



Developing Children's Islamic Spiritual Intelligence in the Digital Age: Indonesian Family Education Methods

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This study was to (1) shed light on how Indonesian family education is used to develop children's Islamic spiritual intelligence in the digital age; and (2) shed light on how the Indonesian family environment motivates children to utilize technology while also developing their Islamic spiritual intelligence. This study used a qualitative case study research design in conjunction with a cross-sectional survey method. A total of 160 Indonesian parents having children aged 7 to 12 years old participated in this study by responding to a survey distributed to all participants. However, only ten parent couples (20 persons) were chosen to engage in an in-depth interview. This study gathered data using a survey and in-depth interviews. The quantitative data were analyzed descriptively quantitatively, and qualitative data were analyzed using Creswell's (2012) theory. The findings show that the parents involved in this study implement family education to develop their children's Islamic spiritual intelligence. The approach of family education is implemented in two ways, i.e., verbal discourse and behavioral examples. The use of technology is another way and medium for developing children's spiritual intelligence in this digital age. This study concludes that parents are aware that the most critical foundation for children's spiritual intelligence development is family education.

Keywords: children, digital age, family education methods, Indonesian family, Islamic spiritual intelligence

INTRODUCTION

Children are little individuals with untapped potential; they possess specific qualities that distinguish them from adults. Children are perpetually active, lively, ebullient, and

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inquisitive about everything they see, hear, and feel. They appear to be always inquisitive and receptive. Children are egocentric, naturally curious, unique, and full of fantasy. They have short attention spans and the greatest capacity for learning (Mariana et al., 2019; Pangastuti, 2014). Consequently, children must be equipped with spiritual intelligence so that they can withstand the disruptions of the current technological development while remaining strong individuals who uphold high moral standards. This is especially important in the digital age, where children must be prepared to face the challenges of the times.

Spiritual intelligence is a critical component of overcoming obstacles and decision making (Elmi Bin Baharuddin & Ismail, 2015; Mu'awanah et al., 2020). According to Islam, spiritual intelligence is acquired from the Quran and the Sunnah. Spiritual intelligence, on the other hand, is defined differently by different people (Al-Math, 1996; Elmi Bin Baharuddin & Ismail, 2015; Emmons, 2000; Genia, 2001; Heydari et al., 2015; Kalale, 2015; Kalantarkousheh et al., 2014; Khosravi & Nikmanesh, 2014; Makki, 2008; Schulte et al., 2002; Tee et al., 2013). According to (Al-Math, 1996), spiritual intelligence is the power that regulates all aspects of existence. Emmons (2000) emphasizes that spiritual intelligence has a great deal of potential for solving the problems of spirituality and religion.

Spiritual intelligence must be implemented in everyday life in the community. The character of today's young generation differs from that of earlier generations, necessitating a greater focus on spiritual intelligence, which is eroding with the passage of time. Today's children are the generation that is inextricably linked to science and technology in their daily lives. They have a societal function of technological power in this digital era (McMenemy & Buchanan, 2019; Roza et al., 2020). According to (Poluakan et al., 2019), every internet user on social media utilizes dramatic metaphors to describe how online perpetrators behave themselves. As a result, independent of their circumstances, humans may establish as many identities as they desire based on the roles they assume and want in this technology era (McMenemy & Buchanan, 2019; Putri & Pandin, 2021).

Realizing the importance of spiritual intelligence in the digital age, it should be implemented by referring to ethical and fundamental concepts, therefore molding youngsters into strong characters, personalities, refined souls, strong will, and wonderful accomplishments. Spiritual intelligence must be carefully built, particularly by the family, for children to be able to overcome the challenges of life (Amri et al., 2020; Cowan, 2005; Harun et al., 2020; Mu'awanah et al., 2020; Wahyuningsih, 2018).

Some scholars have conducted previous studies dealing with spiritual intelligence (Elmi Baharuddin & Ismail, 2013; Genia, 2001; Kalantarkousheh et al., 2014; Makki, 2008; Munawar & Tariq, 2018; Oman & Thoresen, 2003; Schulte et al., 2002; Söylemez & Koç, 2019). A study conducted by (Genia, 2001) found that a spiritual intelligence scale impact evaluation was conducted on a group of students, which supports his point of view. Schulte et al. (2002) assert that the historical context of cultural variety is tied to religion and spiritual concepts. According to (Makki, 2008), his research indicated that verbal-linguistic intelligence contributes 18.8 percent of spiritual intelligence.

