THE INFLUENCE OF PARENTING STYLES ON THE SPIRITUAL INTELLIGENCE OF CHILDREN AGED 5-6 YEARS IN BATOKAN VILLAGE KINDERGARTEN, KASIMAN, BOJONEGORO

THESIS

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**STATE UNIVERSITY OF SURABAYA
FACULTY OF EDUCATION
EARLY CHILDHOOD EDUCATION TEACHER EDUCATION
PROGRAM
2023**

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THESIS
Submitted to the State University of Surabaya to
fulfill the requirements for the completion of
the Bachelor's program in Early Childhood
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BY
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APPROVAL PAGE

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Judul   : The Influence of Parenting Styles on the Spiritual
Intelligence of 5-6-Year-Old Children at Batokan Village
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This thesis has been approved and declared to meet the
requirements for submission in the thesis examination.

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Skripsi ini telah diujikan dan dipertahankan di hadapan dewan penguji pada tanggal 18 Juli 2023 dan telah direvisi.

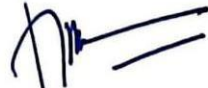| Dewan Penguji,	Tanda Tangan	Tanggal Revisi
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       I hereby declare that this thesis is my own work, and it does not contain any work that has been submitted for the attainment of a bachelor's degree at any other educational institution. The knowledge obtained from published or unpublished sources is appropriately cited within the text and in the bibliography.

       This is the statement I make with utmost sincerity.

Surabaya, 13 July 2023
The one who declares,

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FOREWORD

Praise and gratitude to the Almighty God for His abundant grace and guidance, which have enabled the researcher to complete the thesis entitled 'The Influence of Parenting Styles on the Spiritual Intelligence of 5-6 Year-Old Children in Batokan Village Kindergarten, Kasiman, Bojonegoro.' The successful completion of this thesis would not have been possible without the support of various individuals and institutions. Therefore, the researcher extends heartfelt gratitude to all those who have contributed:

1. Prof. Dr. H. Nurhasan, M.Kes, as the Rector of the State University of Surabaya.
2. Prof. Dr. Mochamad Nursalim, M.Si, as the Dean of the Faculty of Education Sciences, State University of Surabaya
3. Kartika Rinakit Adhe, S.Pd., M.Pd, as the Head of the Early Childhood Education Department in the Faculty of Education Sciences at the State University of Surabaya.
4. Eka Cahya Maulidiyah, S.Pd., M.Pd, as the thesis supervisor who provided guidance and support with unwavering patience throughout the completion of this thesis.
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6. Prof. Dr. Hj. Rachma Hasibuan, M.Kes, as the second examiner who evaluated and provided feedback for the improvement of this thesis.
7. Ruliyani, S.Pd, as the Head of TK Tunas Harapan Batokan, along with the educators at TK Tunas Harapan Batokan, who generously provided assistance and facilities for the research process..

The hope in the compilation of this thesis is to contribute to the expansion of references and the enhancement of research. The researcher has made every effort to compose the thesis to the best of their abilities in accordance with UNESA's thesis writing guidelines. If there are still deficiencies in the preparation and writing, the researcher welcomes constructive criticism and suggestions.

Surabaya, 11 July 2023

Researcher

MOTTO PAGE

"Whoever perseveres earnestly, indeed, that perseverance is for their own good."
(Quran.Surah. Al-Ankabut: 6)

"At some point, you must decide for yourself who you will become. You cannot allow anyone else to make that decision for you."
–Moonlight–

"All endeavors surely go through a beautiful process; remain patient and savor the journey. Every difficulty is followed by ease, so stay motivated and never lose hope."
–Ulfia Anindya Rahmadhani–

DEDICATION PAGE

An immeasurable sense of gratitude is continuously expressed in the presence of Allah, the Most Gracious and Most Merciful. It is with His blessings that I have been granted ease, strength, patience, and good health in completing the final thesis as a requirement for the completion of the bachelor's program. Therefore, I dedicate this thesis to:

1. Beloved parents, Mr. Supriyanto and Mrs. Siti Mahmudah, who have guided, cherished, and cared for me with love and never tired of reminding me of what is right. Thanks to the prayers and support you have given, I have been motivated to pursue my education and successfully complete my higher education in the Bachelor's program of Early Childhood Education (S1 PG-PAUD) at the Faculty of Education, State University of Surabaya.

2. My dearest younger sibling, Alfian Fahrul Hanifa, who has always provided comfort and encouragement for me.

3. My beloved older cousin, DHA, who supported me in working on my thesis, and my older cousin DUNS, who was willing to assist me during my thesis research.

4. My extended family, who always offered their support and prayers as I completed my thesis.

5. Thesis advisors who provided support and took the time to assist me during the thesis preparation.

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8. My SDOM seniors who dedicated their time to accompany me during the thesis work and were willing to be a source of comfort for me, always providing their unwavering support.
9. Other dear friends who I cannot individually name but have given their support and were willing to assist me as I completed my thesis.

ABSTRACT

THE INFLUENCE OF PARENTING STYLES ON THE SPIRITUAL INTELLIGENCE OF CHILDREN AGED 5-6 YEARS IN BATOKAN VILLAGE KINDERGARTEN, KASIMAN, BOJONEGORO

Name : Ulfia Anindya Rahmadhani
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The upbringing pattern of parents is of great importance and should be carefully observed and implemented. Parenting styles can impact a child's intelligence, particularly their spiritual intelligence. The urgency of this research lies in the fact that some parents' parenting styles are not yet optimal, and the level of spiritual intelligence in 5-6-year-old children is still considered suboptimal. The purpose of this research is to analyze and describe the significant influence between parental parenting styles and the spiritual intelligence of 5-6-year-old children at the Batokan Village Kindergarten, Kasiman Subdistrict, Bojonegoro Regency. The method used in this research is quantitative, and data was collected using a survey technique. The analysis employed in this research is simple linear regression analysis. Based on the data obtained from the field, it is found that there is an influence between parental parenting styles and the level of spiritual intelligence in 5-6-year-old children. This is confirmed by the results of the simple linear regression analysis, where the Sig. value for both variables, the constant = 0.000, and parental parenting style = 0.000, has a significance level < 0.05. Therefore, the research hypothesis (Ha) is accepted.

Key Words: Parenting style, a child's spiritual intelligence, the child.

ABSTRACT

THE EFFECT OF PARENTING STYLES ON THE SPIRITUAL INTELLIGENCE OF 5-6 YEAR OLD CHILDREN AT BATOKAN VILLAGE KINDERGARTEN, KASIMAN, BOJONEGORO

Name   : Ulfia Anindya Rahmadhani
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Parenting styles are essential to be observed and implemented effectively. Parenting styles can have an impact on a child's intelligence, particularly their spiritual intelligence. The urgency of this research lies in the fact that some parents still exhibit inadequate parenting styles, and the level of spiritual intelligence in 5-6 year old children is considered suboptimal. The objective of this research is to analyze and describe the significant influence between parenting styles and the spiritual intelligence of 5-6 year old children at the Batokan Village Kindergarten, Kasiman Sub-district, Bojonegoro Regency. The research methodology employed in this study is quantitative. Data were collected through survey techniques. The analysis used in this research is simple linear regression analysis. Based on the field-acquired data, the results indicate a influence between parenting styles unbringing patterns and the level of spiritual intelligence in children aged 5-6 years. This is evidenced by the simple linear regression analysis results, which show significant values for both variables, namely constant = 0.000, and parenting styles = 0.000, with significance levels < 0.05. Therefore, the research hypothesis (Ha) is accepted.

Keywords: parenting styles, spiritual intelligence of children, early childhood

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CHAPTER I
INTRODUCTION

A. Background Research

Early childhood children fall within the age range of 0-6 years and undergo rapid growth and development. Early childhood is often referred to as the "golden age," during which children are highly sensitive to rapid growth and development. This golden age period is of paramount importance as it marks the onset of critical thinking in children. Early childhood is recognized as the most crucial and fundamental stage in human growth and development (Silviana & Maulidiyah, 2019). Prayitno has asserted that toddlers possess billions of developing brain nerve cells and remarkable cognitive abilities, coupled with a robust memory (Rahman and Wanto, 2021). During this phase, children exhibit an insatiable curiosity, exploring their immediate environment. Hence, the role of parents is indispensable in safeguarding and guiding children, as they venture into the outside world, often inquisitive about everything they encounter.

Children have an innate inclination for play, as it is closely associated with childhood (Widyayekti & Hasibuan, 2020). However, education is equally vital for children. Play-based learning is an effective approach for educators and parents to provide children with education because learning is fundamental and should be imparted to every child, especially for those in their early years.

Early childhood education is of paramount importance for the comprehensive growth and development of children across various aspects of child development (Qoyyimah & Maulidiyah, 2019). Education for young children can serve as a foundation for their future, as education plays a vital role in the holistic growth and development of children (Rochmah & Hasibuan, 2020). Ramayulis asserts that, etymologically, the term "education" originates from the Greek word "paedagogie," which means the guidance provided to children (Rahman and Wanto, 2021). Child education can be acquired through schools, families, and the community environment. As the times change, the direction of human needs and life challenges may evolve, similarly affecting the field of education, which requires adaptation to meet those needs (Zulfiati'ain & Khotimah, 2019).

Education in schools is highly recommended for children, both in formal and informal settings. The learning process in school must, of course, take into consideration the age and abilities of the children. Through education, children acquire new knowledge and enhance various aspects of their potential (Mufidah & Maulidiyah, 2022). Teachers should not generalize the abilities of children because each child possesses unique capabilities. The responsibility of a teacher is to enrich the lives of their students (Saputri, 2021). Teachers serve as role models for children, and as such, they must set a good example. According to Larimore's perspective (as cited in Wulandari, 2021), the early childhood learning process still requires direct guidance from the teacher, as the teacher serves as both the implementer and guide for the learning process within the classroom.

The role of parents is crucial in the realm of children's education, starting with the initial place of education, which is the family. The provision of parenting styles to children also needs to be considered, so that children receive loving treatment from their families. Parenting styles are the ways in which parents act as a complex activity involving various specific behaviors individually or collectively as a series of active efforts to guide their children (Madyawati, 2016). In line with the opinion of Handayani et al. (2022), who state that parenting styles are the attitudes of parents in interacting, guiding, nurturing, and educating their children in their daily lives with the hope that children can succeed in their lives. Furthermore, according to the perspective of Khon Mu'tadin (in Handayani, 2022), parenting styles are the interactions between parents and children during caregiving activities, meaning that parents guide, educate, discipline, and protect their children, thus empowering them to achieve their developmental tasks.

After examining various viewpoints on the concept of parenting styles, it can be concluded that parenting styles are the interactions that occur between children and parents during the process of educating, guiding, and disciplining children to become better individuals by providing love and affection.

The correct parenting approach will shape a child's behavior and actions for the better. Conversely, an inappropriate parenting approach can lead to negative behaviors and actions in children. According to Hurlock (as cited in Ningrum, 2018), it is argued that praise is crucial when a child does something good or achieves positive accomplishments. Furthermore, proper parenting also guides children to internalize the values they have been taught and to steer clear of prohibitions rooted in their religious beliefs. Parenting styles can be categorized into three: democratic parenting, permissive parenting, and authoritarian parenting.

Parenting styles should be adapted to the child's level of developmental achievement. The levels of developmental achievement in early childhood are outlined in the Standard for Child Development Achievement Levels (STTPA). There are six areas of development and growth that need to be stimulated in children, as stated in the Indonesian Ministry of Education and Culture Regulation Number 137 of 2014 on National Standards for Early Childhood Education. These areas include the development of religious and moral values, physical motor skills (comprising gross and fine motor skills), cognitive abilities, language, social-emotional skills, and the arts. One of the aspects that should be developed and applied to children is the aspect of moral and religious values development. The cultivation of religious and moral values in children must begin at an early age so that they can understand and implement these values in their lives.

The younger generation, who are the hope and successors of their parents, is the children. Therefore, early childhood education is of great importance. In this regard, parents and educators must provide spiritual education to children so that they understand the religion they follow. Parents and educators should offer positive guidance to foster mutual respect and regard for fellow human beings, especially in terms of religious tolerance. Teaching religious values is highly recommended for children so that they can comprehend and apply them, as these religious values serve as guidelines and instructions in accordance with the teachings of their faith.

