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Parental Roles in Enhancing Children's Emotional Intelligence: An Islamic Education Perspective in Caruban Village

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ABSTRACT

The purpose of this study is to examine the role of parents in enhancing children's emotional intelligence in Caruban Village, Kendal Regency, as well as to identify the supporting and inhibiting factors involved, and to explore the implications of parental roles in enhancing children's emotional intelligence from the perspective of Islamic Religious Education. This study employs a qualitative approach using a case study design in Caruban Village. Informants consisted of parents and students selected through purposive sampling. Data were collected through interviews, observations, and documentation, then analyzed using the Miles and Huberman model. Data validity was tested through triangulation, member checking, and peer debriefing. The findings indicate that parental roles in enhancing children's emotional intelligence encompass four main aspects: learning assistance, religious habituation, emotional role modeling, and empathetic communication. These roles contribute to the development of emotional regulation, motivation, empathy, and social skills in children. Supporting factors include parental cooperation and the habituation of religious values, while inhibiting factors stem from parents' busyness and environmental influences. The implications of the findings suggest that optimal parental involvement fosters the positive development of children's emotional intelligence.

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1. INTRODUCTION

Adolescence is a transitional phase from childhood to adulthood characterized by a search for identity and complex emotional developmental dynamics (Kusumawati et al., 2018; Wiarto, 2022). During this phase, adolescents tend to experience emotional instability, such as being easily angered, withdrawing, and even engaging in deviant behavior often associated with juvenile delinquency (Natalia & Vidya, 2024; Yuniar & Darmawati, 2017). These conditions indicate a deficit in emotional intelligence, namely the inability to recognize, manage, and express emotions appropriately.

On the other hand, various studies, such as the one conducted by Andriani (2014), indicate that the education system and social environment still place greater emphasis on intellectual intelligence than on emotional intelligence. In fact, emotional intelligence, as described by Dewi and Yusri (2025), plays a crucial role in individual success, particularly in building social relationships, managing stress, and making sound decisions. Consequently, fostering emotional intelligence in adolescents has become an urgent need, especially through their immediate environment—the family.

In this context, parents play a strategic role as a child's first and primary educators. The parenting style, communication, and role modeling provided by parents significantly shape a child's emotional development. This becomes increasingly important during adolescence, as individuals begin to face more complex social pressures, requiring intensive guidance in managing their emotions. In other words, adolescence demands active parental intervention to ensure that a child's emotional development proceeds optimally.

Conceptually, emotional intelligence can be understood through a theoretical framework that encompasses several key dimensions, namely self-awareness, self-regulation, motivation, empathy, and social skills, as proposed by Goleman (2013). From the perspective of Islamic Religious Education, these dimensions align with values such as patience (*ṣabr*), sincerity (*ikhlāṣ*), empathy (*ta'āwun*), and self-control (*mujāhadah al-nafs*), which serve as the foundation for developing mature emotional character.

Nevertheless, while numerous studies have been conducted on emotional intelligence and parenting styles, most remain general in nature and have not specifically integrated an Islamic educational perspective within the context of family life. Furthermore, qualitative research that deeply explores parenting practices based on Islamic values within the local context of rural communities remains relatively limited. This indicates a research gap that warrants further investigation.

Caruban Village in Kendal Regency was selected as the research site because it is home to a rural Muslim community that continues to uphold religious values in daily life. Additionally, the variety of parenting styles and the dynamics of children's emotional development present an intriguing subject for in-depth study. These conditions make Caruban Village a relevant context for understanding the relationship between parental roles, Islamic educational values, and children's emotional intelligence.

Based on the above discussion, this study aims to conduct an in-depth analysis of the role of parents in enhancing children's emotional intelligence from the perspective of Islamic Religious Education in Caruban Village. The novelty of this study lies in the integration of an analysis of parental roles, dimensions of emotional intelligence, and Islamic educational values within the local context of a rural community, which is expected to contribute both theoretically and practically.

2. METHODS

This study employs a qualitative approach using a case study design, aiming to gain an in-depth understanding of the role of parents in fostering children's emotional intelligence within the context of Islamic education in Caruban Village. The case study approach was chosen because this research focuses on a specific location, namely Caruban Village. Case studies are also important for delving deeper into the role of parents regarding parenting styles, Islamic educational practices, and their interactions within the family.