Meanwhile, according to (Oman & Thoresen, 2003), the spiritual model is an aspect that is often overlooked in religious practice but is essential. Madhu & Prema (2006) state that everyone has a spiritual dimension but that it is not required for them to be cognizant of their religious identity. In accordance with the findings of studies by (E Baharuddin, 2007; Ismail et al., 2014; Zainab et al., 2012), it is believed that there is an association between religious knowledge and religious practices in the elderly population. As a result of their research, (Elmi Baharuddin & Ismail, 2013) discovered, among other things, that people's understanding of the elderly is one of the indicators that may be used to measure their spiritual intelligence. To be specific, (E Baharuddin, 2013) defined Islamic spiritual intelligence as "inner human power derived from the soul, the heart, and feelings, as well as strong confidence in Allah's direction, persistence practice based on Allah's advice, and high moral standards." Dealing with this study, developing children's Islamic spiritual intelligence in the digital era is the subject of this research. This study aims to fill the void by examining how Indonesian families raise their children's Islamic spiritual intelligence in the digital era.

From the previous studies above, the research topic focuses on developing children's Islamic spiritual intelligence in the digital age is still scarce or even unavailable. Therefore, this study aimed to fill the gap by investigating how the children's Islamic spiritual intelligence in the digital age is developed in the Indonesian family environment. This study focused on answering the following research questions, i.e., (1) How is Indonesian family education implemented to build children's Islamic spiritual intelligence in the digital age? And (2) how does the Indonesian family environment drive the children to take the benefit of technology as well as to develop their Islamic spiritual intelligence?

Literature Review

Spiritual Intelligence

It is natural for us as humans to wonder about the most fundamental things, such as how we got here, who made us, where we are going in life, and so on. A type of spiritual intelligence is being used to answer these and other concerns about the human identity. By acting from a profound sense of purpose, meaning, and values, we may exert a powerful effect on the world. "Intelligence with which we reach our innermost meanings, values, goals, and ultimate motivations," according to (Zohar & Marshall, 2000), is a commonly recognized description of spiritual intelligence. In addition, according to (Emmons, 2000), spiritual intelligence can be broken down into five parts: (a) transcendence; (b) the skill to open up highly elevated spiritual levels of mind; (c) the ability to invest daily things, occurrences, and connections with a context of the spirituality; (d) the skill to use transcendental resources to solve problems in daily life; and (e) the ability to engage in right action. In their definition of spiritual intelligence, Amram & Dyer (2008) said that it is "the capacity to employ and incorporate spiritual resources and traits in order to improve daily functioning and wellbeing." In the process of identifying these themes, seven key themes arose that are common across many traditions and civilizations. These themes are awareness, mercy, value, spirituality, honesty, calm surrender to oneself, and inner goal orientation.

Dahalan et al. (2009) define spirituality as the antithesis of material or non-material aspects. Spiritual elements are spirit (al-ruh) and soul (al-nafs), straight from Allah. Al-Ghazali (w.y) believes that people have four spiritual domains: spirit, heart, soul, and al-aql (sense). Faith, devotion, and morality are described by (Muhammad, 2004) as spiritual intelligence. Further, he defines spiritual intelligence as a submission under the realm of religion and sincerity in charitable service under the domain of morality. According to (Ad-Dzakiy, 2004), the spiritual realm includes knowing God, feeling God's presence and supervision, preaching, endurance, honesty, wisdom, being thanks to Allah and feeling humiliated to perform any act indicating sin, in which all of those criteria are the domains of spiritual intelligence's faith, worship, and morality.

Islamic Spiritual Intelligence

Spiritual intelligence, according to Islam, is linked to an individual's intrinsic power of having a sincere heart. An individual with a sincere heart has a great desire to act in ways that will benefit them both now and in the future (Rahman & Shah, 2015). The prophet Muhammad PBUH says about the importance of the sincere heart as follows.

“whereby in Adam's body contained a piece of meat in physical form that in fact refers to the pure heart. If the heart is good, the whole body will be good and if the heart is bad, the whole body will be bad as well”.

