EMOTIONAL AND SPIRITUAL INTELLIGENCE (ESQ) OF CHILDREN IN ISLAMIC EDUCATION IN THE FAMILY ENVIRONMENT

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Abstract
In Islam, the term family is known as *usrah* or *ahl*, which is a basic and natural institution, in which every human being must experience. Families have reproductive, religious, recreational, educational, and social functions. By carrying out the functions and roles mentioned above, it is expected that children are intellectually intelligent, emotionally and spiritually intelligent. But so far intelligence, known by the general public especially in the family environment, is only intellectual intelligence or IQ, where the level of child achievement is measured only through the Intelligence Quotient (IQ) test alone. However, there are still other intelligence potentials such as Emotional Quotient (EQ) and or Spiritual Quotient (SQ) which can develop in children. One combinative and innovative intelligence development offered by Ary Ginanjar Agustian is by combining EQ and SQ without denying IQ. It is a combination of brain ability and emotional enthusiasm with the values of justice and divine norms which make spiritual as a means of transfer of knowledge and transfer of value with the name ESQ concept.

Keywords: Intelligence, Emotion and Spirituality, PAI, Family

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مصطلح الأسرة أو العائلة في الإسلام ترشد إلى مؤسسة طبيعية وأساسية يتمتع بها طبعا كل إنسان ، فالعائلات لها وظائف إنجابية ودينية وترفيهية وتعليمية واجتماعية وحماوية. من خلال الأداء بالوظائف والأدوار المذكورة، يرجى أن يولد الأطفال الذين يتمتعون بذكاء فكري وعاطفي وذكائي روحي، لكن حتى الآن المعلومات المعروفة لدى عامة الناس، خاصة في البيئة الأسرية، هي الذكاء الفكري فحسب. حيث كان قيم القدر مستوي عالية ومنخفض لايجاز الأطفال من خلال اختبار حاصل الذكاء (IQ) فقط، بينما لا تزال هناك إمكانات استعراضية أخرى مثل الذكاء العاطفي أو الحاصل العاطفي (EQ) أو الذكاء الروحي أو الحاصل الروحي (SQ) واحد من تطوير الذكاء التجميعي والمبتكر كما قدمه آرية جينانجار أيستيان الذي يجمع SQ بدون إكمال EQ مع أخرى آرية جينانجار أيستيان، وهو مزيج من قدرات الدماغ والحماسة العاطفية مع مقاربات قيم العدالة والمعايير الإلهية، التي تجعل الروحية كوسيلة لنقل المعرفة ونقل القيم المعروفة بنظرية ESQ.

مفتاح الكلمات: الذكاء، العاطفة، الروحانية، التربية الإسلامية، الأسرة

**Abstrak**
Dalam Islam, istilah keluarga dikenal dengan nama usrah atau ahl, yaitu suatu lembaga yang asasi dan alamiah, yang pasti dialami oleh setiap manusia. keluarga mempunyai fungsi reproduktif, religius, rekreatif, edukatif, sosial dan protektif. Dengan menjalankan fungsi dan perannya tersebut di atas diharapkan dapat melahirkan anak yang cerdas secara intelektual, emocional maupun cendekia secara spiritual. Tetapi selama ini kecerdasan yang dikenal oleh masyarakat umum, khususnya dalam lingkungan keluarga adalah kecerdasan intelektual atau Intelligence Quotient (IQ). Dimana suatu tingkat tinggi atau rendahnya angka prestasi anak, di ukur hanya melalui tes Intelligence Quotient (IQ) semata. Padahal masih ada potensi-potensi kecerdasan lain seperti kecerdasan emosional atau Emotional Quotient (EQ) maupun kecerdasan spiritual atau Spiritual Quotient (SQ) yang dapat dikembangkan pada anak. Salah satu pengembangan-pengembangan kecerdasan yang kombinatif dan inovatif sebagai mana ditawarkan Ary Ginanjar Agustian yang menggabungkan EQ dengan SQ tanpa menafikan IQ, merupakan penggabungan kemampuan otak dan semangat emosional dengan pendekatan nilai-nilai keadilan dan norma norma ilahi yang menjadikan spiritual sebagai sarana transfer of knowledge dan transfer of value dengan nama konsep ESQ.