During data collection, researchers are directly involved in the field to gather data through observation of actual events, with an emphasis on processes, meanings, and the dynamics of relationships among the observed phenomena. Researchers also use descriptive methods to provide a systematic overview of the conditions under study based on data obtained from participants (Ramdhan, 2021).

The research subjects consisted of five parents and four junior high school students in Caruban Village, who were selected as informants because of their experience and direct involvement with the research focus. Informants in this study were selected using *purposive sampling* with specific criteria, namely parents who have teenage children attending junior high school and reside in Caruban Village, as well as those who apply Islamic educational values in child-rearing. Additionally, supporting

informants in the form of children were also involved to strengthen data validity through source triangulation.

Caruban Village was selected as the research site because its community still upholds Islamic educational values in family life, making it relevant to the research focus on the role of parents in enhancing children's emotional intelligence. Additionally, there is an interesting phenomenon regarding variations in parenting styles and children's emotional development that warrants in-depth examination. This village also represents a rural Muslim community, and there is a scarcity of scientific studies specifically addressing this topic, thereby offering an opportunity for significant academic contribution.

The subject of this study is the role of parents in enhancing children's emotional intelligence from the perspective of Islamic Religious Education. The data sources used consist of primary and secondary data. Primary data was obtained directly through in-depth interviews with parents and children, while secondary data was obtained through relevant documentation and literature reviews. To ensure data validity, this study employed triangulation techniques—specifically source triangulation and methodological triangulation—by comparing data from various informants and utilizing diverse data collection methods.

The data collection methods used in this study include in-depth interviews, documentation, and participant observation. Interviews were conducted to gather more in-depth information regarding parents' experiences, perspectives, and educational practices. An interview guide was developed to elicit information regarding the role of parents in fostering children's emotional intelligence from an Islamic educational perspective. This study employed semi-structured interviews, which are conducted using a set of guiding questions while still allowing the researcher flexibility to delve deeper into information based on the informant's responses. Documentation was used to supplement data in the form of notes, photographs, and relevant administrative records. Meanwhile, observation sheets were used to directly observe parent-child interactions and the practice of religious values in daily life. The interview and observation instrument frameworks are presented as follows.

Table 1:
Interview Guide

Aspect	Indicator	Sample Questions
Parenting Style	How to raise children	How do you raise your child on a daily basis?
Child's Emotions	Emotional Expression	How do children express their emotions?
Islamic Values	Religious practices	What is the role of religion in parenting?
Relationship Patterns	Emotional closeness	What is your relationship with your parents like?

Table 2:
Observation Grid

Aspect	Indicator	Sample Questions
Interaction	Communication	How parents speak to their children
Emotions	Children's responses	How children respond to situations
Islamic Values	Worship	Religious activities at home

Data analysis was conducted using the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation, and drawing conclusions or verification (Miles et al., 2013; Qomaruddin & Sa'diyah, 2024). *First*, data reduction was conducted by selecting, focusing, and simplifying data from interviews and observations related to the role of parents in enhancing children's emotional intelligence based on Islamic education in Caruban Village. Irrelevant data was set aside, while important data was grouped into themes such as parenting styles, children's emotional management, and the application of Islamic values within the family. *Second*, data

presentation was carried out by organizing the reduced data into descriptive narratives, matrices, and tables to facilitate the researcher's understanding of the patterns of relationships between categories, such as the relationship between parental parenting practices and the development of children's emotional intelligence. *Third*, drawing conclusions and verification were conducted by interpreting the presented data to identify emerging meanings and patterns.

The conclusions drawn were then continuously verified through source triangulation, which involves comparing data from parents, children, and supporting informants. Additionally, data validity was strengthened through member checking, which involves reconfirming the interview results and the researcher's interpretations with the informants to ensure a shared understanding of meaning. Furthermore, peer debriefing was conducted, which involved discussing the research findings with colleagues or supervisors to obtain feedback, criticism, and validation of the analysis. This process was also supplemented by repeated data re-checking to ensure that the research results were valid and accountable.

This study adheres to research ethics. Before data collection began, the researcher first obtained informed consent from the informants by explaining the study's objectives, procedures, and the informants' right to refuse or withdraw their participation at any time. Additionally, the researcher ensured the confidentiality of the data and the informants' identities by not including real names and using initials or specific codes in the reporting of the research results. All data obtained were used solely for academic purposes.