According to (E Baharuddin & Ramli, 2014), spiritual intelligence is defined as the ability to maintain a good connection with Allah (swt) and other human beings in the framework of amar ma'aruf nahi munkar (command on goodness and prohibition on evil). Having a decent and honest soul allows one to restrain themselves from doing activities that are prohibited by law and religion. Individual Islamic spiritual intelligence develops when a person has endurance, gratitude, interest, excellent perceptions, honesty, a good connection, trust in God, sincerity, and pietism (Nafis, 2007).

Indonesian Children in the Digital Age

Technology advances at an accelerating rate. The capacity to build more sophisticated and faster processors for use in smaller and more cheap devices has resulted in the spread of smartphones, tablet computers, and other ultra-portable gadgets, all of which are becoming commonplace. This is owing, in part, to worldwide improvements in broadband and wireless internet access (Kaye, 2017). Technology has become an integral component of our daily lives. Most young kids will have grown up immersed in and utilizing computers, games, music players, cameras, mobile phones, and other digital-age gadgets (Kaye, 2017; Prensky, 2010).

According to (Nugraha, 2011), in Indonesia, young people have risen to the top of the list of mobile phone users, and even the number of users of that age has almost tripled in 2010 since 2005. What is quite surprising is that the number of mobile phone users in the 10–14-year age group also increased in 2010. While there is no significant development for the age group above 50 years, this is most likely due to the older group who are less open to technology and prefer the old ways.

Mobile Consumers are getting younger → 15-19yo and more recently 10-14yo driving the growth

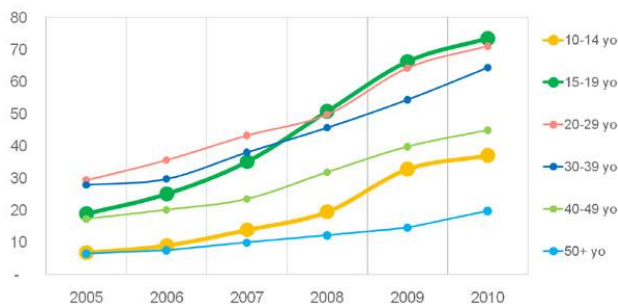


Figure 1

Indonesian mobile phone consumers (This picture was taken from <https://teknournal.com/perkembangan-pasar-handphone-di-indonesia-dari-tahun-2005-hingga-2010/>)

From the figure above, the use of smartphones among Indonesian children is always increasing year by year. Inappropriate smartphone usage can have a harmful influence on children, but if parents can support and monitor their children's smartphone use and give educational content, this smartphone can positively impact the development of their talents, including their spiritual intelligence (Listiana & Guswanti, 2020).

METHOD

Research Design

This study aimed at (1) revealing how the Indonesian family education is implemented to build children's Islamic spiritual intelligence in the digital age; and (2) revealing how the Indonesian family environment drives the children to take the benefit of technology as well as to develop their Islamic spiritual intelligence. To get the comprehensive results dealing with the research aims, this study adopts a qualitative case study (Creswell, 2012) research design combined with a cross-sectional survey method design (Creswell, 2012; Creswell & Clark, 2011).

Research Participant and Context

Indonesian parents took part in this study conducted in Central Java and around. A total of 160 parents with children ranging in age from 7 to 12 years old took part in this study by completing a survey sent to all participants. However, only 10 parents (20 persons) were chosen to participate in the in-depth interview process to learn more about their children's Islamic spiritual intelligence development. This is owing to the researchers' inability to accept additional volunteers due to time constraints. Furthermore, this study was conducted during the Covid-19 Pandemic, in which physical contact was strictly prohibited and not suggested by the government. The 20 volunteers (10 couple of parents) for in-depth interview were chosen purposively based on some criteria, i.e., (1) their willingness to get involved in this study voluntarily, (2) they have children aged

between 7 – 12 years old, (3) they have practiced the family education method(s) to develop their children's Islamic spiritual intelligence during this digital age, (4) they were willing to be interviewed by phone or other online platforms (s), such as Zoom Meeting, Google Meet, etc., to clarify their survey answers and get the more in-depth information dealing with the research topic.

According to the context of this research, it is necessary to investigate information linked to developing Islamic spiritual intelligence that is used in Indonesian families to teach their children aged between seven and twelve years old. However, the scope of this study was confined to only those individuals who were directly involved in the research activity. As a result, the findings of this study cannot be applied to a broad range of situations.