**Kata Kunci:** Kecerdasan, Emosi dan Spiritual, PAI, Keluarga
Introduction

Actually, essence parents or life in the family is the first and foremost education center for children. From family, children will continuously and fully obtain guidance and education. That is, the family becomes the center of physical and spiritual responsibility for children’s life for the future of himself, his family, society and the responsibility of life before God Almighty, as stated at At-Tahrim verse 6 as follows:

َلَا يَنْثَبَا الَّذِينَ آمَنُوا فَوَأَحْدَثُوا لَنَفْسَكُمْ وَأَهْلِيكُمْ نَارًا.

Artinya:
“O you who believe! Save yourselves anad your families from a fire,”
(Q.S. At-Tahrim: 6)\(^1\).

In Islam, the term family is known as \textit{usrah} or \textit{ahl}, which is the basic and natural institution in which every human being must experience.\(^2\) The family is a social institution consisting of father, mother and children who do not just meet and greet each other. According to Fuaduddin, the family has reproductive, religious, recreational, educational, social and protective functions.\(^3\) By carrying out the functions and roles mentioned above, it is expected that children who are intellectually intelligent, emotionally and spiritually intelligent.

However, intelligence known by the general public especially in the family environment is only intellectual intelligence or IQ. The level child achievement is measured only through the Intelligence Quotient (IQ) test alone. Therefore, this theory assume that the higher one’s IQ, the higher the intelligence of a person.\(^4\) However, there are still other intelligence potentials such as emotional intelligence or Emotional Quotient (EQ) and spiritual intelligence or Spiritual Quotient (SQ) which can develop in children.

One innovative combination of intelligence developments offered by Ary Ginanjar Agustian is combining EQ and SQ without denying IQ as combination of brain ability and emotional enthusiasm with the values of justice and divine norms which make spiritual as a means of transfer of knowledge and transfer of value with the name ESQ concept.

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\(^{1}\)Online translation.
The concept of Ary Ginanjar Agustian above as stated by Syafi’i Ma’arif is an answer to educational conditions, like personality, a situation where there is no integration between the brain and the heart. Thought and dhikr or reason and spirituality need to be affirmed and integrated especially in the education curriculum in Indonesia, including education in families who think that IQ is a measure of the success of children’s education.

In family, the development of intelligence is only oriented to intellectual intelligence or reason, including emotional intelligence. There is no synchronization of the needs of the brain with a heart that is in accordance with divine values which are explained in Qur’an and Hadith. In this case, Kuwaiti education expert Muhammad Nur Abdul Hafidz in his book, Mendidik Anak Bersama Rasulullah said "do not punish something that relies on Allah's religion only with reason, follow the sunnah of the Prophet, whoever comes out of him , he lost his way.

From the description above it can be understood that emotional intelligence (EQ) synergizes with spiritual intelligence (SQ) without denying intellectual intelligence (IQ). When applied in the education life by parents with an Islamic parenting system, it will produce an intelligent generation not only the relationship between children and social community (hablumminannas) but also children and Allah (hablumminallah).

ESQ in More details

According to Ary Ginanjar Agustian, Emotional Intelligence and Spiritual Intelligence are combination of two energy ideas, namely Emotional Intelligence (EQ) and Spiritual Intelligence (SQ). The combination is intended to develop character and personality in order to create superior human beings in the emotional and spiritual sectors who are able to explore and internalize ruhiyah wealth and jasadiah in their lives.