One of the gifts bestowed by God upon humans is their intelligence. This intelligence should be nurtured and instilled in children from an early age, as it is crucial for their future. Additionally, the development of a child's spiritual intelligence (spiritual quotient) is equally important. According to Pinton (as cited in Madyawati, 2016), spiritual intelligence is an intelligence directed towards addressing issues related to meaning and values. The values in question refer to the values in the child's life, especially those within their religion..

According to Zohar and Ian Marshall (2000), spiritual intelligence is the intelligence that resides within an individual to confront and solve issues of meaning and value. Each person possesses distinct intelligences and behaviors, which is why the application of spiritual intelligence is encouraged in life to give it a broader sense and to evaluate that the purpose of one's life holds greater significance.

The cultivation of spiritual intelligence is highly recommended for early childhood. The nurturing of a child's spiritual soul is an implementation of instilling religious values, with the ultimate goal of enabling the child to comprehend, internalize, and practice religious teachings comprehensively, with the hope that they will eventually adorn their spiritual dimension with the light of divinity (Haris, 2023).

Haris presents the results of research that suggest spiritual intelligence possesses the quality of unification, meaning that thinking is not just a process of the mind alone (intellectual intelligence) but also involves emotions and the body (emotional intelligence). Spiritual intelligence is characterized by the presence of spirit, vision, hope, and awareness of these values and meanings (Haris, 2023). Therefore, the characteristics of spiritual intelligence should be imparted to children with clear awareness and purpose. As for the research conducted by Hafidz, it indicates that nurturing spiritual intelligence in children will have a significant impact on their lives by conceptualizing the family environment, the school environment, and the community environment (Hafidz et al., 2022). The family environment plays a crucial role in the development of a child's spiritual intelligence because the family, particularly parents, is the foundation of a child's early education. The family serves as the child's primary educational setting during their early years.

The spiritual intelligence of children can be developed through various means, as suggested by Prof.

Dr. KH. Jalaludin Rakhmat (in Khullida, 2020). He recommends parents and educators to provide ten tips for developing children's spiritual intelligence, as follows:

First, parents and teachers should serve as examples in teaching positive spiritual activities to children. Second, assist children in formulating their "mission" in life. Third, encourage children to read scriptures together and explain their significance in life. Fourth, narrate stories of greatness from spiritual figures to children. Fifth, encourage parents to engage children in critical thinking about various issues from different perspectives. Sixth, involve children in religious ritual activities. Seventh, read spiritual and inspirational poems or songs to them. Eighth, encourage children to appreciate the beauty of nature. Ninth, take them to places where people are suffering. Tenth, involve them in social activities.

Furthermore, this study is supported by the research conducted by Fitroh and Sawitri (2019) titled "The Role of Parents in Parenting Activities to Develop Children's Spiritual Intelligence in Schools (A Case Study of Mothers of Children Aged 5-6 Years at Ulil Albab Kamal Kindergarten)." This research asserts that spiritual education for children should be provided according to their age level, focusing on aspects such as values in worship, faith, and morality. Based on the findings of this study, it is evident that the role of parents is crucial and influential in the education of children. In this regard, parents and educators should be adept at teaching and implementing it.

Parenting styles can be associated with the early childhood intelligence of a child, including their spiritual intelligence (spiritual quotient). This connection exists because parental parenting styles can influence a child's level of spiritual intelligence, such as in the context of greetings, prayer, and adherence to specific teachings. The impact of appropriate parenting styles provided by parents can foster a child's positive spiritual intelligence, while the opposite may be true if parenting styles are less suitable. Research findings supporting this notion are consistent with the observations made in Neighborhood IV of Jua-Jua, specifically regarding the spiritual development of children aged 5-6 in the Kayuagung district, Ogan Komering Ilir regency, South Sumatra. These children, at this stage, may struggle with proper prayer and reciting short prayers. In this case, the parental parenting style tends to be more authoritarian or characterized as strict and firm (Yuniar et al., 2022).

The research conducted by Nurmah Intan Hidayati (2019) indicates that parents' efforts to enhance their child's spiritual intelligence are still very limited due to various reasons, such as parents being occupied with work. Parents tend to entrust their children to teachers at school because they feel that their own knowledge of religion is not yet sufficient. Furthermore, parents continue to provide motivation to their children and prepare various facilities that support their children's religious education to enhance their spiritual intelligence.

Research is necessary due to the urgency of issues related to parental upbringing in teaching children about their spirituality. Therefore, it is essential to be examined. This assertion is made because, based on current phenomena, there is still a significant deficiency in the development of children's spiritual intelligence, and parents often do not address this issue. Yet, a child's spiritual intelligence is crucial, and many parents lack a clear understanding of it. Additionally, one of the indicators of spiritual intelligence is related to the performance and recitation of prayers. Based on this indicator, there is a phenomenon where many children are not proficient in the movements and recitations of prayers.

Previous research findings have not indicated the influence of good parental upbringing on the spiritual intelligence of 5-6-year-old children. Consequently, the researcher is interested in investigating further whether there is a connection between good parental upbringing and the development of a child's spiritual intelligence. This interest arises because many parents nowadays rely on technology and gadgets for their children's learning. Indirectly, children can learn on their own by observing and listening to what they see. Furthermore, the researcher aims to describe what constitutes good parenting practices, especially for children aged 5-6 years.

The research will be conducted at a preschool educational institution located in the village of Batokan, Kasiman District, Bojonegoro Regency. This research is driven by the urgency of addressing the issue of inadequate spiritual development in children aged 5-6, particularly in the Pre-K (TK B) group. Within the area of Desa Batokan, Kecamatan Kasiman, Kabupaten Bojonegoro, there are three preschool educational institutions: TK Tunas Harapan Batokan, TK PGRI Batokan, and RA Islamiyah Batokan. In connection with this, the researcher conducted unstructured interviews with these three preschool institutions and found a commonality among them. All three institutions organize parenting activities, which involve meetings between teachers and parents or guardians. The parenting program at TK Tunas Harapan Batokan is conducted once a month, while at TK PGRI Batokan, it takes place twice a year, with monthly parent meetings on the 5th of every month. On the other hand, at RA Islamiyah Batokan, the parenting program occurs either once a year or once every two years. Additionally, the researcher conducted an unstructured interview with one of the parents who has a child aged 5-6, and the results revealed that there are still issues related to inadequate parenting, such as harsh language and even physical punishment in response to a child's misbehavior. Based on field observations and supported by previous research, there is evidence that parenting styles influence a child's spiritual intelligence.

Therefore, the researcher is interested in the parenting practices in schools, specifically whether they encourage parents to implement effective parenting styles or not. Additionally, this study aims to examine the level of spiritual intelligence in children aged 5-6 years and determine whether parental involvement plays a role in shaping it. The significance of this research lies in understanding the most suitable parenting styles for young children, particularly those aged 5-6 years, in the context of religious education. Hence, it is necessary to conduct a study on "The Influence of Parenting Styles on the Spiritual Intelligence of 5-6-Year-Old Children in Batokan Village Kindergarten, Kasiman, Bojonegoro."

B. Research Problem Statements

Based on the background of the issue presented above, the research problem is formulated as follows: Is there a correlation between parental upbringing and the spiritual intelligence of 5-6-year-old children at Batokan Village Kindergarten, Kasiman, Bojonegoro?

C. Research Objectives

Based on the research problem statement presented above, the objective of this study is to analyze and describe the influence of parenting styles on the spiritual intelligence of children aged 5-6 years at the Batokan Village Kindergarten, Kasiman, Bojonegoro..

D. Research Significance

1. Theoretical Benefits

   The results of this study are expected to contribute to the scientific discourse regarding the relationship between parenting styles and spiritual intelligence in children aged 5-6 years..

2. Practical benefits

   a. For Parents

      The findings of this research can be utilized to enhance parents' understanding and knowledge concerning the parenting styles and spiritual intelligence of children aged 5-6 years.

   b. For Educators

      This research can assist teachers or educators in comprehending the link between parenting styles and a child's spiritual intelligence. Consequently, they can provide appropriate stimulation to nurture the child's spiritual intelligence.

   c. For Schools

      This research can provide schools with insights into the parenting styles employed by parents in their children's upbringing.

   d. For Future Research

      The outcomes of this study can serve as source material and references for subsequent research endeavors. Furthermore, it can aid in the development of future research initiatives.

E. Scope of Research

1. Parenting styles related to the spiritual intelligence of children aged 5-6 years. In this study, researchers are primarily focused on the provision of effective parenting styles for children..

2. Spiritual intelligence in children is of great significance when implemented from an early age. In this research, the researchers have identified several aspects that will be used as benchmarks for the spiritual intelligence of children aged 5-6 years.

3. The subjects of this study are children aged 5-6 years and the parents of children in the same age group, as pre-determined samples.

4. The research will be conducted at early childhood educational institutions in the Batokan Village, Kasiman District, Bojonegoro Regency. These institutions include Tunas Harapan Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency, PGRI Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency, and Islamiyah Batokan Islamic Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency. The researchers have chosen this location in order to provide an accurate understanding and depiction of the educational system in that area.

F. Assumptions

Assumptions, according to the KBBI, are initial conjectures accepted as the foundation for research and believed to be true.

Assumptions in this study are necessary to serve as a strong basis for the arguments presented. Furthermore, these assumptions are also employed to reinforce the suppositions related to each variable under investigation. The assumptions for this research are as follows:

1. Parenting styles are one of the factors that may hinder a child's spiritual intelligence.
2. Proper parenting styles can provide freedom and responsibility to children, especially in terms of their spiritual intelligence.

A. **Parenting Style**
   1. **The definition of Parenting Style.**

   The term "Parenting Style" "Pola Asuh" is derived from two words, each with its respective meaning, namely "pola" and "asuh." According to the Kamus Besar Bahasa Indonesia (KBBI), the word "pola" refers to a form or pattern, while "asuh" means to care for, guide, and lead. Therefore, when combined, "pola asuh" signifies the form of parental guidance, care, and leadership, involving interaction between parents and their children during these activities. Parenting style is of paramount importance and should be imparted to children from a very young age. This is considered significant because it serves as a foundation for their future lives. Parents bear a crucial responsibility in educating their children since they play an essential role as the initial teachers for their children (Sari & Khotimah, 2021).

   Parenting by parents consists of two components, as articulated by Steinberg (in Hidayat, 2020): parenting style and parenting practices. According to Rohmah (in Hidayat, 2020), parenting style can be defined as a set of attitudes or behaviors exhibited by parents towards their children, creating an emotional atmosphere. On the other hand, parenting practices can be interpreted as

the way parents directly raise their children by providing love and guidance, thereby shaping them into good individuals.

Taufiqi (in Hidayat, 2020) asserts that good parenting has been exemplified by one of the Islamic figures, Imam Luqmanul Hakim, towards his children. This form of parenting includes introducing the child to the Creator, Allah, and avoiding associating any partners with Allah, instilling respect for parents, teaching and involving the child in worship activities, setting a moral example within the religion followed, and educating the child to live a simple life. Each parent's parenting style differs, as not all parents implement the correct approach. The parenting style applied by parents varies, resulting in different developmental processes for each child (Aini & Khotimah, 2021).

In contemporary times, many parents still do not comprehend the proper and effective parenting style to provide for their children. According to Madyawati (2016), parenting style itself represents how parents act as a complex activity involving various specific behaviors, either individually or collectively, as a series of active efforts to guide their children. This aligns with Nadiroh's viewpoint (in Mursini, 2022) stated that

parenting involves the interaction between parents and their children, where parents assume their roles adeptly in nurturing, educating, bestowing sufficient affection, safeguarding, serving as role models, assisting in socialization, and instilling their values. Furthermore, values, beliefs, and skills acquired in this process will be utilized by children to sustain their livelihood.

Pola Parenting, in essence, is a process of interaction between parents and their offspring, encompassing activities such as nurturing, educating, guiding, and disciplining the child, with the ultimate goal of fostering their proper maturation, both directly and indirectly, as expounded by Mursini (2022). As articulated by Sari (as cited in Mursini, 2022), parenting encompasses the parental interaction with their children to fulfill basic needs, ensure protection, and facilitate socialization by imparting common behaviors that can be accepted by society. Additionally, Suarsini (as cited in Mursini, 2022) asserts that parental parenting patterns are characterized by relative and consistent parental traits applied to children over time.