Table 1
Dataset of research participants

Participants	Number of Participants		
	Gender	Survey	In-depth Interview
Parents	Male	60	-
	Female	100	-
Total		160	
A couple of parents	Male	-	10
	Female	-	10
Total			20

Data Collection Techniques and Research Instruments

Survey Technique

A survey was utilized as the initial data gathering approach in this study, and it was the most widely used. In this survey, the instrument employed is a close-ended questionnaire with five response alternatives (according to the Likert scale), which are as follows: strongly disagree, disagree, undecided, agree, and strongly. When asked about their experiences in implementing family education to build children's Islamic spiritual intelligence in the contemporary digital era, parents' comments are recorded in a questionnaire. The validity and reliability of the questionnaires that were distributed have been examined, and the survey questions have been determined to be valid and reliable. Pearson's Product-Moment Correlation method was used to conduct the validity test. This method tries to verify whether each item of the statement can reveal the factor to be tested or the internal consistency of each measuring instrument item in measuring a factor. Meanwhile, Cronbach's alpha formula was utilized to examine the reliability of the questionnaire in this study. This reliability test aims to determine the consistency of a series of measurements or a set of measuring equipment over time.

In-depth Interview

In-depth interviews were the second type of data gathering technique employed in this study. The interview protocol was the in-depth interview instrument that was utilized. The interview protocol served as a guide for interviewers while posing questions to

participants in the study. This in-depth interview was done to delve deeper into the responses to the questionnaire previously sent out to respondents. This in-depth interview took place online using various media, including cell phones, zoom meetings, and Google Meet. This interview was also performed several times to clarify and verify the responses provided by the respondents.

Table 2
Research questions and the data collection techniques

Research Questions (RQ)	Data Collection Technique(s)	Research Instrument(s)	Type of Data Gathered
RQ 1	Survey	Close-ended Questionnaire	Quantitative
	In-depth interview	Interview protocol	Qualitative
RQ 2	Survey	Close-ended Questionnaire	Quantitative
	In-depth interview	Interview protocol	Qualitative

Data Analysis and Validation Techniques

There were 2 different types of data generated from this research, namely quantitative data and qualitative data. Quantitative data was generated from questionnaires, and qualitative data were generated from in-depth interviews. Therefore, the data analysis techniques used in this study were also different. For quantitative data, it was analyzed descriptively quantitatively by presenting the average of each point raised in the question and the general average of all question points. The analysis of qualitative data was carried out in accordance with (Creswell, 2012)'s theory, which included the following steps, i.e., getting ready and arranging the datasets; getting involved in an exploration of the data through the coding process; using the codes to develop a more general view of the data and themes; portraying the research results through narration and illustrations; and trying to make an understanding and interpretation of the results by reflecting on the impact of the research results and the research questions.

To guarantee the validity of the data gained from this study, the researchers used a triangulation technique, which involved comparing the findings of the questionnaire with the results of in-depth interviews. In addition, in-depth interviews with interviewees were done on several occasions to check and clarify whether the responses provided were consistent or not. When doing qualitative research, this technique is critical in ensuring the truth and validity of the data since respondents sometimes provide information that differs from the information provided by each research instrument. In addition, parents' responses were compared as part of the member-checking process (husband and wife). This was to see if the response given by one couple was correct or not.

Research Procedures

This study begins with the following steps, i.e., compiling research instruments (questionnaire and interview protocol), testing the validity and reliability of the questionnaire items, distributing questionnaires to respondents, checking and analyzing the results of the questionnaire, selecting respondent volunteers (parent pairs) who meet the criteria for conducting in-depth interviews, comparing the results of the

questionnaire and the results of in-depth interviews, repeating the in-depth interviews separately from each pair of parents, comparing the answers to in-depth interviews from each pair of parents, analyzing the results of the final in-depth interviews, and drawing conclusions.

FINDINGS

The Implementation of Indonesian Family Education to Build Children's Islamic Spiritual Intelligence in The Digital Age

The survey questionnaire sent to parents comprises statements describing how parents help their children develop their Islamic spiritual intelligence as Muslims. There were 27 surveys with the codes SI-1 through SI-27 available (SI stands for spiritual intelligence). The following section explains the item codes that were used in the questionnaire.