This term was first proposed in 1990 by psychologists Peter Salovey of Havard University and John Mayer of the University of New Hampshire, who explained emotional qualities such as empathy, expressing and understanding feelings,
controlling anger, independence, ability to adapt, be liked, abilities solving interpersonal problems, perseverance, solidarity, friendliness and respect.\textsuperscript{9}

According to Ary Ginanjar Agustian, emotional and spiritual intelligence (ESQ) was built on the basis of six pillars of faith and five pillars of Islam. These six pillars of faith include: star principles, angelic principles, principles of leadership, principles of learning, principles of the future, and principles of order.

In Ary Ginanjar’s thinking, the star principle is derived from the Al-Quran argument Al-A’Raaf verse 172. According to him this verse must be read slowly, the attributes of Allah and find the vibration in the depths of our hearts. If we cannot feel it, just stop, take a deep breath and repeat again. In accordance with this surah, when human soul nods, recognizing God as his Lord, then humans have found the God-Spot. In essence this is the desire of the Holy and Noble God, reflected in the God-Spot which is the basis of emotional and spiritual intelligence (ESQ), contained in the Star Principle.\textsuperscript{10}

By believing in Allah SWT, then everything is only based on Allah SWT. And someone will have a sense of security, high confidence, strong integrity, have a wise attitude and have a high level of motivation in everyday life. Therefore, it is closer to the attributes of Allah SWT (God-Spot).

The second principle is the principle of angels. Angels are noble creatures, they are so trusted by God to carry out all His commandments. All work is done as well as possible. No matter how hard the work given to them will be carried out with all of their heart. The principle is only one, that is, only hold on to Allah SWT. They have incomparable loyalty and work tirelessly. They do not have other interests, in addition to completing the work given by God to the end, with very satisfying results, and they are very disciplined in carrying out their duties.

The principle of angels will produce a person who has responsibility, carrying out all things by expecting the blessings of Allah SWT and having caution in all things, because they have the belief that there are angels watching him and will be responsible for everything he does. Then as according to M. Shochib, a child will be aroused, moved, and motivated emotionally and mentally in preparing themselves to do learning actions.\textsuperscript{11}

\textsuperscript{9} Lawrence E. Shapiro, \textit{Mengajarkan Emotional Intelligence Pada Anak}, terj. Alex Tri Kantjono, (Jakarta: Gramedia Pustaka Utama, 1997), 5.

\textsuperscript{10} Ary Ginanjar Agustian, \textit{Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual}, 69.

The third principle is the principle of leadership. This is based on the assessor that a person's success is very much determined by how high the level of leadership is. A person's level of leadership also determines how much and how far the level of influence.\textsuperscript{12} The criterion of a true leader is someone who always loves and gives attention to others, so he is loved. He has strong integrity, so he is trusted by his followers. He always guides and teaches followers. He have a strong and consistent personality. And the most important thing is to lead high quality in the heart of a natural heart.\textsuperscript{13}

The next principles are principles of learning. Qur'an provides guidance and application of emotional and spiritual intelligence or ESQ that is in accordance with the heart. Even God explained in detail what sources of conscience were and real examples of their implementation. In Qur'an, emotional intelligence is called "akhlakul karimah". Qur'an also provides a way, as well as instructions for achieving success and training patterns. Therefore, there will be a guideline to realize an essential success. In addition, Qur'an also shows the wrong ways, which can lead someone to the valley of destruction and suffering.\textsuperscript{14} Qur'an also provides steps for an improvement, the building of hearts and minds continuously (kaizen) along with the steps of training both mentally and mentally even physically.\textsuperscript{15}

The fifth principle is Vision Principle. That is the construction of a vision, the formation stage will depend on the quality of the intelligence of the heart formed in the previous stage above. The vision that will be built is difficult to run well, if the Star Principle that has been adopted has been wrong from the start. Then the Angel Principle will not succeed in building a trust. As a result, at the Leadership Principle stage, he would be so vulnerable and fragile, and very easily affected, and he finally failed to become a leader. Then, he learned the wrong principles at the Learning Principle stage. As a result of all the mistakes above, at this stage of the Vision Principle, he will develop a vision of a shaky scene, or even a wrong vision.\textsuperscript{16}

Awareness of “Later day” is a control and supervision tool that is sourced from within. That will provide an independent inherent supervision system, so that humans are always on their best path, and avoid mistakes.