Child-rearing is a responsibility undertaken by parents. This is stated as such because the parenting pattern is the responsibility and duty of every parent to provide affection so that the child can grow and develop well, both physically, emotionally, socially, and

intellectually (Melati & Hasibuan, 2021). Effective parenting can have a long-term impact on a child's development, both positively and negatively. Through appropriate parenting activities, parents can help sharpen their child's personal abilities to engage in family environment activities (Sinansari & Hasibuan, 2021). Parenting activities involve both parents and children spending time together in the family environment, such as playing together, reading books, or engaging in other enjoyable and beneficial activities for the child's development.

According to Wood and Zoo (2013), parenting refers to the style of interaction between a child and parents regarding how parents behave, their attitudes, or behaviors when interacting with their child, including the implementation of rules, teaching children values or norms, giving attention and affection, and setting a good example for their child. Giving praise is essential, as stated by Hurlock (in Ningrum, 2018), especially when a child does something good or achieves a significant accomplishment.

Based on several opinions that have been expressed, it can be concluded that parental upbringing is the manner in which parents educate their children by applying their own thought patterns to create a better future for their offspring. The interactive relationship between parents and children needs to be carefully considered

as successful parenting is defined by fostering closeness between parents and their children. The role of parents is of utmost importance in the growth of their offspring. Furthermore, parents bear a significant responsibility in providing a quality education for their children. The duty of parents is to guide and educate their children to become better individuals in the future. Good parenting involves employing an appropriate parenting style and providing education and affection to their children.

2. **Various Parenting Styles**

The parenting style that parents provide to their children can vary significantly. Each parent undoubtedly has their unique way of nurturing their child with an adequate amount of love and care. However, some parents may have limited understanding in this regard. In broad terms, parenting styles are categorized into three: authoritarian parenting, permissive parenting, and democratic parenting (Habibi, 2018). According to Baumrind (as cited in Santrock, 2012), they are further divided into four types: authoritarian parenting, permissive parenting, democratic parenting, and neglectful parenting.

a. Pola Asuh Otoriter (*Authoritarian Parenting*)

The authoritarian parenting style is characterized by restrictive and punitive tendencies. In this parenting style, parents exert pressure on their children to respect and obey their commands. Parents impose firm boundaries and control over their children and allow minimal room for verbal communication.

One of the characteristics of the authoritarian parenting style is that parents enforce all rules that must be followed by their children. Parents may also act arbitrarily, disregarding their child's feelings. Additionally, children are not allowed to question or challenge their parents' orders. In this regard, Camras et al., (cited in Nadiya and Maulidiyah, 2019), argue that the authoritarian parenting style involves parents demanding obedience from their children without questions or explanations, often employing coercion, which can lead to children feeling oppressed and lacking freedom.

Baumrind (cited in Santrock, 2012) states that children from families with socially authoritarian parents often exhibit behavior that is less competent. Based on the factors of the authoritarian parenting style, it may have different meanings and different influences depending on the context (Santrock, 2012). After considering various viewpoints on the authoritarian parenting style, it can be concluded that the authoritarian parenting style is characterized by being restrictive and punitive, with children being required to adhere to all rules set by their parents. This parenting style can make children feel pressured at an immature age due to parental demands.

b. Permissive Parenting Style

Permissive parenting is a parenting style characterized by parental involvement with their children, but with minimal restrictions or prohibitions on their behavior. Permissive parenting can be described as an indulgent parenting style. In other words, parents allow and comply with their children's desires, permitting them to do as they please.

According to Sani and Kadri (as cited in Nadiya and Maulidiyah, 2019), permissive parenting is a style where parents tend to give their children the freedom to act according to their own wishes without any guidance from the parents. Parents also do not exert control over their children's behavior, which may lead to children growing up as less responsible individuals who seek to win and are not self-reliant.

Furthermore, Baumrind (as cited in Santrock, 2012) also states that parents using a permissive parenting style do not consider their child's overall development. After considering the opinions of several experts regarding the definition of permissive parenting, it can be concluded that permissive parenting is a parenting style that grants children more freedom to do as they wish, with only minimal restrictions or limitations imposed by the parents

c. Pola Asuh Demokratis (*Democratic Parenting*)

Democratic parenting is a positive parenting style that encourages children to be independent while still providing boundaries and controlling their actions. The parenting style adopted by parents can make children tend to be confident, able to delay their desires, more friendly with their peers, and demonstrate high self-esteem. Moreover, children are given the freedom to be accountable for their actions, but this is still under the supervision of parents. When making decisions, there must be a mutual agreement between the child and the parents.

There is an argument from Larasatini (in Nadiya and Maulidiyah, 2019) that states that democratic parenting is a parenting style that gives freedom to the child, but parents can reprimand the child for inappropriate behavior. In this democratic parenting style, parents prioritize the child's needs, allowing the child to become independent, cooperative, and interested in new things. Baumrind (in Santrock, 2012) also supports democratic parenting as a positive parenting style.

Democratic parenting can also be referred to as authoritative parenting. Based on

the opinions above, it can be concluded that democratic parenting is a positive parenting style in which parents provide opportunities for children to engage in new activities while supporting them. This parenting style makes children feel less restricted, but parents still set limits or prohibitions to control their actions.

d. Pola Asuh Abai (*Neglectful Parenting*)

Neglectful parenting style is a parenting approach where parents are not involved in their children's lives. According to Jannah (as cited in Brantasari, 2022), neglectful parenting is characterized by parents not being involved in the upbringing of their children and viewing their children's feelings as unimportant. As a result, children are left without affection, and the primary focus is on providing for their material and physical needs.

Neglectful parenting or neglect has significant consequences for children. These consequences include children tending to exhibit socially inappropriate behavior and having poor emotional and self-control levels. Additionally, they may lack a strong sense of independence and motivation to excel. It is essential to note that the role of parents significantly

influences a child's growth and development. If this role is not fulfilled properly, it is possible that children may develop undesirable behaviors.

According to Abdurrahman (as cited in Gustian et al., 2018), Islamic scholars have expressed opinions about parenting styles, as articulated by Imam Al-Ghazali. He suggests that if a child exhibits good behavior and virtuous actions, they should be rewarded by parents. The purpose of rewarding children is to encourage them to continue doing good deeds. However, parents should exercise caution and not offer rewards continuously or excessively without careful consideration. When giving rewards, parents should tailor them to the child's age, character, and specific needs, with a clear purpose for the reward.

Parenting styles are also exemplified by the Prophet Muhammad (peace be upon him), who based his parenting on the teachings of the Qur'an and Hadith. His parenting style included showing affection to children, serving as a role model for them, providing guidance and sound advice, and imparting Islamic values. However, many parents fail to emulate the parenting style of the Prophet (SAW). This is often

due to a lack of knowledge among parents about how to educate their children, leading them to neglect their responsibilities as parents and resort to parenting styles that are not recommended by Islam (Uyuni, 2019).

In conclusion, neglectful parenting is a parenting style where parents are not involved in their children's lives, and they perceive their children's feelings as unimportant, resulting in a lack of genuine affection for their children. In this neglectful parenting style, parents only meet their children's physical and material needs. Neglectful parenting falls into the category of negative or detrimental parenting styles.

After reviewing the opinions of Islamic scholars on parenting styles, it can be concluded that neglectful parenting is highly discouraged in Islam. In this parenting style, parents fail to provide love and care for their children. Furthermore, they show little concern for their children's development and achievements. As stated by Al-Ghazali and the teachings of the Prophet, parents should teach and guide their children with love and good advice, ensuring that they receive proper education and guidance.

The choice of an appropriate parenting style should take into account the characteristics and needs of the child. Common parenting styles include authoritarian, permissive, and democratic. Authoritarian parenting is characterized by strict control, rigid rules, and dominant decision-making by parents with minimal interaction with their children. In permissive parenting, parents tend to give children more freedom, do not impose strict rules, and do not pressure children to fulfill their responsibilities. On the other hand, democratic parenting allows parents to strike a balance between providing freedom and control to their children.

3. **Factors Influencing Parenting Styles**

In parenting children, several factors play a crucial role. The factors that influence parenting styles are as follows (Kadir, 2020).

a. Gender

The gender of the child can significantly influence the parenting style provided by parents. Typically, parents tend to adopt a stricter parenting style towards girls compared to boys. This is attributed to the expectation that girls should be more polite and obedient to adults. On the other hand, boys are often granted more freedom

bertanggung jawab atas apa yang dilakukannya. Orangtua juga penting untuk mengenali kebutuhan anak dengan memberikan pola asuh sesuai berdasarkan karakteristik anak dan tanpa membedakan *gender*.

b. Culture

Culture, with its unique backgrounds, can create differences in child-rearing practices. Within a society, culture often assigns distinct roles to men and women. Women's roles are typically perceived as the primary caregivers responsible for meeting the daily needs of children, while men are usually seen as the providers for their families. However, the roles and responsibilities in parenting styles can vary widely depending on the local culture. In child-rearing, the division of roles between men and women need not be a limiting factor in achieving effective and high-quality parenting. Collaborative efforts between parents in child-rearing are essential to ensure children can grow and develop optimally.

The culture in Batokan Village, Kasiman District, Bojonegoro Regency, is still deeply rooted in its customs and traditions, which have been passed down through generations. One of the cultural practices that are upheld in Batokan Village, Kasiman District, Bojonegoro Regency

is the celebration of "sedekah bumi" (earth offering). This celebration is typically marked by local artistic performances and carries religious values that should be instilled in children, such as showing respect for elders by observing the "sedekah bumi."

c. Social Status

Social status within a family also influences child-rearing. Parents in the middle and lower social classes tend to adopt stricter, more forceful parenting styles with less tolerance. In contrast, parents in higher social classes significantly differ in their parenting approaches, using more consistent methods.

Additionally, there is an opinion from Istadi (as cited in Kadir, 2020) that suggests that parenting factors can be examined from the psychological aspect of parents, as follows.

a. Fatigue from Work

Parents who work diligently may inevitably experience fatigue in their jobs. Those who feel tired are more likely to have unstable emotions, which can lead to unintentional use of harsh language. An unstable mental state can make it difficult to exercise patience and gentleness.

b. Boredom Due to Confinement at Home

Being a homemaker is a distinct job with a high risk of experiencing boredom, particularly if the husband is not considerate of his wife. This can trigger emotional instability and quick temper. Children may become targets of parental anger during such phases.

c. Influence of Childhood Upbringing

The upbringing received during one's childhood can influence a parent's approach to raising their own children. Parents with a harsh disposition may have developed this character and lifestyle from their own upbringing. One's fundamental character can affect the parenting style they employ for their children. Environmental factors, including local customs, can also influence parenting. Parents should be adept at applying positive parenting styles, drawing from their own educational experiences. Conversely, if their childhood upbringing was predominantly negative, such parenting practices need not be replicated.

d. Environmental Influence

The environment can significantly impact a parent's parenting style. A harsh living environment can shape a person's harsh character, often resulting from life challenges that require such behavior. Environmental influence is also affected by local customs and practices. Parenting styles often align with the local environment. If the local environment promotes positive parenting, then child-rearing will proceed smoothly and optimally. Conversely, if the local environment encourages negative parenting, then parental guidance may not be as effective.

e. Religious Influence

Religion exerts a significant influence on a parent's approach to raising their children. In Islam, great emphasis is placed on teaching children about leading a civilized life. Parents who adhere to this guidance will have an impact on how they raise their children. Religious parents will instruct their children on what is forbidden and permissible. According to Drajat, parental upbringing according to Islam

is a complete entity based on parents' attitudes and behaviors toward their young children in nurturing, educating, guiding, instilling good habits, and directing them according to the guidance of the Quran and the Sunnah of the Prophet Muhammad (SAW) (Uyuni, 2019). In Islam, parenting emphasizes the religious values in everyday life and teaches children Islamic practices such as prayer, reciting short surahs, and more.

Furthermore, Mansur argues that parenting is a tangible effort made by parents to fulfill God's blessings by carrying out His entrusted responsibilities. This ensures that children become sources of happiness, continuations of lineage, and self-reliant individuals (Imroatun et al., 2019). This aligns with the opinion of Ali Bin Abi Thalib R. A., who stated, "Educate your children according to their era because they live not in your time" (Wulandari & Masnina, 2021). The quote from Ali Bin Abi Thalib R. A. conveys a crucial message about educating children. Parenting practices must adapt to the contemporary era, considering technological advancements like smartphone usage. However, it is essential to note that parents should still instill religious values in their children's daily lives.