Table 3

Questionnaire's item codes and their description

Codes	Description
SI-1	Teaching life and death to children
SI-2	Teaching children ideals
SI-3	Teaching children problem solving (independence)
SI-4	Teaching children good and bad behavior in return
SI-5	Teaching children to hear and understand others
SI-6	Teaching gratitude to children
SI-7	Teaching children sincerity and patience
SI-8	Teaching children self-confidence
SI-9	Teaching children to apologize when they do something wrong
SI-10	Teaching children to speak and behave honestly
SI-11	Teaching children to think and use their heart in deciding problems
SI-12	Teaching children to self-correct
SI-13	Teaching children to be grateful for God's blessings
SI-14	Teaching children to establish friendship (brotherhood) with others
SI-15	Teaching children to ask God for help (praying)
SI-16	Teaching children to take lessons from the surrounding circumstances/events
SI-17	Teaching children to be kind to everyone
SI-18	Teaching children to help others
SI-19	Teaching children to pray every time they start and end work;
SI-20	Teaching children to pray 5 times a day regularly
SI-21	Guiding children in using gadgets (smartphones, and the like)
SI-22	Assisting children in playing with gadgets
SI-23	Choosing good games and/or shows for children through gadgets/tvs
SI-24	Limiting children's playing time with gadgets/TV
SI-25	Directing children's positive talents related to the use of technology
SI-26	Utilizing technology to shape children's spiritual intelligence
SI-27	Collaborating with fathers/mothers in guiding children to avoid the negative impacts of technology

Following the distribution of the survey to the respondents (parents with children aged 7-12 years), the survey findings were collected, as depicted in the diagram below.

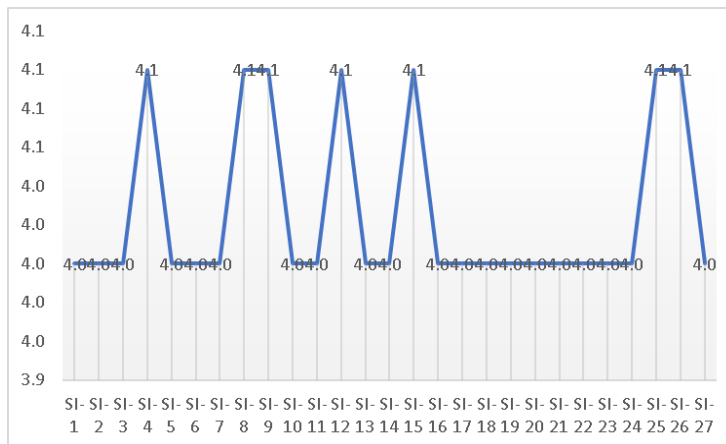


Figure 2

The results of questionnaire distributed to parents

According to the survey results presented above, each item of the questionnaire that inquiries about the agreement or disagreement of parents in developing children's spiritual intelligence through family education receive an average score of 4.0, indicating that parents support the methods of family education described in the survey (item codes SI-1 to SI-27) to help their children develop their Islamic spiritual intelligence. This is true regardless of whether they have implemented these methods in their daily family education. As a result, in the following stage, a total of 10 pairs of parents (20 from husband-and-wife couples) were chosen to participate in the in-depth interview stage.

According to the findings of the first pair of parents' interviews, it can be inferred that when it comes to teaching children about life and death (SI-1), they initially did not intend to do so. It began with the death of their neighbor. The children then questioned why it occurred. Their children were 8 and 10 years old at the time. After that, they explain that every human being will die. They explain this with an explanation that children's thinking readily accepts. They illustrate this point by stating that plants and animals that reach a specific age will likewise die. This is in accordance with God's message that all living things shall die.

"... well, actually we did it unintentionally. When our children were 8 and 10, a neighbor passed away. They then asked why did it happen. We tried to explain simply by saying that all living things will die, including plants and animals. And we also mentioned God's message, which says that all living things shall die."
(Parent 1)

Meanwhile, related to family education which teaches children about ideals (SI-2), problem-solving (SI-3), self-confidence (SI-8), and self-correction (SI-12) and apologizes if they make a mistake (SI-9), the second and third parent pair explain as follows. They usually introduce their children to people they consider influential and successful in their work or otherwise. Then they will talk about the figure to their children, hoping that their children have strong desires or ideals like that figure. While related to problem-solving, this is taught not verbally but in practice and provides real examples. For example, the child will be asked to wash their dirty clothes after use, tidy up and clean their bedroom, and so on.

Parents should not always aid their children in matters that they feel they can do on their own according to their age because this can make children spoiled and have weak fighting power. When children make mistakes, they also do not immediately reprimand the child but are invited to communicate and make corrections to the child's mistakes. When the child realizes his mistake, he is asked to apologize immediately. This will indirectly make children have a high sense of responsibility, high self-confidence, and the ability to solve problems well.