\textsuperscript{12} Nur Uhbiyati, \textit{Ilmu Pendidikan Islam} (Jakarta: Pustaka Setia, 1996), 130.
\textsuperscript{13} Ary Ginanjar Agustian, \textit{Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual}, 114.
\textsuperscript{14} Nur Uhbiyati, \textit{Ilmu Pendidikan Islam} 131.
\textsuperscript{15} Muhammad Nur Abdul Hafidz, \textit{Mendidik Anak Bersama Rasulullah}, 13-14.
\textsuperscript{16} Ary Ginanjar Agustian, \textit{Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual}. 138.
When he feels that there are no more people watching directly to commit crime or fraud, then awareness of the "Later day" will automatically control him. This is God's maintenance system for the management of the universe. This is the basis of all the basics of controlling emotional intelligence, which in turn will produce the best human work to do optimally in the best way possible.  

The sixth principle is the principle of order. In every process that we will face and have gone through, there is a destiny or the law of God's decree, in which we have the right to choose every step or some thought to deal with it. Destiny or God's law is definite. For example, if we do not want to "read" then we will lack knowledge. But what is uncertain is our own choice to "read or not". That is what actually causes failure or success, which is a consequence of a choice. Do not blame God. But there are times when he has tried "maximum" (in our opinion), but still fails. This means that we have not carried out it perfectly, or that there are still things that are lacking, or we can misrepresent it.

This system is made in one unit that is mutually binding, which is called the nature of God. Allah has also set His mission, namely 'rahmatan lil' alamin', then assigned humans as "managers", as well as the universe as His resources. Takdir as His rules, glory as his motivation. But unfortunately, not all humans want to read and study his operating procedure, namely the Al Karim Qur'an. Therefore, there are still many errors and failures of the people on earth, because they have only learned half. Another half that is actually important, namely reading the guidelines, which is none other than the Pillars of Faith and Pillars of Islam, where there is Qur'an in it. Yet, it is ignored.

Therefore, children who are instilled with the principle of regularity are children who have awareness, information, and belief in trying to understand the importance of a process that must be followed, and are always oriented towards the formation of the system and then try to maintain a system that has been formed to continue to develop intelligences such as emotional and spiritual intelligence (ESQ).

In addition to using the six principles of Rukun Iman, Ary Ginanjar Agustian in building emotional and spiritual intelligence (ESQ) also uses five pillars of Islam namely the determination of mission, character building, self-control, social toughness, and total application.

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17 Ibid, 146.
18 Ary Ginanjar Agustian, Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual, 155.
19 Ibid, 161.
The Shahada as Ary Ginanjar said is a reflection of the Five Principles, namely the Vision Principle, which is a power of vision, starting with the final goal, and rounding up a determination. Each mission statement is required to set the front mission before stepping. He must have a clear vision in his mind, and the affirmation of the heart that in order to achieve the stated goals with full confidence and optimism. This belief in syahadat if implanted firmly in the heart, will change into a powerful force that will encourage every human soul to move towards its vision. This drive is a force that will encourage the mind, then it will change again into concrete efforts to realize that vision and ideals. This realization is the second form of the power of faith that has accumulated through the creed of creed, as well as the six principles of Rukun Iman that have been built before.\(^{20}\)

Character building is not enough just to start and end with the determination of the mission. This need is to be continued with a process that is carried out continuously and lasts throughout life through prayer. This process is a step to harmonize the principles of faith and the reality of life that must be faced.\(^{21}\) Prayer is a strength of affirmation that can help a person to better harmonize the values of faith with the reality of life. According to Covey, that affirmation has five bases, namely: Personal, positive, present, visual, and emotional.\(^{22}\)

The ultimate goal of self-control that is practiced and symbolized by fasting is actually to achieve a success, not an escape from the reality of life in the world that is supposed to be faced. During this time, so many people who think that fasting is “nullifying” the real world, which ultimately results in people who ignore the reality of life or run away from social responsibility, without making a struggle as rahmatan lil ‘alamin, which is a task that has been given by God to humans so that he was called the ‘caliph’ by God.