Berdasarkan pemaparan diatas dapat disimpulkan bahwa terdapat beberapa faktor yang dapat mempengaruhi pola asuh orangtua terhadap anak-anak. Faktor-faktor tersebut tentunya sangat penting untuk diperhatikan orangtua dalam menerapkan pengasuhan yang tepat untuk anak-anaknya antara lain faktor jenis kelamin, kebudayaan, status sosial. Selain itu juga ada faktor yang mempengaruhi pola asuh dilihat dari sisi kejiwaan orangtua, seperti orangtua yang kelelahan karena bekerja, kebosanan akibat terkekang di lingkungan rumah, pengaruh pendidikan dari orangtua ketika kecil, pengaruh lingkungan dan pengaruh agama. Gaya pengasuhan yang tepat menurut islam yaitu dengan memberikan kasih sayang, mendidik, membina, dan membimbing anak untuk menjadi pribadi yang lebih baik. Selain itu, juga terdapat beberapa pendapat tokoh Islam mengenai pola asuh orangtua, yang mana dalam pengasuhan anak harus memperhatikan situasi zaman dan tetap mengajarkan nilai-nilai keagamaan pada anak.

4. **Parenting Tips**

The role of the family in raising children is highly significant and necessary because a child's primary education takes place within the family. According to Shihab (2018), the family is the smallest unit in society. Hence, parenting styles can be observed

in the family's daily life, particularly in the parents' behavior (Handayani, R., 2021). Each family's parenting style varies, and this can impact how children socialize with others in their everyday lives.

The characteristics of parenting styles also differ among parents, depending on the parenting style they adopt. Effective parenting styles usually adapt to the characteristics and needs of the children. According to Hidayah (in Astriani & Sundari, 2019), children are trained to be objective and value themselves by thinking positively. One way to encourage children to think positively is for parents to help them develop a positive mindset. Furthermore, parents can teach values in life, especially their religious values. Training a child undoubtedly requires time and patience during the process. Parents assist their children by providing guidance and positive support.

Santrock (2012) found that some researchers have stated that certain ethnic groups associate authoritarian parenting aspects with positive outcomes compared to what was predicted by Baumrind. However, specific ethnic groups do not always experience negative impacts on children with authoritarian parenting styles. Authoritarian parenting can,

in fact, lead to more positive results for children, as they become more disciplined and responsible in following social rules and norms. Each ethnic group has its own culture and values, which influence different parenting styles and can lead to varying outcomes for children. Therefore, it is essential to consider the cultural context and environment when evaluating the effectiveness of specific parenting styles on children.

In conclusion, the viewpoint that democratic parenting is considered good or positive is supported by Baumrind (in Santrock, 2012). In this parenting style, parents provide love and care while educating, guiding, and nurturing their children. Democratic parenting is highly recommended for shaping a child's character. In Islam, it is also advised that good parenting involves providing love and guidance in educating children.

Child-rearing is best carried out by the parents themselves. This assertion is made because parents have a better understanding of their children's characteristics and needs. The closest and most familiar environment for a child is their parents (Maulidiyah, 2018). Guidance from parents can shape a child's personality. It is crucial to instill a strong foundation in a child's personality,

making them resilient to the challenges of the current times (Maulidiyah, 2018).

Instilling life values in a child, including religious values, should start at an early age, particularly between the ages of 5-6 years. Awareness of concerning phenomena in today's world is essential in imparting religious values to children (Maulidiyah, 2018). The roles of parents and educators are crucial in this regard because children are the future of the nation and must have a strong understanding and good moral values, especially in matters of faith.

The choice of an educational institution for a child should be carefully planned and considered by parents. Parents need to evaluate the educators and the environment in which their child will receive an education to ensure its comfort. High-quality educational institutions often come with a relatively high cost. However, many parents wish to provide their children with a good education, particularly in religious matters. Economic factors also play a role in a child's education.

Instilling religious values in a child often relies on the encouragement of parents. If parents are busy working and entrust their child to a trusted caregiver, there is a possibility that parents may not fully understand their child. This means that parents may be more focused on their work and not give their child enough attention.

However, not all parents adopt this approach, as some parents remain attentive to their child despite their busy work schedules. Establishing communication between a mother and child is essential for exchanging ideas, providing a place for sharing, and monitoring a child's development.

B. Spiritual Intelligence of 5-6 year old Children
1. Spiritual Definition of Spiritual Intelligence

Intelligence in individuals naturally varies from one person to another. According to Thomas Armstrong (as cited in Ardiana, 2022), intelligence is the ability to perceive new situations and to learn from one's past experiences. Conversely, Howard Gardner (as cited in Ardiana, 2022) holds the view that intelligence is a biopsychological potential, implying that all relevant creatures have the potential or ability to utilize a set of talents inherent to their species. Intelligence comprises three components, as elucidated by Howard Gardner: the ability to solve problems, generate new issues, and create something (Ardiana, 2022).

Intelligence is a gift from God that must be nurtured and developed through the acquisition of meaningful knowledge and positive insight. In this context

one form of intelligence that should be cultivated is spiritual intelligence. According to Coles, spirituality in children generally develops naturally through feelings of wonder and enchantment (Fisher, 2015). These emotions can emerge based on a child's experiences. The development of spiritual intelligence is particularly crucial in early childhood because improper application of this intelligence can have detrimental effects on a child. Adequate stimulation provided by parents also significantly influences a child's intelligence. Stimulation can originate from the parenting style implemented by parents for their child. Furthermore, teachers can also play a role in honing a child's spiritual intelligence both in school and in other educational institutions.

According to Zohar and Marshall (2000), spiritual intelligence is the intelligence within an individual to confront and resolve issues of meaning and value. Each person possesses different capacities for intelligence and behavior, making the cultivation of spiritual intelligence advisable for a broader, more meaningful existence and to assess that a person's life purpose is more significant. According to Pinton (as cited in Madyawati, 2016), spiritual intelligence is the capacity to address issues regarding meaning and value. Agustian (as cited in Khullida, 2020) also discusses spiritual intelligence, which refers to an individual's ability to ascribe worshipful meaning to every behavior and activity,

using steps and naturalistic thinking to approach a person in their entirety and with a thought process that is integralistic, adhering to the principle of "only for the sake of Allah."

Spiritual intelligence can be defined as a unique form of intelligence for confronting and resolving issues of meaning and value (Hidayati, 2019). This aligns with the perspective of Hafidz et al. (2022), who consider spiritual intelligence as a human ability to attribute meaning and value to their actions. Additionally, other views assert that spiritual intelligence equips in shaping a child's personality toward a better path (Fitroh & Sawitri, 2019). Based on the aforementioned viewpoints on spiritual intelligence, it can be concluded that spiritual intelligence is an inherent capacity within an individual related to life according to their inherent nature, bringing them closer to the Creator. Spiritual intelligence can be regarded as a counterbalance to other intelligences possessed by individuals.

2. **Spiritual Factors Influencing Spiritual Intelligence**

The formation of a child's spiritual intelligence is influenced by both supportive and inhibiting factors. According to Irawan, the factors that can affect the development of spiritual intelligence in young children are divided into two categories: inherent factors and environmental factors (Yuniar et al., 2022).

a. Inherent Factors

A child's intelligence is influenced by the intelligence of their parents. Additionally, providing adequate nutrition to a child can also impact the development of spirituality. The child's awareness and willingness are significant driving factors that greatly influence the formation of spiritual intelligence.

b. Environmental Factors

The influence of the family environment is the primary key to shaping a child's spirituality. Meanwhile, the community and school environments play a supportive role in the development of spiritual intelligence in young children. The community and school environments are considered supportive because children can acquire religious knowledge that may not be readily available within their family setting.

On the other hand, inhibiting factors, as noted by Fita (in Yuniar et al., 2022), regarding parental upbringing in the development of spirituality in children, are as follows.

a. Time Constraints

The busyness of parents can be an inhibiting factor in the development of spiritual intelligence in children. This is so because a parent's role significantly affects their child's development. Parents should have a deep understanding of what their child needs

Providing stimulation from parents also greatly influences a child's knowledge. The child's first education begins within the family environment.

b. Limited Knowledge and Technology Proficiency

Technological advancements in today's era have progressed rapidly. The use of gadgets is no longer unfamiliar to anyone, including children who are becoming increasingly dependent on them. However, some parents may still lack proficiency in knowledge and technology, preventing them from utilizing it to view religious content related to their child.

c. Cost Efficiency Required in the Educational Process

Economics is a fundamental need for every individual, and education also requires a significant financial investment, especially for children. One inhibiting factor for children in developing spiritual intelligence is the financial constraints that may hinder their education. A quality educational institution with a strong spiritual foundation also demands a considerable financial commitment.

In conclusion, based on the discussion above regarding the factors influencing spiritual intelligence, it can be inferred that these factors can aid parents or

educators in fostering the spiritual intelligence of children. Furthermore, they can help create an environment conducive to the optimal development of spiritual intelligence, especially for children aged 5-6 years.

3. **Characteristics of Children's Spiritual Intelligence**

Each individual possesses varying levels of spiritual intelligence. The spiritual intelligence of children differs significantly from that of adults, as adults have broader knowledge compared to children. Therefore, it is crucial to instill spiritual intelligence in children from a young age. Every child exhibits unique characteristics, particularly in terms of spiritual intelligence, as outlined by Amiro and Yonata (2019), which include the following.

a. Having profound self-awareness, intuition, and the strength of conviction.

b. Possessing a broad perspective of the world, such as seeing oneself and others as interconnected, being self-aware without being taught that the universe, in all its manifestations, is alive and radiant.

c. Demonstrating high moral values, strong opinions, a tendency to experience joy, and aesthetic talents.

d. Understanding the purpose of their life.

e. Prioritizing the interests of others or the desire to contribute to the well-being of others.

f.   Generating innovative and unique ideas while displaying a sense of humor, akin to adults.

Based on these characteristics, it can be concluded that providing children with knowledge, especially in terms of their spiritual intelligence, is of paramount importance. This is emphasized because children learn from their experiences, and they often emulate the behaviors and values of adults. Instilling religious values is essential for children so that they can gain an understanding of their faith.

4. **Strategies for Developing Spiritual Intelligence in Early Childhood**

The development of spiritual intelligence in early childhood, particularly in the age range of 5-6 years, is of utmost importance and requires the use of effective strategies. Below are some strategies for developing the spiritual intelligence of children, as outlined by Aziz (in Hidayati, 2019).

a.   Faith Values

Faith values constitute the foundational principles that must be instilled in the hearts and minds of children. This is emphasized because it serves as the fundamental basis for nurturing the innate disposition of human beings to acknowledge and believe in the existence of a higher power. In this context, parents play a pivotal role in guiding and educating their children to recognize the Creator.

b. Cultivating Worship Values

The cultivation of worship values in a simple manner should commence in early childhood, and parental guidance significantly influences this process. Parents are responsible for preparing their children for their future by instilling the religious obligations outlined in their faith. The instillation of worship values should not burden a child's soul but rather serve as a form of practice to prepare them for adulthood.

c. Inculcating Moral Values

The early inculcation of moral values is essential for parents to ensure that their children develop good character. A conducive and nurturing environment enables children to have numerous role models to emulate, contributing to their personal growth. Children develop their moral character by observing and imitating, rather than through mere advice or instruction. Parents must set a positive example in their actions and behaviors because children observe and mimic their parents' conduct. Additionally, parents should teach their children about manners and respect for others.

d. Fostering Social Values

The inculcation of social values is equally important for children as it significantly influences their personality. Parents should teach their children

the importance of expressing their opinions freely, practicing verbal communication, accepting and expressing themselves, and interacting with new acquaintances. Additionally, children should be made aware of reality and explore their surroundings using their senses.

In conclusion, instilling faith values, worship values, moral values, and social values is vital and serves as a strategy for nurturing spiritual intelligence in children. Parents who impart these four values are exceptional in their role as educators of their children.