"... We usually introduce our child to certain figures, for example, those who are successful in their works. we talk about them and motivate our child to be like them." (Parent 2)

"When it deals with problem-solving skills, we usually teach them by example. We do not teach it verbally. We always ask our children to be responsible for their selves, for example, they must wash their dirty clothes; they must tidy up and clean up their bedroom, and so on." (Parent 3)

"Yeah, when they make mistakes, we do not directly reprimand them. We usually invite them to talk from heart to heart. We ask them to make self-reflection until they realize their mistake. Once they realized it, we asked them to do apologize." (Parent 2)

Following that, it is necessary to teach about gratitude (SI-6 and SI-13), positive and negative feedback from behavior/action (SI-4), sincerity and patience (SI-7), speaking and acting honestly (SI-10), asking God for help (SI-15 and SI-19), and performing the five daily prayers consistently (SI-20). The 4th, 5th and 6th parent pairs discuss these issues in further detail. The followings are the excerpt from their interview.

"Yes, teaching gratitude to children is not always in words, but more importantly with direct practice, for example, by sharing with others who need help. This will indirectly teach children how to be grateful for God's blessings." (Parent 4)

"To teach about good and bad recompense for the behavior we do, we usually teach through verbal explanations. Meanwhile, to teach children about sincerity, patience, speaking and behaving honestly, we usually do this verbally and in action, but, more often by action." (Parent 5)

"Yes, we always teach children to always ask God for help, protection, and blessings. We always instill this through words and actions. For example, every time we start and end work, we always get used to saying Basmalah and hamdalah. " It is very important to give real examples of praying 5 times a day regularly, apart from verbal orders. Of course, if children leave the prayer, they will be punished." (Parent 6)

The next is about teaching children to think and use their hearts in deciding problems (SI-11); hear and understand others (SI-5); establish friendship (brotherhood) with others (SI-14); take lessons from events/circumstances (SI-16), and being kind and helpful to others (SI-17 and SI-s18). The following are excerpts of interviews with the 7th and 8th parent pairs dealing with the aspects above of spiritual intelligence.

"Honestly, teaching children to think and use their hearts in solving problems is very difficult. The 7–12-year-old are not yet very familiar with using their hearts in problem-solving. Therefore, we have never specifically practiced this because they are still too young. Meanwhile, teaching children to listen and understand other people, we have often practiced this. For example, we always set an example for our children when someone else is talking (especially if they are older). We always pay attention and do not interrupt unless we are asked to speak. Apart from actions, we also teach this to children verbally." (Parent 7)

"Yes, related to teaching friendship to children, we always teach this practice. At least every year during Eid al-Fitr, we always invite children to visit relatives, neighbors, teachers, and clerics. We also always use mobile phones to communicate with our friends, relatives, or colleagues far away from us. This is to keep our kinship. Then it is related to being kind and helping others; of course, we also teach this to children in practice and verbal commands. Meanwhile, to take lessons from the events around us, we usually do it more often by having a dialogue together." (Parent 8)

To sum up, parents have applied family education to enhance their children's Islamic spiritual intelligence, as discovered through in-depth interviews with the study participants. The family education method is often carried out in two ways, namely, through verbal discourse and using behavior examples. There is also the use of technology as a means and medium to teach children about spiritual intelligence, such as cell phones to contact family and friends who are far away to teach children about friendship, among other things.

Indonesian Family Environment in Driving the Children to Take the Benefit of Technology as Well as to Develop Their Islamic Spiritual Intelligence

In relation to the second research objective, which is to ascertain how Indonesian families encourage their children to embrace the positive aspects of technology and use them to develop their spiritual intelligence, the survey results indicate that parents do a variety of things (listed in table 3, items SI-21 to SI-27), including guiding children in using gadgets, accompanying children while playing gadgets, selecting appropriate

games or shows for children, and limiting child access to gadgets. Further, the results of in-depth interview reveal some facts in details as follows.

Parents collaborate with their respective spouses (husband and wife) in supervising, leading, and directing children when they are playing gadgets. They, particularly those with children between the ages of 10 and 12, give intensive supervision. Because children at this age are on the verge of puberty, it is highly possible that they will acquire a great deal of information regarding the use of technology, both positive and negative. One of the worries of parents is the growth of pornography and games that include violent and pornographic themes, which are quite easy to access via gadgets. Children at that age become marketing targets since they are still in an unstable state and unable to discern between good and bad. Here, parents' involvement in protecting their children becomes critical. The following is an excerpt from the parents' interview.