This is a form of awesome and perfect training whose method is directly given by Allah SWT. This training is actually and eagerly awaited by people who are looking for an effective form of training to train emotional control and build a rush of emotional intelligence (EQ) so far. And this is an exercise for children to refrain from eating and drinking, being patient and steadfast as done by the companions of the Prophet in educating children to fast in the process of raising spirits and bodies.\(^{23}\)


Zakat is a form of "active defense" from inside out. The principle of zakat is "giving". Giving to the social environment is one of the initial capital to form a synergy in order to build "social toughness". Zakat is a form of training and concrete application of "principles and balance of Bismillah" which I have discussed in Part One. The principle of 'giving', or giving priority to giving, will result in an extraordinary increase in productivity. As I have discussed in the "Bismillah Principle", this is proven to produce productivity and effectiveness in various fields, such as in the fields of management, marketing, and in social relations, or various other fields. This is where the principle is sharpened and sharpened again.24

Hajj is a symbol of the peak of "Personal Strength" and the peak of "Social Strength". Hajj, is a sublimation of prayer and the whole Rukun Iman. And Hajj is a symbol of the final manifestation of the steps that we discussed earlier, namely the Pillars of Islam.

Hajj is a step of real alignment between the realms of mind and practice. Hajj is a symbol of perfect practice, transformation of an ideal mind (fitrah), perfect realness. In short, Hajj is a form of harmony between idealism and practice, harmony between faith and Islam. This is the symbol of natural thought and natural activities, as well as a symbol of the success of human dreams. It is encouragement of conscience to be perfect physically and mentally, in mind and action. 25

Principally, Hajj is a concept of thinking, which is centered on God Almighty, where all thoughts are no longer principled in the other. This principle will produce an extraordinary mental strength. Covey said: "Your center of principles, your self awareness, and your conscience can provide intrinsic security, guidance and wisdom that give you the power to use your free will and maintain integrity on the things that really matter." In addition to providing personal toughness, this principle will also provide a sense of security, symbolizing a guideline, and wisdom. It is also an essential independence that is in accordance with the will of a "free" conscience, which is in accordance with human nature. Independence or free will here is an independence from the inside out, not from the outside in, which is in accordance with the urge of a clean and natural conscience. Here, faith can be realized physically, in this pilgrimage.26

24 Ary Ginanjar Agustian, Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual. 237-238.
25 Ary Ginanjar Agustian, Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual. 262.
Thus, early planting of the five pillars of Islam such as the creed, prayer, fasting, zakat and hajj will open the power of the child’s conscience through habituation, hearing the word Tawhid from the baby and other elements of worship at a later age. Therefore, the five pillars of Islam can strengthen and smoothen the process of developing the emotional and spiritual intelligence (ESQ) of children.

**Functions of Family in Islam**

Muslim families are families with fathers and mothers who uphold the teachings of Allah and the Sunnah of the Prophet. Because of this, Muslim families are the essence and the most important in building Muslim communities. Muslim families, according to Khatib Ahmad Santhut, have several characteristics, such as that the authority of the leader lies in a father, as stated by Allah in An-Nisa’ verse 34, which means: "Because men are leaders for women." The mother manages family matters and not others, except when needed. As the word of God in Al-Ahzab verse 33, which means: "And let you remain at your house, do not decorate and behave like the previous ignorant people." In addition, the Muslim family was built with obedience to Allah by working on the commands of the Messenger of Allah. 

The family institution should be real, not just a meeting place between the components in it. Moreover, the family also has reproductive, religious, recreational, educational, social and protective functions.