5. **Aspects of Spiritual Intelligence**

The level of achievement in religious values development in children is essential for assessing a child's ability to instill religious values, particularly in 5-6-year-old children. The religious values instilled in children can shape their morality, thereby fostering a well-structured life (Sulichah & Khotimah, 2021). Furthermore, according to Zohar and Marshall's theory (2000), several aspects that signify the well-developed spiritual intelligence of 5-6-year-old children include:

a. The ability to exhibit flexible behavior (quick adaptability)
b. High levels of consciousness.
c. The ability to confront and make use of suffering.
d. The ability to face and transcend fear.
e. A quality of life inspired by vision and values.
f. A reluctance to cause unnecessary harm.
g. A tendency to see interconnections between various things (holistic perspective).
h. A genuine inclination to ask "Why?" or "What if?" to seek fundamental answers.
i. Ease in addressing challenges.

Based on the aforementioned aspects, it is evident that the values of spiritual intelligence in children need to be emphasized and taught. In this regard, the role of parents is crucial in supporting the development of a child's spiritual intelligence. This is because parents serve as the child's first teachers in imparting life values. Religious instruction should be guided by adults, especially the child's parents.

C. The Relationship Between Parenting Styles and the Spiritual Intelligence of 5-6 Year-Old Children

Parents serve as the first teachers at home, as the child's first school is their own family (Salamah & Supriyadi, 2021). Providing education to children from a young age is highly recommended for all parents. However, both parents and teachers should consider the child's developmental stage. Each child has unique characteristics, as argued by Alitha and Hasibuan (2021), who point out that characteristics such as being active, dynamic, highly curious, and excellent imitators are common traits in children. Therefore, it is essential for parents and teachers to set a good example in behavior and character for the child.

Parenting styles significantly influence a child's development. This is because the child's initial environment for growth and personality development is the family, where parents provide education and raise the child (Putri & Khotimah, 2021). The child's development, especially their intelligence, needs to be carefully considered. In this context, the intelligence in question is the child's spiritual intelligence. Every child's intelligence is unique and should not be generalized. Moreover, every parent's approach to parenting varies, and the stimulation provided to children also differs.

The connection between parenting styles and the spiritual intelligence of 5-6-year-old children lies in the parenting styles employed by parents to educate and guide their children

in their educational journey. The influence of parental parenting styles significantly impacts the child. The role of parents is crucial in shaping a child's spiritual intelligence. Spiritual intelligence in children is an essential aspect to instill so that the child understands and comprehends the values of their religious beliefs. Therefore, the appropriate parenting styles will have a positive impact on the child's future, while inadequate parenting styles can have less favorable consequences in the child's future life.

D. **Relevant Research**

Several relevant studies that support the upcoming research on the influence of parenting styles on the spiritual intelligence of 5-6-year-old children are as follows:

Table 2. 1 Relevant Research

No	Researcher's Name and Year	Research Title	Findings	Similarities	Differences
1.	Fitroh and Sawitri (2019)	Parental Role in Parenting Activities to Foster Children's Spiritual Intelligence at School (Case Study of Mothers of 5-6 Year-Olds in Kindergarten Ulil Albab Kamal))	Spiritual education in children should be age-appropriate, covering topics such as values in worship.	This research employed a qualitative method with an instrumental study approach, focusing on the spiritual intelligence of 5-6-year-old children at RA Ulil Albab Kamal.	The upcoming study will employ a quantitative method using survey techniques. It will concentrate on the spiritual intelligence of 5-6 year-old children in kindergarten.

No	Researcher's Name and Year	Research Title	Findings	Similarities	Differences
			Values of faith and moral values. The findings from this research highlight the significant and influential role of parents in their children's education. In this regard, both parents and educators must be adept at teaching and implementing these values. This research employs a qualitative methodology.		Batokan village, Kasiman, Bojonegoro
2.	Rida Yuniar, Kristina Imron, and Ali Murtopo (2022)	Parenting Styles of Parents in Shaping Early Childhood Spiritual Intelligence at Level IV in Jua-Jua Village, Kayuagung Subdistrict, Ogan Komering Ilir.	The results of observations in Environment IV of Jua-Jua Village regarding the issue of early childhood spiritual development, specifically among 5-6-year-old children, indicate that children in Jua-Jua Village.	This study employs a qualitative method with a phenomenological approach. The data collection techniques utilized in this study include interviews, observations, and documentation.	The research to be conducted will utilize a quantitative method with survey techniques. This study pertains to the examination of effective parenting styles.

No	Researcher's Name and Year	Research Title	Findings	Similarities	Differences
			have not yet mastered the proper performance of prayer movements and are unable to read short prayers. In this case, the parental approach to their children tends to be authoritarian or can be described as strict and stern	The primary focus is to describe parenting styles, spiritual intelligence in early childhood, and the supporting and inhibiting factors of parental parenting styles in shaping the spiritual intelligence of 5-6-year-old children.	for 5-6-year-old children and determining whether there is a correlation between parental parenting styles and the development of spiritual intelligence in children of the same age, specifically in kindergartens in the Batokan Village, Kasiman, Bojonegoro.
3.	Nurmah Intan Hidayati (2019)	The Role of Parents in Enhancing the Spiritual Intelligence of Early-Age Children (Case Study in the Impian Perdana Kandang Mas Housing Complex, Bengkulu City)	Parental efforts to enhance their children's spiritual intelligence remain quite limited due to various factors, such as parents being occupied with work. Parents tend to place more trust in their children's teachers at school because	This research focuses on the role of parents in enhancing the spiritual intelligence of 5-6-year-old children in the "Impian Perdan Kandang Mas" residential area in the city of Bengkulu. The study employs a qualitative methodology with a case study approach.	This research focuses on the establishment of effective parenting styles for 5-6-year-old children to foster their spiritual intelligence in the kindergartens of Batokan Village, Kasiman, Bojonegoro.

No	Nama Peneliti dan Years	Judul Penelitian	Hasil	Persamaan	Perbedaan
			they may feel that their own knowledge of religion is insufficient. Furthermore, parents continue to provide motivation to their children and offer facilities that support their religious education in order to foster the improvement of their spiritual intelligence.		Additionally, the forthcoming research will employ a quantitative approach with survey techniques.
4.	Rika Armiyanti (2018)	The Role of Parents in Cultivating Children's Spiritual Intelligence within the Family in Hujung Village, Belalau Subdistrict, West Lampung Regency	The research conducted in Hujung Village, Belalau District, West Lampung Regency, indicates that religious education and the inculcation of religious values are well-established. Parents are actively involving their children in activities	This research employs a qualitative approach with purposive sampling technique. In this study, the focus is on the role of parents in nurturing the spiritual intelligence of children in Hujung Village, Belalau District, West Lampung Regency.	The research to be conducted will utilize a quantitative method with a survey technique. This study focuses on how effective parenting styles contribute to the development of spiritual intelligence

No	Nama Peneliti dan Years	Judul Penelitian	Hasil	Persamaan	Perbedaan
			such as prayer, recitation of religious texts, and other similar practices. However, when it comes to teaching children through exemplary behavior, there is room for improvement. Parents often fail to provide proper guidance in raising their children. The limited level of education and understanding among parents in nurturing a child's spiritual intelligence, coupled with an unsupportive environment, can influence the implementation of religious education for children		in 5-6-year-old children at kindergartens in the Batokan Village area, Kasiman, Bojonegoro.

No	Nama Peneliti dan Years	Judul Penelitian	Hasil	Persamaan	Perbedaan
			The research method employed in this study is qualitative descriptive analysis.		
5.	Yati Handayani, Asep Eka Nugraha, and Suyatmin (2022)	Parenting Styles and the Roles of Parents and Teachers in Developing the Spiritual Intelligence of 5-6-Year-Old Children at the Tunas Harapan Pekawai Early Childhood Education Institution.	The findings from the research conducted at PAUD Tunas Harapan Pekawai indicate that parental upbringing is of paramount importance in nurturing the spiritual intelligence of children those aged 5-6 years. Not only that, but the role of teachers is also crucial in enhancing the development of children's spiritual intelligence	This study employs a qualitative method with a descriptive approach. In this research, it focuses on the role of parents and teachers in fostering the spiritual intelligence of 5-6-year-old children at the Tunas Harapan Early Childhood Education Center in Pekawai Village, Sayan Subdistrict, Melawi Regency.	The forthcoming research will differ from previous studies. It will utilize a quantitative methodology with a survey technique. Furthermore, this research is centered on examining the influence of parental parenting styles

No	Nama Peneliti dan Years	Judul Penelitian	Hasil	Persamaan	Perbedaan
			Both parents and teachers play a significant role in imparting spiritual intelligence to children through daily practices, which are inherently positive. Developing a child's spiritual intelligence is a shared responsibility between parents and teachers. In this study, the method used is qualitative research with a descriptive approach.		on the spiritual intelligence of 5-6-year-old children in the kindergartens within the Batokan Village, Kasiman, Bojonegoro area.

Based on the relevant research mentioned above, it can be concluded that there is a distinction from previous studies, in this case, the researcher employs a quantitative research method that leans towards a survey. The research is intended to describe the appropriate parenting styles to be applied to 5-6-year-old children. This study is based on early childhood education institutions located in the Batokan Village, Kasiman District, Bojonegoro Regency.

These institutions include Tunas Harapan Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency, PGRI Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency, and Islamiyah Batokan Islamic School in Batokan Village, Kasiman District, Bojonegoro Regency, all of which are situated within the same village.

E. Conceptual Framework

A conceptual framework is a theoretical model that explains the relationships between variables to be studied. The conceptual framework is presented in the form of a diagram or schema, aiming to facilitate the understanding of several data variables to be explored in the subsequent stages (Ahyar et al., 2020). The following is the conceptual framework for the upcoming research.
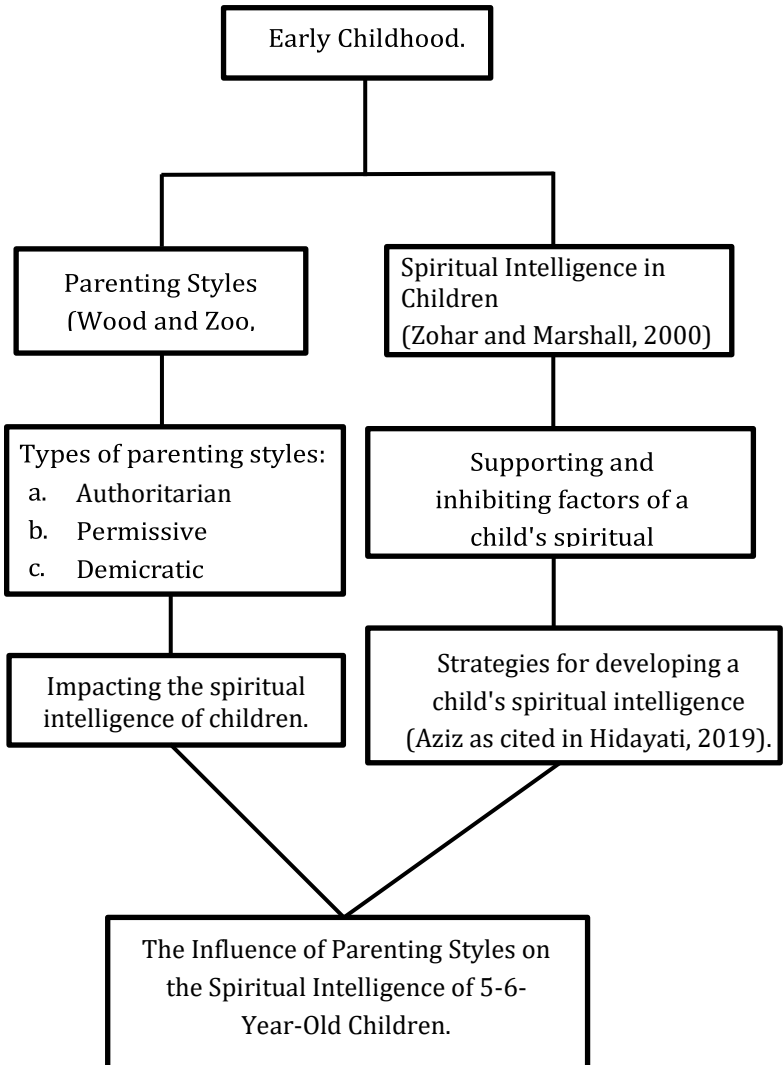
Chart 2. 1 Conceptual Framework

F. Research Hypothesis

A hypothesis is a temporary answer to the initial conjecture regarding a problem to be investigated in a research study. It is termed temporary because, as per Sugiyono (2019), the responses provided are still based on relevant theories and have not yet been grounded in empirical facts obtained through data collection. Based on the background of the problem regarding the influence of parenting styles on the spiritual intelligence of 5-6-year-old children in the Batokan Village Kindergarten, Kasiman, Bojonegoro, the hypothesis can be formulated as follows.