"Yes, without a doubt, we are collaborating on this. We are aware that our children are between the ages of 10 and 12 years old, which is a sensitive period. This is an age group that, in our opinion, requires significant guidance and monitoring. In part, this is due to the fact that when children hang around outside the house, we have no way of knowing what knowledge they have gained about the use of technology. In today's world, for example, internet games that involve violence and pornography are quite prevalent. If children play in this game, it is almost certain that it will have a negative influence on their spiritual development." (Parent 9)

Additionally, the tenth parent couple stated that they constantly accompany their children while they engage in gadget play. This is still a possibility, as their child is just seven years old. Additionally, they select programs and activities that are appropriate for their age and promote positive moral principles that may be implemented in daily life. For instance, they select Islamic programming that includes Islamic cartoons, Islamic children's songs, and daily prayers. This will indirectly contribute to the development of the child's spiritual intelligence. When it comes to games, kids gravitate toward those that have educational components, such as learning to count, read, and reason at their appropriate age level. This will indirectly contribute to the development of the child's good abilities. They will receive training in language intelligence, mathematical intelligence, reasoning intelligence, and other areas of intelligence. In addition, they also limit the time children play with gadgets because they realize that playing too much on gadgets can also negatively impact children's physical and mental conditions. They usually divert games or activities involving physical agility such as playing ball, running, cycling, etc.

"Of course, we still accompany our children when playing gadgets. Fortunately, our child is still 7 years old, so he is still comfortable when we accompany him. Apart from accompanying him, we also choose good shows and games. We choose Islamic shows, Islamic cartoons, Islamic songs, daily prayers. In addition, we also choose games that have educational elements, such as counting, reading, reasoning, which of course, are appropriate for his age. One more thing, playing gadgets must be limited. It should not be too long. It's not

good. Usually, we change to playing football, running, cycling, or something."
(Parent 10)

In general, the findings of this study show that the education of Indonesian families has been carried out by parents who have been personally involved in the research. They are fully aware that family education is the most important basis for developing children's spiritual intelligence, and they work hard to ensure that this happens because they are aware that most of a child's time is spent with their family. Although, of course, this must be complemented by other forms of education outside the home, such as education at school or participation in community organizations in the surrounding area.

DISCUSSION

The findings of this study revealed about the children's spiritual intelligence that was developed by parents through family education. Based on the survey items, there are 27 indicators of Islamic spiritual intelligence that were developed. One of the indicators is about teaching children life and death, in which it belongs to the category of wisdom. Rahman & Shah (2015) assert that wisdom may serve as the foundation for developing emotional and spiritual intelligence in a balanced manner. The other indicators are teaching children to be skillful in problem-solving, having high self-confidence, being able to do self-correction, being humble, and forgiving. This is in line with Zamroni (2020)'s research. He asserts that to assist children in improving their intellect while also being able to better meet the ideals or expectations of their parents towards their children, smart parenting is essential. Further, he also explains that smart parenting can raise children's problem-solving skills, improve children's self-confidence and self-correction, and teach children to be humble and forgiving.

The next indicators were about teaching gratitude, positive and negative feedback from behavior/action, sincerity and patience, speaking and acting honestly, asking God for help, and performing the five daily prayers consistently. These findings were supported by (Anwar et al., 2020; Emmons, 2000; Sinetar, 2000). They argue that a person's capacity to discern other people's emotions, as well as their spiritual intelligence and self-awareness, can affect how openly they express their feelings of empathy, humility, honesty, sincerity, patience, forgiveness, and thankfulness toward others. Dealing with teaching children to do daily prayers, Riyadi (2005) states that developing a relationship with God in the sense of praying five times each day, is the domain of spiritual intelligence. Specifically, Riyadi (2005) describes the domain of worship and the interactions with other people, represented by the domain of morality in this situation. He also discussed the spiritual domain in the same way he did in life. According to (Nafis, 2006), spiritual intelligence entails a great deal of patience, appreciation, and the ability to cultivate *tawadhuk* (modesty) inside oneself.