As the first education center, families have a fundamental task in preparing children for their future roles. The basis of behavior, attitude of life, and various habits are instilled in children from the family environment. All the bases that form the basis for his personal development are not easy to change. Therefore, it is important to create a good family environment, in the sense that it is beneficial for the child’s personal development and supports the achievement of the desired educational goals. A good family environment has at least two characteristics as follows:

The family provides an emotional atmosphere that is good for children, such as feeling of being happy, safe, loved and protected. Such an atmosphere can be created, when husband and wife are filled with the same atmosphere. Such an atmosphere is one of the wisdom of marriage in Islam. The love and affection and the peace that is shared by husband and wife will make children grow and develop in a happy atmosphere. Happiness will in

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turn give the child a sense of confidence, peace and love, and keep him away from anxiety and various mental illnesses that can weaken his personality. It also knows the basics of education, especially with regard to the obligations and responsibilities of parents towards children’s education and the purpose and content of education given to them.²⁹

Islam has given the right and obligation to each family member appropriately. If it is kept, it will lead them to the good of the world and the hereafter. There are still many Muslim families that cannot yet act in accordance with Islamic guidance. We often hear complaints of shocks in a house where husband only demands his rights from his wife and children without wanting to fulfill his obligations. There are still many cases of sexual deviations committed by parents, as well as teenagers. Many of the sources of the disaster started from disharmony in the household. Functions cannot run normally because of deviations.³⁰

Based on the cultural approach, Jalaluddin Rahmat formulated that the family had at least seven functions.³¹ The seven family functions are biological functions, educational functions, religious functions, protective functions, functions of socialization, recreational functions, and economic functions. If they can be held and implemented in full, the family is not just a place to raise children and as a meeting place only, but the family is a social institution in which there is harmonization of each family member in carrying out their respective rights and obligations, then the opportunity to develop the intelligence of the brain to the emotional and spiritual intelligence (ESQ) of the child will be attained.

The Role of Parents in Developing Children’s Emotional and Spiritual Intelligence

In general, education in the household does not originate from the awareness and understanding of education knowledge, but because naturally the atmosphere and structure provide a natural possibility of building an educational situation. The educational situation was realized thanks to the association and the relationship of reciprocal influences between parents and children.³²

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Parents or mothers and fathers play a crucial role and are very influential on the education of their children. Since a person is born, his mother is always there beside him. Therefore, he imitates his mother’s temperament and usually a child is more in love with his mother, if the mother carries out her duties properly. Mother is first known to a child, which she first believed. What the mother can do can be forgiven, except when she is left behind. By understanding everything that is contained in the heart of his child, also if the child has begun to become rather large, along with love, can the mother take the heart of her child forever.\(^{33}\)

The role of parents in educating emotional and spiritual intelligence (ESQ) in children in the early period of the lives of their children is so important, because it can determine the color and will hold the child in the next development. Then parents should treat children well and provide opportunities to his children to develop, both intellectually, emotionally and spiritually. Thus parents have educated and fostered children’s emotional and spiritual intelligence (ESQ).

The ways that are considered most appropriate in educating children practically are very diverse. One parent and another parent can vary and do not have to be exactly the same. However, based on the religion (Islam) approach, in general, similarities can be drawn, including:

Psychological approaches are needed in dealing with children’s psychology. A myriad of educational material can be mental (rejected) by children when psychologically he is reluctant to accept it. Especially with the forced material. Maybe not only refusing or denying, it might just oppose or give a contrary reaction. Children are educated not for the present, but for the future, because they will become a living and mature generation in the future. The Messenger of Allah said:\(^{34}\)

\[\text{Artinya:} \]
\[“\text{Teach your children, they were created to be in different generation with yours!” (HR. at-Tirmidzi).} \]

Realizing this, parents are certainly to carry out various things that they consider the best at the present. What he thinks is the best at the present is not necessarily good in the future. What is considered not good at a time


\(^{34}\) Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual*. 126.
may change well in other times. This can affect the development of children’s emotional and spiritual intelligence (ESQ).

