps family members to overcome the negative consequences associated with the risks of challenges. This shows that the perspective of strength must be applied in the family to identify and build on the strengths inherent in the family system, including in forming positive emotions.

According to (Mackay, 2003) aspects of family resilience are (1) There is family involvement, namely families that are actively involved in joint activities, support each other, and work together to build strong relationships and increase family resilience. This is in accordance with what is stated in QS Yusuf: 4-5 where when the Prophet Yusuf AS conveyed his dream, his father believed him and asked Prophet Yusuf not to tell the dream to his other siblings so that his brother would not respond with negative emotions. (Hamka, 1988). (2) The existence of a family belief system, namely a solid belief that becomes a strong foundation for facing obstacles and maintaining optimism in facing challenges as stated in QS. Shaafat: 102-103 when Prophet Ibrahim asked Prophet Ismail's opinion about the command to slaughter himself from Allah SWT. Here it can be seen that Prophet Ibrahim's belief in Prophet Ismail's obedience.

(3) Emotional regulation, namely the family's ability to manage emotions well, such as recognizing and expressing emotions in a healthy manner so that they can help reduce conflict and increase family resilience, such as when Prophet Ya'qub responded to lies in stories from Prophet Yusuf's brothers who had brought him down into the well. The Prophet Ya'qub was so patient that his eyes were blind from crying over the Prophet Yusuf (QS. Yusuf: 18). (4) Communication, namely having open and honest communication so as to be able to overcome problems and strengthen family ties as in QS. Shaafat: 102-103. Parental communication highlights responsiveness and control as two features of parental communication that play an important role in shaping children's emotional and behavioral responses to interpersonal events. Parental responsiveness supports and cares for children's needs, while parental control involves communication behaviors that try to regulate or discipline children's emotions and actions. The resilience of the Prophet's family as stated in the Qur'an maximizes the function of the family in managing children's emotions. With firmness and resilience to all challenges, positive emotions will be formed in children. Interaction with parents and the habit of managing emotions exemplified by parents are able to form positive emotions in children

CONCLUSIONS

A parent's guidance to raising their children's emotions is family resilience, which is based on the family resilience of the prophets mentioned in the Qur'an. The family resilience aspects are: (1) Family involvement: Families that are actively involved in activities together, support one another, and collaborate to establish strong relationships and boost family resilience are factors in family resilience that can promote children's pleasant feelings. (2) The existence of a family belief system: Families with a strong foundation to overcome barriers and keep optimism in the face of problems have a positive value system and strong beliefs. (3) Emotional regulation: A family's capacity for effective emotion management, including the ability to recognize and express emotions in a healthy way, can help lessen disputes and boost family resiliency. (4)

Families with effective communication: Families who have open and honest communication can better deal with problems and strengthen family bonds.

REFERENCES

- AL Zbon, A. M. O., & Smadi, S. M. (2017). The role of the family in the emotional growth of the adolescent in light of the Islamic education. *International Journal of Adolescence and Youth*, 22(1), 78–92. <https://doi.org/10.1080/02673843.2015.1124792>
- Arditti, J. A., & Johnson, E. I. (2020). A family resilience agenda for understanding and responding to parental incarceration. *American Psychologist*. <https://doi.org/10.1037/amp0000687>
- Dewi, M. P., S, N., & Irdamurni, I. (2020). PERKEMBANGAN BAHASA, EMOSI, DAN SOSIAL ANAK USIA SEKOLAH DASAR. *Jurnal Ilmiah Pendidikan Dasar*, 7(1), 1. <https://doi.org/10.30659/pendas.7.1.1-11>
- Gayatri, M., & Irawaty, D. K. (2022). Family Resilience during COVID-19 Pandemic: A Literature Review. *The Family Journal*, 30(2), 132–138. <https://doi.org/10.1177/10664807211023875>
- Hamka. (1988). *Tafsir Al-Azhar Juz I- XII*. PT. Pustaka Panjimas.
- Hurlock, E. (2012). Development psychology. In *Handbook of research methods for studying daily life*.
- Ilari, B., Cho, E., Li, J., & Bautista, A. (2022). Perceptions of Parenting, Parent-Child Activities and Children's Extracurricular Activities in Times of COVID-19. *Journal of Child and Family Studies*, 31(2), 409–420. <https://doi.org/10.1007/s10826-021-02171-3>
- Jannah, M., & Nurjannah, N. (2022). Konseling Islami dengan Teknik Modelling untuk Mengatasi Emosi Negatif Anak Broken Home. *Indonesian Journal of Educational Counseling*, 6(2). <https://doi.org/10.30653/001.202262.188>
- John W. Santrock. (2017). LIFE-SPAN Development (13th ed.). In *McGraw-Hill*.
- Lietz, C. A. (2007). Uncovering stories of family resilience: A mixed methods study of resilient families, part 2. *Families in Society*, 88(1). <https://doi.org/10.1606/1044-3894.3602>
- Mackay, R. (2003). Family resilience and good child outcomes: An overview of the research literature. In *Social Policy Journal of New Zealand* (Vol. 20).
- Muhadjir, N. (2011). Metodologi Penelitian. In *Rake Sarasin*.
- Mujib, A. (2017). Teori Kepribadian Perspektif Psikologi Islam, Edisi Kedua. In *PT RajaGrafindo Persada*.
- Muthmainah, M., Purwanta, E., & Suwarjo, S. (2022). Koping untuk Mengembangkan Kemampuan Mengelola Emosi Negatif Anak Usia 4-6 Tahun. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 4449–4460. <https://doi.org/10.31004/obsesi.v6i5.1967>
- Ramey, S. L., Schafer, P., DeClerque, J. L., Lanzi, R. G., Hobel, C., Shalowitz, M., Chinchilli, V., & Raju, T. N. K. (2015). The Preconception Stress and Resiliency Pathways Model: A Multi-Level Framework on Maternal, Paternal, and Child Health Disparities Derived by Community-Based Participatory Research. *Maternal and Child Health Journal*, 19(4). <https://doi.org/10.1007/s10995-014-1581-1>
- Reitsema, A. M., Jeronimus, B. F., van Dijk, M., & de Jonge, P. (2022). Emotion dynamics in children and adolescents: A meta-analytic and descriptive review. *Emotion*, 22(2), 374–396. <https://doi.org/10.1037/emo0000970>
- Rouzi, K.S., Afifah, N., Hendrianto, C., & Desmita, D. (2020). Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era. *International*

- Journal of Islamic Educational Psychology*, 1(2), 101–111. <https://doi.org/DOI:https://doi.org/10.18196/ijiep.v1i2.9638>
- Rouzi, K. S. (2021). Integratif Parenting. In Wahyudi Setiawan dkk (Ed.), *Psikologi Islam: Catatan Multidisiplin* (p. 122). WADE Group. <http://eprints.umpo.ac.id/6649/>
- Svendsen, S., Griffin, J., & Forkey, H. (2020). Using the Attachment Relationship and Positive Parenting Principles to Build Childhood Resilience. In *Advances in Pediatrics*. <https://doi.org/10.1016/j.yapd.2020.04.004>
- Ulwan, A. N. (2004). Child Educatio in Islam. In *Dar Al- Salam*.
- Walsh, F. (2016). Family resilience: a developmental systems framework. *European Journal of Developmental Psychology*, 13(3), 313–324. <https://doi.org/10.1080/17405629.2016.1154035>
- Walton, G. E., Hibbard, D. R., Coughlin, C., & Coyl-Shepherd, D. D. (2020). Parenting, personality, and culture as predictors of perfectionism. *Current Psychology*. <https://doi.org/10.1007/s12144-018-9793-y>