The next is about teaching children to think and use their hearts in deciding problems, hear and understand others, establish friendship (brotherhood) with others, take lessons from events/circumstances, and being kind and helpful to others. Dealing with children's wise thinking skills, (Gerouki, 2009) asserts that natural wisdom exists in children, which enables them to live a fuller life that is not described by the physical features of

science and does not fall within the constraints of rationality. At the heart of their spirituality is an intimate relationship with the truth. Further, according to Badri & Vahedi (2017) and Splitter & Sharp (1995), parents and teachers should explore fairness, friendship, beauty, reality, and goodness with children to develop children's spirituality.

In this study, it was also revealed that parents supervise, guide, and steer their children as they play digital games with their spouses. They provide extensive supervision to youngsters aged 10 to 12. Because these kids are approaching puberty. Parents are concerned about the proliferation of pornography and violent games that are easily accessible via gadgets. According to (Sihura, 2018; Yusuf et al., 2020), the act of monitoring, guiding, and directing children while they are playing with electronic devices might prevent children from accessing hazardous information, resulting in a greater likelihood that children will access only good content. Further, (Alamiyah et al., 2018; Hidayat & Listiawati, 2018) assert that parents should be acutely aware of the importance of media usage in their children's lives and be prepared to regulate and accompany their children's media use.

When it comes to utilizing educative online games, according to (Febriani et al., 2016; Habgood & Ainsworth, 2011), a game may be utilized as a teaching tool in various situations. When it comes to user engagement, digital games are most effective when the notion of intrinsic motivation is applied. Therefore, choosing appropriate games for children is important for parents to develop children's skills and intelligence. Further, according to (Fata & Wahyuni, 2016; Livingstone et al., 2018), When it comes to teaching children some skills, employing a cartoon movie is an excellent method. It encourages them to take an active role in their education. When used in conjunction with an actual target language, such as a cartoon movie, audiovisual aids can be an excellent medium for teaching language abilities. By including cartoons in the learning process, alternative perspectives of learners are opened up, allowing them to see learning as fun, interesting, and delightful. As a result, selecting a lighthearted film as a medium for family education is necessary for parents.

This study recommends parents to have digital skills to keep up with the fast-changing technology. Never let go of parental authority. If this happens, it would be impossible for parents to monitor and supervise their children's device usage. Unsupervised children will feel emancipated and easily access potentially harmful content like pornography, violence, etc. However, parents with excellent digital abilities may help their children develop talents, including spiritual intelligence, using technology. This study will definitely lead to further research concentrating on digital literacy among parents to enhance children's abilities, intellect, talents, etc.

CONCLUSION

After conducting a survey and in-depth interviews with research participants, the findings of this study indicated that the parents who participated in this study utilized family education to improve their children's Islamic spiritual intelligence. The family education technique is frequently implemented in two ways: verbal discourse and

behavioral examples. Another method and medium for teaching children about spiritual intelligence is using technology. A variety of methods, such as modeling proper use of technology, accompanying children while they use gadgets, selecting age-appropriate games or shows, and restricting children in using gadgets, are employed by Indonesian families to help their children embrace the positive aspects of technology and use it to develop their spiritual intelligence. According to the findings of this study, parents are fully aware that family education is the most crucial foundation for the development of children's spiritual intelligence, and they are committed to ensuring that this occurs. This is because they understand that a child's time is spent with their family most of the time. Even so, other types of education outside the home, such as education at school or involvement in community groups in the surrounding region, must be supplemented with this type of education.

The findings of this study have implications for parents' capacity to utilize digital devices such as cellphones, tablets, laptops, and PCs. Parents must possess these digital skills to stay up with the accelerating pace of technology advancements. Parents should not relinquish control over their children. Because if this occurs, parents will find it difficult to monitor and control their children's usage of gadgets. This is detrimental since children will feel liberated without parental supervision, allowing them to readily access potentially hazardous materials such as pornography, violence, and so on. However, if parents have good digital skills, they may guide their children in using technology to build talents, including spiritual intelligence, which can also be gained through technological media. Therefore, this study will probably lead to future research focusing on digital literacy among parents to develop children's skills, intelligence, talents, etc.

There are other drawbacks to this study, including the restricted setting and participants in this study. Therefore, the findings of this study cannot be applied to a broad range of situations. On the other hand, the findings of this study may be utilized as a starting point for developing a conceptual framework and theory for additional relevant research, allowing for more comprehensive and in-depth conclusions to be reached.

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