Ha : The Influence of Parenting Styles on the Spiritual Intelligence of 5-6-Year-Old Children at the Kindergarten in Batokan Village, Kasiman, Bojonegoro

Ho : There is No Influence of Parenting Style on the Spiritual Intelligence of 5-6-Year-Old Children in the Kindergartens of Batokan Village, Kasiman, Bojonegoro.

CHAPTER III
RESEARCH METHODOLOGY

A. Research Type and Design

The type of research in a study is crucial for selection and utilization in collecting and processing data gathered in the field. In research, a chosen method is employed in accordance with the phenomenon being investigated. The method used in this research is the quantitative approach. It is referred to as a quantitative method because the research data consists of numerical values that can be analyzed using statistical techniques. This method is based on the philosophy of positivism and is utilized to investigate specific populations or samples. Data is collected using research instruments, and statistical analysis is conducted with the aim of testing established hypotheses (Sugiyono, 2019).

This research employs a survey method, where data collection is carried out through questionnaires. The distribution of these questionnaires was facilitated through a Google Form. Survey research, as noted by Kerlinger (as cited in Sugiyono, 2019), is conducted on either large or small populations, but the data examined is derived from samples taken from that population to identify relatively, distribution, and the interrelations among sociological and psychological variables.

In survey research, data collection is typically based on observations, whether through interviews or shallow questionnaires.

The research design employed in this study utilizes a survey design. The type of research used is causal-comparative, as it aims to identify the cause-and-effect relationship between independent and dependent variables. The model used is the correlation and regression model. This research model is utilized to assess the extent of the relationship and influence between the independent variable (parenting style) and the dependent variable (spiritual intelligence of 5-6-year-old children).

Independent variable (parenting style). ⇨ Dependent variable (Spiritual intelligence of 5-6 year-old children)
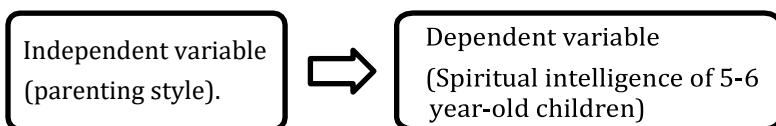
Chart 3. 1 Survey Research Variables.

The research procedure is carried out in accordance with the outlined plan, as follows:

1. Preparatory Phase
    a. Determination of the Research Location

    The research location must be established beforehand before conducting the study. The researcher has selected early childhood education institutions in the Batokan Village, Kasiman District, Bojonegoro Regency, specifically Tunas Harapan Batokan Kindergarten located in Batokan Village, Kasiman District, Bojonegoro Regency, PGRI Batokan Kindergarten also in Batokan Village, Kasiman District

Bojonegoro Regency, and Islamiyah Batokan Islamic School situated in Batokan Village, Kasiman District, Bojonegoro Regency.

b. Observation

In the observation phase, it is necessary to be conducted to observe the activities taking place at Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School located in Batokan Village, Kasiman District, Bojonegoro Regency.

c. Analyzing the issues to be investigated.

2. Preparation Phase
   a. Title Submission
   b. Compiling Research Proposal
   c. The phase of testing the research instrument's feasibility, which will subsequently be used for the study.
   d. The stage of validity and reliability testing at RA Islamiyah Batokan, located in Batokan Village, Kasiman District, Bojonegoro Regency, with a total of 31 students.

3. Research Implementation Phase

The research implementation conducted by the researcher encompasses the following:

a. The questionnaire/survey distribution phase at Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School located in Batokan Village, Kasiman District, Bojonegoro Regency.

b. The research phase involving a total of 59 respondents who are enrolled in Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School in Batokan Village, Kasiman District, Bojonegoro Regency.

B. Research Location

This research is conducted at preschool institutions located in Bojonegoro Regency, specifically in the Batokan Village, Kasiman District, Bojonegoro Regency. There are three preschool institutions in Batokan Village, Kasiman District, Bojonegoro Regency, namely Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School. The location of Tunas Harapan Batokan Kindergarten is situated at 76 Ronggolawe Street, Rowage, Batokan, Kasiman District, Bojonegoro Regency. Meanwhile, the location of PGRI Batokan Kindergarten is precisely located at Rajawali Bandar Street, Batokan, Kasiman District, ..Bojonegoro Regency. Lastly, the location of Islamiyah Batokan Islamic School is situated at 06 Sikatan Street, Batokan, Kasiman District, Bojonegoro Regency.

C. Population and Research Sample
1. Population

Population, according to Corper et al. (cited in Sugiyono, 2019), refers to the entirety of elements that will be subject to generalization. The elements within the population constitute the complete subjects to be measured and studied. The population encompasses not only individuals but also other objects and elements of nature. Moreover, the population does not solely refer to the numerical count of objects but includes all the characteristics possessed by those objects (Sugiyono, 2019). In this research, the population comprises all children and parents who have 5-6-year-old children in the Batokan Village, Kasiman District, Bojonegoro Regency.

The following is a table indicating the population of children attending kindergarten educational institutions in the Batokan Village, Kasiman District, Bojonegoro Regency.

Table 3. 1 The population of kindergartens in the Batokan Village, Kasiman District, Bojonegoro Regency.

No.	Schools name	Class			Total Student
		A	B		
			B1	B2	
1.	TK Tunas Harapan Batokan	22	13	-	35
2.	TK PGRI Batokan	11	15	-	26
3.	RA Islamiyah Batokan	41	16	15	72
Total populations		74	44	15	133

Based on the table above, it is shown that there are three early childhood education institutions in the Batokan Village, Kasiman District, Bojonegoro Regency. These three institutions include Tunas Harapan Batokan Kindergarten, located in Batokan Village, Kasiman District, Bojonegoro Regency, with a population of 35 students, comprising 22 students in class TK A and 13 students in class TK B. Furthermore, PGRI Batokan Kindergarten, also located in Batokan Village, Kasiman District, Bojonegoro Regency, has a population of 26 students, consisting of 11 students in class TK A and 15 students in class TK B. Lastly, there is Islamiyah Islamic School, situated in Batokan Village, Kasiman District, Bojonegoro Regency, with a population of

There are 72 students, comprising 41 students from class TK A, 16 students from class TK B1, and 15 students from class TK B2.

The total population within the area of Batokan Village, Kasiman District, Bojonegoro Regency, from these three early childhood education institutions, amounts to 133 children. This total consists of 35 children from TK Tunas Harapan Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, 26 children from TK PGRI Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, and 72 children from RA Islamiyah Batokan in Batokan Village, Kasiman District, Bojonegoro Regency. For class TK A, there are 74 children, while for classes TK B1 and B2, there is a total of 59 children.

2. **Sampling**

A sample is a subset of the population with specific characteristics used in a research study (Sugiyono, 2019). In this research, the samples selected from the population must be genuinely representative and concrete. The samples chosen for this research are 5-6-year-old children from TK Tunas Harapan Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, TK PGRI Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, and RA Islamiyah Batokan in Batokan Village, Kasiman District, Bojonegoro Regency. The sample selection technique in this study

Utilizing non-probability sampling, which means that in the process of selecting the sample, equal opportunities are not given to each member of the population to be chosen as a sample (Sugiyono, 2019). The type of non-probability sampling employed is purposive sampling. According to Sugiyono (2019), purposive sampling is a technique for selecting samples based on specific considerations. The selection of the sample is based on predefined criteria and will be the subject of the research.

The selection of the research sample in this study focuses on children aged 5-6 years, equivalent to Kindergarten B. In this research, there are three schools located in the Batokan Village, Kasiman District, Bojonegoro Regency. The number of respondents used in this study is concentrated in Kindergarten B, with a total of 59 children from the three institutions located in the Batokan Village, Kasiman District, Bojonegoro Regency. The initial data of the names of the 5-6-year-old students are as follows.

Tabel 3. 2 Initial data of the names of students at Tunas Harapan Batokan Kindergarten.

No.	Initial Names of The Student
1.	PFA
2.	ACP
3.	AAA
4.	CAS
5.	EPA
6.	MHZ
7.	MAR
8.	RJS

No.	Initial Names of the Students
9.	ATM
10.	FA
11.	MDFZS
12.	APDA
13.	GAP

Tabel 3. 3 initial names of the student at TK PGRI Batokan

No.	Initial names of the Students
1.	ANM
2.	AKD
3.	ANHA
4.	NZR
5.	AA
6.	ANH
7.	BJP
8.	COAP
9.	GMN
10.	JAAZ
11.	MAADS
12.	MSR
13.	MRR
14.	NZM
15.	SCP

Tabel 3. 4 Initials Names of the students at RA Islamiyah Batokan

No.	Initial names of the students
Class B1	
1.	AS
2.	DRS
3.	SSI
4.	AM
5.	ANY
6.	AFM
7.	AUN
8.	AAM
9.	DGAH

No.	Initial names of the student
10.	IHM
11.	KKS
12.	MAAW
13.	AGN
14.	MZS
15.	MAK
16.	YIY
Class B2	
1.	ABCK
2.	AALH
3.	AAUA
4.	BABK
5.	ESP
6.	FNAZ
7.	GTPK
8.	LQH
9.	RKA
10.	SMK
11.	SNM
12.	VNM
13.	ZHA
14.	MKO
15.	MYM

Based on the table above, it is evident that the total sample size for this research comprises 59 children. This number is derived from each of the early childhood education institutions in the Batokan Village, Kasiman, Bojonegoro area, namely, Tunas Harapan Batokan Kindergarten with 13 children, PGRI Batokan Kindergarten with 15 children, and Islamiyah Batokan Islamic School with 31 children.

D. **Variables and Operational Definitions**
   1. **Variables**

      Variables in research are a crucial consideration for researchers. According to Hatch and Farhady (cited in Sugiyono, 2019), theoretically, a variable is an attribute of an individual or object that varies from one to another or has differences between one object and another. Furthermore, Kerlinger (cited in Sugiyono, 2019) states that variables are constructs or characteristics to be studied. In this research, there are two types of variables:

      a. Variabel bebas (*independent variable*)

         The independent variable is the variable that influences the emergence of the dependent variable. Independent variables are typically denoted by the letter "X." In this study, the independent variable is parental parenting style.

      b. Variabel terikat (*dependent variable*)

         The dependent variable is the variable influenced by the presence of the independent variable. Dependent variables are usually denoted by the letter "Y." In this study, the dependent variable is the spiritual intelligence of 5-6-year-old children.

   2. **Operational Definitions**

      a. Parenting Style

         Parenting style refers to the way parents educate their children by applying their thought patterns to create a better future for their offspring

The interaction between parents and children is of paramount importance because successful parenting involves fostering a close relationship between parents and their children. Parenting styles vary widely. In general, parental parenting styles are categorized into three types: permissive, authoritarian, and democratic

Data regarding parenting styles are collected by distributing online questionnaires to parents, specifically those with children aged 5-6 years. These questionnaires contain statements related to authoritarian, permissive, and democratic parenting styles. The indicators included in the instrument are as follows:

1) Authoritarian parenting style
   a) Emphasizing obedience and compliance in children.
   b) Exercising strict supervision over children's behavior
   c) Frequently employing punishment
   d) Lack of praise or rewards
2) Permissive parenting style
   a) Low parental supervision
   b) Granting children freedom in their activities
   c) Lack of guidance and direction
   d) Absence of punishment
3) Democratic parenting style
   a) Controlled freedom

        b)   Involving children in family discussions

        c)   Adopting a realistic approach to a child's abilities

        d)   Providing guidance and attention

b.   Spiritual Intelligence of 5-6 Year-Old Children Spiritual intelligence refers to a person's ability that is related to living in accordance with their inherent nature by drawing closer to the Creator. Data collection on the spiritual intelligence of 5-6-year-old children is conducted by distributing online questionnaires to their parents. The questionnaire includes statements regarding the spiritual intelligence of children, specifically those aged 5-6, in line with predetermined aspects. The listed aspects are as follows:

1) Having the ability to be flexible (quick adaptability).