3. FINDINGS AND DISCUSSION

3.1. Findings

3.1.1. The Role of Parents in Enhancing Children's Emotional Intelligence: A Perspective from Islamic Religious Education in Caruban Village

Based on the results of observations and interviews, the researcher identified four main themes regarding the role of parents in enhancing children's emotional intelligence from the perspective of Islamic Religious Education in Caruban Village, Kendal Regency, as follows:

1. Learning Support (Self-Regulation and Motivation)

Some parents who have sufficient time use it to assist their children while they study. As Mr. AS does:

> *"As a parent, I usually help my child with their studies if they're having trouble with their homework; otherwise, I just make sure* they're *actually studying."*

The role of parents in guiding their children while studying to foster *self-regulation* and motivation is indeed essential for children, especially when they face assignments or lessons that are difficult to understand. Therefore, as parents, they must always be prepared and ensure that their children are truly capable of completing their schoolwork effectively. This will help children manage academic stress.

On the other hand, there are also some parents who do not have enough time to assist their children with their studies; or sometimes there are parents who have plenty of time but do not pay attention to their children's progress while studying. This actually leads children to seek alternative support, which is not always optimal. As stated by Mrs. TW:

> *"I never help* my *child with their studies. My child always studies on their own, and they only study when there's homework to be done."*

This statement was confirmed by a student named BAS:

> *"I've* never *been tutored, but if there's a difficult assignment, I ask my older sibling to help me."*

The presence of parents who always make an effort to set aside time to guide their children's learning creates an environment where the child feels supported in everything they do, thereby making it easier for them to understand what they are learning (Wulandari, 2021). The role of parents in providing learning support aligns with the principles of tarbiyah in Islam, namely education through guidance and care, as described in Surah al-Tahrim, verse 6.

2. Positive Habits Based on Islamic Values (Self-Discipline)

Based on an interview with Mr. AS, he stated the following:

> *"In my family, I usually require everyone to join the congregational prayer at the mosque every Maghrib and* Isha. *For Fajr, we always pray in congregation with the family at home, and I ask my child to help me teach the children to recite the Quran."*

Based on this, the positive habits practiced by parents have an impact on children in fostering self-discipline. For example, performing congregational prayers at the mosque, participating in positive activities led by parents, such as assisting with Quranic instruction within the family environment. The habit of worship is an Islamic educational method that instills values directly through practical application, known as *ta'dib*, as explained by Al-Attas (1994), namely Islamic education aimed at fostering good manners.

Of course, during the implementation of these activities, there are bound to be some less-than- ideal circumstances that can prevent the activities from proceeding as intended. This is where parents play a role in continuously striving to ensure that children are always advised and taught goodness in a non-coercive manner. This is because coercion against children will result in them having no choice and lacking awareness of. Therefore, parents must be astute in assessing conditions and situations if they wish for their children to be able to fulfill the acts of goodness that are commanded.

3. Emotional Role Modeling (Empathy and Moral Modeling)

Apologizing for mistakes is an obligation that must be fulfilled by everyone without exception, including parents toward their children. A parent who apologizes to their child in even the slightest way does not diminish their dignity; rather, this becomes a positive emotional model for the child. The child will grow into an individual capable of acknowledging their mistakes and understanding the importance of honesty. This is as stated by Mr. A:

> *"Yes, I will apologize, because without realizing it, if parents apologize first when they make a mistake, it sets a good* example *for the child. The child will become a forgiving person who is willing to forgive others."*

However, as is the case in Caruban Village, there are still parents who are reluctant to apologize to their children, fearing that their children will look down on them, which could potentially foster an unhealthy dynamic in their relationship. Another finding revealed that some parents regret their mistakes toward their children and promise to make amends by providing things the child enjoys, such as cooking the child's favorite meal or buying items the child needs. The ideal scenario, where parents are able to say "I'm sorry" to their children, serves as a good example for the child. Based on an interview with Mrs. YHF, she stated the following:

> *"If I do something wrong to my child, I will certainly regret it. But I have never actually apologized, because I'm afraid my child might look down on their parent."*

A similar statement was also made by Mrs. L:

"If I make a mistake *with my child, I will certainly regret it. I don't apologize verbally, but I will make up for it by doing things my child enjoys, such as cooking their favorite meal or buying them something they need."*

In Islam, the act of apologizing reflects humility and honesty, so as part of their upbringing, children should be taught to follow this example.