Parents are the main educators for children and at the same time the main figure who will be imitated. Therefore, Muslim parents should act as good role models, not bad role models. If parents always act as bad figures, then they can not hope that children will be good people. Because even with good role models, it is still possible that a child will become a bad person. Moreover, if the figure who is an example always displays a bad example.\textsuperscript{35}

The role of parents certainly hopes that their children will grow up to be true Muslim beings. To make it happen, parents must first become true figures of true Muslim personality. All of this will sharpen children’s spiritual intelligence (SQ).

The social environment is very influential on the formation of a person’s personality in general, especially for children. Even if children are given good education, if the social environment is not supportive, then the education effort is given is useless.

So in an effort to educate children, parents should be clever to create a social environment that educates, ranging from the social environment in the family itself, the social environment with friends, to the environment of child relationships in schools or in society in general, which colors the environment and mentality religiously,\textsuperscript{36} very quickly builds children’s spiritual development.

Educating children is a long process that takes long time, especially in order to achieve the goal of forming a righteous child. Therefore, to be serious in educating children should also include other aspects, namely istiqamah. Seriousness will not give a satisfying meaning if applied in just a moment. It will only give meaning if it is applied continuously.\textsuperscript{37}

In addition to the time continuity, the continuity in providing basic education must also be applied. It is not got for parents to order to do a particular job now, but at other time they forbid it. There should be consistency in parents’ life principles because this will affect the child’s personality. The child is expected to grow up to be a person who is consistent in holding the principle of life, so that the main points of education must also be prepared consistently. If the child is expected to be a good person,

\textsuperscript{35} Abdul Ghani ‘Abud, \textit{Keluarga Muslim dan Berbagai Masalahnya}, 46.
\textsuperscript{36} Monty P. Sahadarma, \textit{Persepsi Orang Tua Membentuk Perilaku Anak, dampak Pygmalion di Dalam Keluarga} (Jakarta: Pustaka Obor, 2001), 121.
\textsuperscript{37} Muhammad Utsman Al- Khusyt, \textit{Rumah Tangga Bahagia, Penyelesaian Problema Rumah Tangga Secara Islami} (tk: Pustaka Mantiq, tt) 41.
especially in guiding his religious teachings, then the parents must begin to be consistent.

All the methods above (psychiatric approach, setting a good example, creating an educative, earnest environment, istiqamah and providing a lawful and good living) are solely external efforts whose success depends largely on how Allah’s policy.

Therefore, in addition to the efforts (methods) to be carried out, a direct approach to Allah SWT as the determinant of everything that happens, including determinants of the success of parents in educating their children, should be done, especially for every Muslim who is clearly instructed by Him to plead and pray to Him, as stated:

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ادْعُونِي أَسْتَجِبْ لَكُنَّ ... 
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Artinya:
“… Pray for Me and I will certainly give! …” (QS. Al-Mukmin: 60).\(^{38}\)

Therefore, appropriate education from parents in developing emotional and spiritual intelligence (ESQ) of children with a psychological (psychiatric) approach, good example, creation of an educational environment, earnest, istiqamah, spending lawful and good and praying for goodness of children, is the implementation of education that is harmonious between the needs of logic (reason) and spiritual (soul) which spur on the needs of conscience or human nature (God-Spot), especially for children.

**Conclusion**

The Islamic education in the development of emotional and spiritual intelligence (ESQ) of children in the family environment is a method or strategy of Islamic education which includes physical and spiritual guidance with wisdom, directing, teaching, nurturing and supervising the application of Islamic teachings to achieve the development of both emotions and spiritual (ESQ) children in a family environment through parenting approaches. The pattern of care is democratically involving both parties (parents and children) according to their respective rights and obligations, the existence of a dialecta and the process of internalization according to nature or eye of heart (God-Spot). Therefore, democratic parenting is the skill of wise parenting, and it can develop children’s emotional and spiritual intelligence (ESQ).

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\(^{38}\) Online Translation

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