2) Exhibiting a high level of consciousness in worship.

3) Possessing the ability to confront suffering

4) Possessing the ability to face and overcome fear

5) Living a quality life inspired by vision and values

6) Showing a reluctance to cause unnecessary harm

      7) Demonstrates a tendency to see the connections between various elements (takes a holistic view).

      8) Displays ease in tackling problems

E. Research Instruments

Research instruments are tools used in a study to measure observed natural or social phenomena (Sugiyono, 2019). Specifically in research, these phenomena are referred to as research variables. Instruments employed to measure variables in the natural sciences are, of course, already widely available and have been validated for their validity and reliability. The instruments in this research are related to parenting styles and the spiritual intelligence of 5-6-year-old children. These instruments will be developed online based on indicators predetermined by the researcher to facilitate data processing and analysis.

The type of instrument used in this study is a questionnaire/survey instrument. Two instruments will be used in this research, namely a questionnaire instrument regarding parenting styles and spiritual intelligence of children. The instruments are designed based on the aspects identified in the literature review for testing and measurement. The following are the outlines to be used in the research.

1. Parenting Styles Instrument Grid

Table 3. 5 Parenting Styles Questionnaire
Instrument Grid

Variable	Aspect	Indicator		Total Item
Parenting styles (X)	Authorities	a.	Emphasizing obedience and compliance in children.	3
		b.	Providing strict supervision of the child's behavior.	3
		c.	Frequently employing punishment.	3
		d.	No praise or reward.	3
	Permissive	a.	Low parental supervision.	3
		b.	Granting freedom to children in their activities.	3
		c.	The lack of guidance and direction.	3
		d.	Not implementing punishment.	3
	Democratic	a.	Controlled freedom.	3
		b.	Involving the child in a family discussion or consultation.	3
		c.	Being realistic about the capabilities of the child.	3
		d.	The presence of guidance and attention.	3

Source: Nadiya (2019)

2. Framework of the questionnaire instrument for assessing children's spiritual intelligence

Table 3. 6 Framework of the questionnaire instrument

for assessing children's spiritual intelligence

Variable	Aspect	Indicator	No Item	Total
The spiritual intelligence of a child (Y).	Possessing the ability to exhibit flexibility (quick adaptability).	Ease in confronting challenges.	1	1
		Resolving problems using various methods.	2	1
	Having a high level of consciousness to worahip	Cultivating a habit of worship.	3	1
		Praying before and after engaging in activities.	4	1
	Having the ability to confront suffering.	Not easily angered and complaining.	5,6	2
	Having the ability to confront and overcome fear.	Not afraid to fail and courageously acknowledge mistakes.	7,8	2

	Having a quality of life inspired by a vision and values.	Vision and values in life.	9,10,11	3
	Having an unwillingness to cause unnecessary harm or loss.	did not wish to harm many people.	12,13	2
	Having a tendency to observe interconnections.	Holisitc attitude of children.	14,15	2

Variabel	Aspek	Indikator	No Item	Jumlah
	of various aspects (adopting a holistic perspective)			
	Having the convenience to work against challenges.	Trusted	16	1

Source: Modified from Zohar and Marshall (2000).

The instructions for completing the questionnaire involve selecting one of the options in the column that corresponds to the statement and accurately reflects the actual situation. In constructing the scale, the researcher employed a Likert scale. According to Sugiyono (2019), a Likert scale is used by researchers to measure an individual's or a group's attitudes, opinions, and perceptions regarding social phenomena.

Tabel 3. 7 Guidelines for Questionnaire Completion.

Symbols Letter	Symbol Number	Description
TS	1	Tidak Setuju/ Disagree
KS	2	Kurang Setuju/ Somewhat Disagree
ST	3	Setuju/ Agree
SS	4	Sangat Setuju/ Strongly Agree

Based on the instrument framework of parental parenting styles and the spiritual intelligence of 5-6-year-old children, the researcher has elaborated several statement items as seen in Appendix 1. Furthermore, to assess the instrument's validity and reliability, validity

and reliability tests can be conducted.

1. Validity Testing

   This research employs a survey method, where a well-constructed instrument sheet was utilized online via Google Forms. The research instrument sheet was developed based on a framework derived from the relevant concepts and theories supporting the research. In research, it is essential to validate and establish the reliability of the instruments to ensure that measurement results can be fully trusted and scientifically justified for making accurate decisions (Kusumastuti et al., 2020). A valid instrument indicates that the measurement tool used to collect data is appropriate and can effectively measure what should be assessed in the study. Sugiyono (2019) also states that research is considered valid when there is a consistency between the collected data and the actual occurrences in the studied objects.

   The validity testing in this research includes content validity and construct validity testing.

   a. Validitas Isi (*Content Validity*)

      This study employs content validity testing to assess instruments with pre-defined content or designs. Content validity indicates the instrument's ability to accurately capture the content of a particular concept or variable under measurement (Duli, 2019).

The more representative a sample is, the better its content validity..

b. Validitas Konstruk (*Construct Validity*)

After testing content validity, this research also employs construct validity. According to Mardapi (as cited in Kusumastuti et al., 2020), construct validity is evidence based on response patterns, meaning that the interpretation of measurement results can align with the terms used. The terms measured originate from the theory used in the research. As for expert opinions on construct validity, according to Sutrisno Hadi (as cited in Sugiyono, 2019), it is stated that construct validity is the same as logical validity or validity based on definitions. A construct refers to the framework of a concept, attribute, or variable that will be measured. Construct validity is a more sophisticated technique to determine the validity of an instrument (Kusumastuti et al., 2020). This is said because it aims to prove whether the theoretical concept used by the researcher to measure research variables accurately represents the operational definition of the theory stated or not.

The method used to ascertain instrument validity involves consulting or seeking expert opinions in their respective fields. Expert validation was conducted by Ms. Eka Cahya Maulidiyah, S.Pd., M.Pd on May 31, 2023.

The instrument for the parenting style variable consists of 12 indicators and 36 items, which were deemed suitable for field testing. Additionally, the instrument for the child's spiritual intelligence variable comprises 10 indicators and 16 items that were considered suitable for field testing. The results of the expert validation can be found in Appendix 2.

In addition to expert validation, the researcher also conducted field validation at one of the kindergartens in the Batokan Village, Kasiman, Bojonegoro region, namely at RA Islamiyah Batokan, with a total of 31 children. Field validation was carried out from June 7th to June 9th, 2023, to further strengthen the results obtained from the expert validation. The parenting style questionnaire was distributed to 31 parents of 5-6-year-old children, while the questionnaire on the spiritual intelligence of 5-6-year-old children was administered to teachers in charge of TK B. The following are the results of the instrument questionnaire validation for parenting style and child's spiritual intelligence.

Table 3. 8 Results of the instrument validity test for the parenting style questionnaire.

No. Item	r calculated	r table for N=31	Description
1	0,468	0,355	Valid
2	0,538	0,355	Valid
3	0,391	0,355	Valid
4	0,425	0,355	Valid
5	0,438	0,355	Valid
6	0,440	0,355	Valid

No. Item	r calculated	r table N=31 (5%)	Description
7	0,515	0,355	Valid
8	0,366	0,355	Valid
9	0,462	0,355	Valid
10	0,513	0,355	Valid
11	0,369	0,355	Valid
12	0,449	0,355	Valid
13	0,364	0,355	Valid
14	0,445	0,355	Valid
15	0,370	0,355	Valid
16	0,378	0,355	Valid
17	0,372	0,355	Valid
18	0,437	0,355	Valid
19	0,362	0,355	Valid
20	0,470	0,355	Valid
21	0,398	0,355	Valid
22	0,436	0,355	Valid
23	0,385	0,355	Valid
24	0,468	0,355	Valid
25	0,432	0,355	Valid
26	0,393	0,355	Valid
27	0,391	0,355	Valid
28	0,480	0,355	Valid
29	0,494	0,355	Valid
30	0,465	0,355	Valid
31	0,663	0,355	Valid
32	0,465	0,355	Valid
33	0,366	0,355	Valid
34	0,477	0,355	Valid
35	0,496	0,355	Valid
36	0,365	0,355	Valid

Table 3. 9 The results of the validity test for the questionnaire instrument on children's spiritual intelligence.

No. Item	r calculated	r table N=31 (5%)	Description
1	0,391	0,355	Valid
2	0,472	0,355	Valid
3	0,558	0,355	Valid
4	0,672	0,355	Valid
5	0,387	0,355	Valid
6	0,361	0,355	Valid
7	0,452	0,355	Valid
8	0,394	0,355	Valid
9	0,451	0,355	Valid
10	0,469	0,355	Valid
11	0,413	0,355	Valid
12	0,461	0,355	Valid
13	0,444	0,355	Valid
14	0,440	0,355	Valid
15	0,742	0,355	Valid
16	0,397	0,355	Valid

Based on the table above, it can be observed that the results of the validity test conducted at RA Islamiyah Batokan with a total of 31 respondents are deemed valid and suitable for further testing in the subsequent stages. The criterion for an item to be considered valid is if the questionnaire being tested obtains an r-value > r-table and vice versa. If the research is deemed invalid, it is when the tested questionnaire obtains an r-value < r-table (Duli, 2019). Based on Table 3.8 for the parenting style questionnaire, out of the 36 items, it is considered valid. Furthermore, as seen in Table 3.9 for the questionnaire on the spiritual intelligence of 5-6-year-old children, out of the 16 items, it is also considered valid.

The critical r-value for 31 respondents with a significance level of 5% is 0.355. The results of the validity test indicate that the computed correlation coefficient (r-hitung) is greater than the critical correlation coefficient (r-tabel). Therefore, the validity test in the field is considered valid. In the event of any invalid data, the researcher can rectify statements within the instrument or eliminate specific statements if their invalidity is minimal.

2. Reliability Test

Reliability testing in research is employed to assess the consistency of a measurement tool. Research is considered reliable when there is consistency in the data over different time periods (Sugiyono, 2019). According to Sugiyono (2019), an instrument is considered reliable if, when used multiple times to measure the same object, it yields consistent results. Instruments that have not been tested for validity and reliability may produce data whose accuracy is difficult to trust when used in research.

Reliability testing in this study utilizes the Alpha Cronbach (α) technique using SPSS version 25 for Windows software. The Alpha Cronbach technique is chosen for this research because the research instruments take the form of questionnaires and Likert scales. Research is deemed reliable if the Cronbach's alpha value is > 0.60, and as the alpha value approaches 1, the data reliability is considered more trustworthy (Duli, 2019). The categorization of the Cronbach's Alpha scale by Duli (2019) is as follows.

Table 3. 10 Reliability Coefficient Categories

Interval	Criteria
< 0.200	Very Low
0.2 – 0.399	Low
0.4 – 0.599	Fair
0.6 – 0.799	High
0.8 – 1.00	Very High

Reliability testing was conducted at one of the kindergarten institutions located in Batokan Village, Kasiman District, Bojonegoro Regency. The reliability assessment took place at RA Islamiyah Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, from June 7 to June 9, 2023. The method employed to measure the reliability level involved the use of the Cronbach's alpha formula, as follows.

$$r_{11} = \left(\frac{n}{n-1}\right)\left(1 - \frac{\sum \sigma_t^2}{\sigma_t^2}\right)$$

Source: Duli (2019)

Description:

r_{11} = The sought reliability.

n = The number of tested question items

$\sum \sigma_t^2$ = The sum of the variances of each item score

σ_t^2 = Total variance

The following is the result of the reliability test of the parenting style and spiritual intelligence instruments for 5-6-year-old children conducted at RA Islamiyah Batokan..

Table 3. 11 The results of the reliability test of the parental parenting style instrument.

Reliability statistics		
Cronbach's Alpha	Total respondents	N of Items
0,866	31	36

Table 3. 12 The results of the reliability test of the instrument for the spiritual intelligence of 5-6-year-old children.