4. Empathetic Communication (Emotional Awareness and Social Skills)

As parents, we must make an effort to set aside time to listen to our children's concerns, whether they are feeling happy, sad, or angry (Sunarty, 2015). Typically, parents give their children the opportunity to share what they did that day after a meal together or during a relaxed moment. Additionally, parents are expected to provide motivation and guidance to help children develop the drive to improve further (Rahmawati & Gazali, 2018). This aligns with what Mrs. TW shared:

"In our family, I usually have the opportunity after dinner to sit down with the whole family and share stories about *our activities or the problems we've faced."*

A similar statement was also made by Mrs. L as follows:

"Ask your child to talk first, but don't force them. Then, as parents, we need to understand how our child is feeling and offer advice or encouragement."

However, not all children are able to express their feelings to family members, especially their parents. Sometimes children feel more comfortable sharing their stories or expressing their feelings to others, such as their school friends. As Mrs. YHF said:

"Yes, I provide a space for my child to talk, but my child never tells me anything; perhaps they feel more comfortable *talking to their friends or other people."*

This was confirmed by one of the students, SR, who stated in the interview:

"Yes, I can, but when it comes to family matters, I'd rather keep them to myself; I usually confide in my friends at school."

Creating a communicative family atmosphere is essential between parents and children. Open communication can enhance a child's *emotional awareness*. Conversely, a lack of emotional closeness leads children to seek other spaces outside the family (Saarni & Buckley, 2002). The limited time parents have to support their children's development and needs should not prevent them from better understanding what their children require. Good communication is part of *mu'asyarah bi al-ma'rūf* (good interaction), which emphasizes kindness and empathy in relationships.

3.1.2. Supporting and Hindering Factors in Enhancing the Emotional Intelligence of Junior High School Students in Caruban Village, Kendal Regency

Parents' role in fostering their children's emotional intelligence is not always ideal. Identifying supporting and hindering factors is crucial in striving to achieve this ideal state. The most dominant internal supporting factors, based on field research findings, include strong cooperation among family members, children's compliance, and positive reinforcement, which make it easier for parents to instill emotional intelligence in their children. This is as explained by Mr. AS, who stated:

"My wife and I will do our best to raise our child to the fullest, so cooperation between us is very important in building *our family. Then there are daily habits, such as praying Maghrib and Isha at the mosque, and asking our child to participate in teaching the Quran after Maghrib. It also helps that our child is not defiant and is obedient to what we ask."*

As for external factors that also act as barriers, these include a lack of parental attention to the child's learning conditions and daily life. As stated by student BS:

"When studying at home, I'm never supervised because I live with my grandmother; my parents work and only come home *once a month."*

Parents' busy schedules should not be an obstacle to paying attention to a child's growth and development. Parents who focus solely on providing material support by working will be vastly different from those who also directly provide the child with the attention and affection they need, including the intellectual needs that must be met (Satiadarma & Waruwu, 2003).

Even the smallest amount of attention a parent gives to a child can have an extraordinary impact on the child's development (Saputri et al., 2019). Small yet meaningful things that children need, such as having parents accompany them while they study or parents consistently supporting and acknowledging the positive things children do—and if necessary, rewarding them for their good efforts— will influence the enhancement of emotional intelligence in children (Fitriono, 2023).

Other inhibiting factors stem from an unfavorable environment, as stated by Mrs. YHF:

"When it comes to developing a child's emotional intelligence, there are inevitably challenges. The most significant factor affecting children is their environment. Even if parents have tried to teach their children to always *speak kindly, calmly, and politely, once they start playing in their surroundings, they're bound to encounter new words that shouldn't be used. Additionally, after playing, children often feel tired, which can lead to their emotions becoming difficult to control."*

Based on this, another obstacle that must be anticipated is when parents have instilled emotional intelligence in their children, but when the child goes out (external factors) into their peer group, it is possible that this could influence the emotional intelligence that has been instilled within the family environment. This often occurs, for example, when a child speaks in an inappropriate or impolite manner after picking up such language from their peer group, even though they were previously taught at home about the proper or appropriate words that should be used. Thus, the external environment can undermine the values instilled by the family, especially if there is no consistent oversight.

3.1.3. Implications of the Parental Role on Emotional Intelligence from the Perspective of Islamic Education in Caruban Village

1. Enhancing Motivation

One of the roles parents play in fostering their children's emotional intelligence is by motivating them (Putri & Ramadan, 2025). This involves encouraging them to stay enthusiastic about learning and to always do good. Parents can do this when they notice their child is losing interest in learning or when the child is facing difficulties. As Mrs. L explained:

"One way to enhance a child's emotional intelligence is by motivating them to stay enthusiastic about learning and taking *action."*

This was validated by a middle school student in Caruban Village regarding the importance of parental motivation. In an SSA interview, the student stated:

"Up until now, my parents are what motivate me. Whenever I talk to my parents, they always give me advice and motivate me to stay enthusiastic about doing things and to be able to solve the problems I face."

2. Developing Empathy

Parents can instill empathy in their children in certain situations; for example, when a family member is sick or someone else needs help, that is an opportunity for parents to directly teach their children to show concern or offer assistance to others as part of social empathy. This was conveyed by Mr. A:

"To instill empathy in my child, what I do is get them used to helping one another, especially within the family—like working together with their older sibling to clean the house. If the older sibling is sick, the younger one always *buys food or medicine for them, and vice versa. And most importantly, I teach my children to appreciate what others are doing, especially at home—such as appreciating what their older sibling is working on and valuing the gifts from their older sibling or from me."*

Instilling empathy by parents aims to help children develop a sense of care for others and mutual respect among peers. This is done so that children can understand how others feel and how to manage emotions, which indirectly also contributes to enhancing their emotional intelligence in the realm of social empathy.

3. Improving Social Skills

Instilling social skills (social skills) in children is the most important thing to do. The goal of parents instilling social skills is for children to have good communication skills with others and to be more considerate of others' interests (Istiqlaliyah & Istiqomah, 2025).

Parents can instill social skills by teaching good daily habits, such as asking children to pray in congregation at the mosque so they get used to meeting others, or by asking them to participate in activities held in the neighborhood. This is as expressed by Mrs. TW as follows:

"Whenever there *is a village activity, I always ask my child to join, so they can get used to meeting many people."*

Nevertheless, some children are not yet able to socialize well due to certain factors. To validate this, based on an interview with one of the junior high school students in Caruban Village, BS, he said:

"I still feel shy when I meet a lot of people, and usually, if there's an activity in my neighborhood or village, I'll invite *my friend; if my friend doesn't come, I'd rather stay home."*

Based on the researcher's observations in Caruban Village, Kendal Regency, village activities such as community service, Independence Day celebrations, or other events generally run smoothly; however, not all community members—particularly junior high school students—are enthusiastic about participating in these activities. One reason is that they feel shy about participating in these activities. Therefore, parents need to help their children develop social skills, one of which is by instilling a strong sense of self-confidence in them regarding matters that are beneficial to themselves, others, and the environment.

3.2. Discussion

The research findings confirm that the role of parents in enhancing children's emotional intelligence in Caruban Village is not merely practical but also reflects the integration of psychological and pedagogical dimensions grounded in the values of Islamic Religious Education. Findings regarding learning support indicate that parental involvement directly contributes to the development

of children's self-awareness and self-regulation. This aligns with the theory of emotional intelligence proposed by Goleman (2006), which emphasizes the importance of close social interactions in shaping emotional regulation skills. Furthermore, parental involvement in the learning process also strengthens emotional security and attachment, which impact children's emotional stability (Music, 2023).

Causally, parental involvement in the learning process creates a supportive environment that enables children to manage academic stress more adaptively. Conversely, the finding that some parents do not support their children indicates a gap between the idealized role and social reality, which has the potential to reduce children's intrinsic motivation and emotional regulation skills. These findings are consistent with previous research emphasizing the importance of parental involvement in children's emotional development, yet they also highlight variations in parenting practices at the local level (Cosso et al., 2022; Kumar & Singh, 2026).

Regarding religious practices, such as congregational prayer and Quranic study sessions, this study found that religious practices serve as a mechanism for the internalization of emotional values. In this context, emotional intelligence does not stand alone but is integrated with the spiritual dimension. Religious practices cultivate patience, calmness, and self-control, as explained by the significant contribution of religious values to the formation of positive emotions (Hidayah, 2025). Thus, these findings reinforce the view that Islamic education is holistic, simultaneously encompassing cognitive, affective, and psychomotor aspects. Normatively, the responsibility of parents in nurturing the family has also been emphasized in Islamic teachings, so that religious upbringing impacts not only ritual piety but also the emotional maturity of children.

One of the novel findings in this study is parents' behavior in apologizing to their children. Theoretically, the role of parents as the primary educators (*madrasah al-ūla*) makes them behavioral models for their children (Fitriono, 2022; Mitchell, 1993). When parents are able to acknowledge their mistakes, this provides a concrete example of healthy emotion regulation and contributes to the development of empathy and honesty in children. Conversely, the finding that some parents are reluctant to apologize to maintain their authority indicates a tendency toward authoritarian parenting. This aligns with theories of emotional development, which state that a closed family environment can foster the dominance of negative emotions such as anxiety and low self-esteem (Zaripovna, 2025). Thus, the act of apologizing is not merely a moral gesture but also an effective mechanism for emotional learning.

Regarding family communication, particularly when listening to children's concerns, this study found that empathetic communication plays a crucial role in developing children's social skills and empathy. Children who are given the space to express their feelings tend to have better interpersonal skills. This aligns with the findings of Rahmawati & Gazali (2018), which emphasize the importance of communication in building emotional closeness. However, the finding that some children prefer to confide in peers suggests that the quality of communication within the family is not yet fully optimal. This reinforces the argument that emotional bonding is a key factor in the successful development of emotional intelligence (Fitriono & Wahdaniyah, 2026).

The facilitating and inhibiting factors identified in this study indicate that emotional intelligence is influenced by the interaction of internal and external factors. Parental cooperation and the instillation of religious values are dominant internal factors, while parental busyness and environmental influences are significant external factors. These findings align with the theory stating that emotional intelligence is influenced by various multidimensional factors (Bao, 2024). Additionally, the influence of an unfavorable social environment can weaken the values instilled within the family (Agma, 2025).

Critically, the failure of some parents to fulfill their parenting roles is not only due to time constraints but also to a lack of pedagogical awareness and cultural barriers that still view parents as infallible authority figures. In the context of rural Indonesian society, this situation is relatively common, underscoring the importance of a contextual approach to understanding parenting patterns rooted in local and religious values.

The implications of this study suggest that effective parenting leads to children with high motivation, strong empathy, and adequate social skills. This reinforces the argument that emotional intelligence is a key factor in an individual's success in social life. As a conceptual contribution, this study proposes the following relational model:

> Parental Role → (guidance, religious upbringing, modeling, communication) → Process of internalizing emotional and spiritual values → Children's Emotional Intelligence (self- awareness, self-regulation, motivation, empathy, social skills).

This model emphasizes that emotional intelligence is shaped not only through psychological approaches but also through the integration of Islamic religious education values within the context of family and society.

4. CONCLUSION

This study shows that parental roles play a significant role in enhancing children's emotional intelligence through four main forms: academic support, fostering religious practices, emotional modeling (including the behavior of apologizing), and empathetic communication. These four roles operate through the process of internalizing emotional and spiritual values, which influence the development of children's self-awareness, emotional regulation, motivation, empathy, and social skills. On the other hand, the effectiveness of these roles is influenced by internal factors (parental cooperation, instilling values) and external factors (parental busyness and the social environment).

Theoretically, this study contributes to strengthening the concept of emotional intelligence by integrating psychological perspectives with the values of Islamic Religious Education, thereby demonstrating that the spiritual dimension plays a significant role in the development of children's emotions. Furthermore, the findings regarding parental behavior in apologizing to children offer a novel contribution that enriches the study of modeling in parenting. Practically, this study provides a contribution in the form of a religious-value-based parenting model that can be applied within families to enhance children's emotional intelligence.

The implications of this study underscore the importance of improving the quality of parenting through active parental involvement, the instillation of religious values, and open and empathetic communication. Therefore, concrete efforts are needed, such as parenting education grounded in Islamic values, strengthening the family's role in character education, and fostering collaboration among families, schools, and the community to support children's emotional development.

This study has several limitations, including a relatively small number of informants, the potential for subjective bias in the collection and interpretation of qualitative data, and the narrow scope of the study, which focused solely on a single area—Caruban Village—meaning that the results cannot yet be widely generalized. Given these limitations, future research is recommended to conduct comparative studies across various regions with different characteristics, employ a quantitative approach to test relationships between variables on a broader scale, and develop longitudinal studies to observe the long-term development of children's emotional intelligence.

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