Reliability statistics		
Cronbach's Alpha	Total respondents	N of Items
0,714	31	16

Based on the table above, it is evident that the reliability test results for the parenting style and spiritual intelligence instruments of 5-6-year-old children at RA Islamiyah Batokan in the village of Batokan, Kasiman District, Bojonegoro Regency are considered reliable. This is substantiated by Table 3.11, where the parenting style instrument obtained a Cronbach's alpha value of 0.866 from 31 respondents, which is greater than 0.6. In terms of the reliability coefficient category, the 0.866 value falls within the very high criteria. Therefore, it can be concluded that the parenting style instrument exhibits a very high level of reliability. Meanwhile, as observed in Table 3.12 for the spiritual intelligence instrument of 5-6-year-old children, it obtained a Cronbach's alpha value of 0.714 from 31 respondents, which is also greater than 0.6. Referring to Table 3.10, the 0.714 value falls within the high criteria, indicating that the instrument for assessing the spiritual intelligence of 5-6-year-old children possesses a high level of reliability.

The conclusion drawn from the tested reliability data is that the information is deemed reliable and suitable for further testing in the subsequent stages.

F. Data Collection Technique

The data collection technique is a component of quantitative research. The execution of this technique involves not only the researcher but may also enlist others as data collectors (Kusumastuti et al., 2020). The data obtained in a research study must be valid and reliable. This study employs a questionnaire or survey technique, but it is web-based. Data collection utilizes a Google Form designed by the researcher to gather information related to the conducted research. Based on this, there are several data points that will be processed and analyzed by the researcher.

The questionnaire technique is an efficient data collection method if the researcher precisely knows the variables to be measured and understands what can be expected from the respondents (Sugiyono, 2019). This research employs an online-based questionnaire. The questionnaire used by the researcher is closed-ended, facilitating respondents in answering the questions or statements formulated by the researcher.

In research, there are, of course, sources of research data. This study utilizes primary sources or data from the first party. Sugiyono (2019) states that primary sources are those that directly provide data to the data collector (researcher).

The questionnaire or survey technique is employed in this research to gather data on the variables of parenting styles and the spiritual intelligence of 5-6-year-old children. The questionnaire or survey is completed by parents or guardians of children aged 5-6 years and teachers at Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School.

G. Data Analysis Technique

The data analysis technique employed in this research utilizes Inferential Statistics. Inferential statistics is a statistical method used to analyze sample data, and its findings are applied to the population (Sugiyono, 2019). Within inferential statistics, there are parametric and non-parametric statistics. Parametric statistics are used to test parameters through statistics or to test population measures through sample data. In contrast, non-parametric statistics do not test population parameters but instead test distributions. Parametric statistics exhibit greater strength than non-parametric statistics when the underlying assumptions are met (Sugiyono, 2019).

The data in this research will be analyzed using several tests that will determine whether the results are significant or not. The following are the tests used:

1. Classical Assumption Tests

    a. Normality Test

        The normality test is employed in this study to assess whether the data is normally distributed or not

Duli (2019) also states that the normality test aims to examine whether the residual values can be considered normally distributed. The decision on whether the data is normal or not is based on the significance value. If the significance value is greater than $\alpha = 0.05$, then the data is considered normally distributed, and vice versa. If the significance value is less than $\alpha = 0.05$, then the data is considered not normally distributed.

b. Linearity Test

The linearity test is used in this research to determine whether the generated data exhibits linearity or not. Duli (2019) states that the linearity test is used to ensure whether there is a linear relationship between two variables studied theoretically, in accordance with the observations or field data. In this study, the linearity test is conducted using SPSS version 25. The relationship between variables is considered linear if the sig. deviation from linearity > 0.05, and vice versa. If the sig. deviation from linearity < 0.05, then there is no linear relationship between variables.

2. Inferential Analysis

a. Product Moment Correlation Test

Following the assessment of data for linearity, the next step involves conducting a product moment correlation test. This study opts to use the product moment correlation test to determine whether

there is a correlation between the tested variables. The calculation of this product moment correlation uses SPSS version 25. A correlation between variables is considered present if the significance value (sig) is < 0.05, and vice versa. If the sig value is > 0.05, there is no correlation between variables. The formula used to calculate the product moment correlation test is as follows:

$$r_{xy} = \frac{\sum xy}{\sqrt{(\sum x^2)(\sum y^2)}}$$

Source: Sugiyono (2019)

Description:

r_{xy} = correlation coefficient

x = sum of independent variables

y = sum of dependent variables

b. Simple Linear Regression Test

The next test employed is the simple linear regression test. Greener and Martelli assert that this test is used to predict the influence of one independent variable on a dependent variable (Duli, 2019). To conduct this simple linear regression test, SPSS version 25 software is utilized. The research is considered to have an effect if the significance value (sig) > α = 0.05, meaning that the null hypothesis (Ho) is accepted. If the significance value (sig) < α = 0.05, it implies that the null hypothesis (Ho) is rejected. The equation for calculating simple linear regression is as follows:

$$Y = a + bX$$

Source: Duli (2019)

Description:

Y = dependent variable

a = regression constant

bX = derivative or increase in the independent variable

To determine the values of a and b, you can use the following formula:

a. Value a

$$a = Y - bX$$

b. Value b

$$b = r\frac{s_y}{s_x}$$

description:

r = the correlation coefficient of the product moment between variable X and variable Y

s_y = the standard deviation of variable Y

s_x = the standard deviation of variable X

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CHAPTER IV
RESEARCH RESULTS AND DISCUSSION

A. Research Results
1. General Overview of the Research Object

This research was conducted in early childhood education institutions located in the Batokan Village, Kasiman District, Bojonegoro Regency. In the Batokan Village, Kasiman District, Bojonegoro Regency itself, there are three early childhood education institutions, namely Tunas Harapan Batokan Kindergarten located in Batokan Village, Kasiman District, Bojonegoro Regency, PGRI Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency, and Islamiyah Batokan Islamic School in Batokan Village, Kasiman District, Bojonegoro Regency. Each of these institutions has distinct backgrounds, both in terms of their history and facilities. Each school institution undoubtedly has a different history with founders who are also different.

The facilities and infrastructure managed by each school vary, such as school buildings, classrooms, and equipment used during the learning process. The design of classrooms is also not the same for all schools; it differs in terms of size and shape. Well-organized classroom arrangements contribute to the comfort of students during the learning process. The methods employed by teachers during the teaching and learning activities vary and, of course, align with the curriculum in use

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The selection of teaching methods must be precise and tailored to the children's level of ability, ensuring that the learning process is not burdensome for the children and does not induce boredom.

The following is the background of the three institutions in the area of Batokan Village, Kasiman Subdistrict, Bojonegoro Regency, namely::

a. TK Tunas Harapan Batokan

TK Tunas Harapan Batokan is a school under the auspices of the Cinta Wijaya Foundation, located at 76 Ronggolawe Street, Rowage, Batokan, Kasiman District, Bojonegoro Regency. The school was established by the foundation's chairperson in 1985 and operates on borrowed land in the village. The head of TK Tunas Harapan Batokan, located in Batokan Village, Kasiman District, Bojonegoro Regency, is Mrs. Anik Ismiati.

Every school has different accreditation levels, including TK Tunas Harapan Batokan in Batokan Village, Kasiman District, Bojonegoro Regency. This school has achieved a good accreditation level, namely accreditation A. The facilities and infrastructure in TK Tunas Harapan Batokan include 2 classrooms, 1 office, 1 restroom, and a warehouse.

All mentioned facilities and infrastructure are in good and suitable condition for use, as emphasized in the table below.

Table 4. 1 Facilities and Infrastructure of
TK Tunas Harapan Batokan

No	Building/Room	Quantity	Condition
1	Classroom	2	Good
2	Office Room	1	Good
3	Toilet	1	Good
4	Warehouse	1	Good

The data of students enrolled in the institution comprises a total of 35 students. When examined based on age, there are 22 students in the 4-5 age group and 13 students in the 5-6 age group. Additionally, when categorized by gender, there are 20 male students and 15 female students. The following table supports the explanation of the student data mentioned above.
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Table 4. 2 Student Data of TK Tunas Harapan
Batokan

Based on Age of the Child			Based on Gender		
No	Age	Total	No	Gender	Total
1	4-5 years old	22	1	Male	20
2	5-6 years old	13	2	Female	15
Total		35	Total		35

Subsequently, for the educational data of teachers at Tunas Harapan Batokan Kindergarten, it is as presented in the table below.

Table 4. 3 Educational Data of Teachers at TK Tunas Harapan Batokan

No	Name	Education	Position
1	Ruliyani, S.Pd	Bachelor's Degree (S1)	School Principal
2	Warsih, S.Pd	Bachelor's Degree (S1)	Classroom Teacher
3	Dwi Umi Novitasari, S.Psi., S.Pd	Bachelor's Degree (S1)	Classroom Teacher
4	Pungki Kurniawati	High School Diploma	Classroom Teacher

Based on the table above, it can be observed that at Tunas Harapan Batokan Kindergarten, there are four teachers with different levels of positions. Tunas Harapan Batokan Kindergarten has one individual serving as the school principal, and three individuals serving as teachers, each assigned to their respective classes.

b. TK PGRI Batokan

The history of the establishment of TK PGRI Batokan is undoubtedly distinct from that of other kindergartens. TK PGRI Batokan was founded in 1984. The school itself operates under the auspices of the PGRI foundation, Kasiman branch, located on Rajawali Bandar Street, Batokan, Kasiman District, Bojonegoro Regency.

Each school possesses different facilities and infrastructure, particularly TK PGRI Batokan. In terms of its physical structure, the facilities and infrastructure at TK PGRI Batokan are considered quite adequate.

This assessment is based on the presence of two classrooms and one restroom within the institution. All mentioned facilities and infrastructure are in good and suitable condition for use.

The data regarding the students enrolled at TK PGRI Batokan indicates a total of 26 students. Categorized by age, there are 11 students aged 4-5 years and 15 students aged 5-6 years. Supported by the table below, which presents data on students at TK PGRI Batokan as follows.

Table 4. 4 Student Data of TK PGRI Batokan

Based on the Age of Children		
No	Age	Total
1	4-5 Years old	11
2	5-6 Years old	15
Total		26

In addition to student data, there is also data on teachers who teach at the PGRI Batokan Kindergarten institution, as shown in the following table.

Table 4.5 Education Data for PGRI Batokan Kindergarten

No	Rank	Number of Teachers
1	Civil Servants (PNS)	1
2	Non-Civil Servants (Non-PNS)	2
Total		3

Based on the table above, it can be observed that the total number of teachers instructing at PGRI Batokan Kindergarten is 3 teachers. The classification of these teachers also varies, with 1 teacher being a civil servant (PNS) and the other 2 teachers falling into the non-civil servant category.

c. **RA Islamiyah Batokan**

The institution RA Islamiyah Batokan is a school under the auspices of the Yayasan PerTeacher   an Islamiyah Al Mansur. RA Islamiyah was established in 1992, located on Rajawali Bandar Street, Batokan, Kasiman District, Bojonegoro Regency. RA Islamiyah is situated in a residential area and is close to an educational environment. One notable figure in the establishment of RA Islamiyah is Mrs. Hj. Nurul Hidayati, a Muslimat NU (Nahdlatul Ulama women's organization) figure.

RA Islamiyah is categorized as a private school with a B accreditation. The land status on which RA Islamiyah stands is self-owned, covering an area of 550 m2. Like any educational institution, RA Islamiyah has a leader commonly referred to as the headmaster. It is crucial for every school to carefully select a headmaster who can effectively guide and support both teachers and students. Furthermore, the headmaster must possess the ability to understand, address, and rectify any shortcomings within the school environment comprehensively. The current headmaster at RA Islamiyah is Mrs. Nurul Faizah Anik Ratnawati.

Regarding student enrollment data at RA Islamiyah Batokan, the details are as follows.

Table 4. 6 Student Data of RA Islamiyah Batokan

Based on Age		
No	Age	Quantity
1	4-5 years old	41
2	5-6 years old	31
Total		72

From the table above, it can be observed that the total number of students enrolled in RA Islamiyah is 72 students, categorized by age: 41 students aged 4-5 years and 31 students aged 5-6 years. Additionally, the institution is staffed by teachers who instruct the students. The total number of teachers at RA Islamiyah Batokan, located in Batokan Village, Kasiman District, Bojonegoro Regency, is 5 teachers. The status of the teachers in this institution is permanent, and all are female.

As for the facilities and infrastructure at RA Islamiyah Batokan in Batokan Village, Kasiman District, Bojonegoro Regency, it is considered adequate, consisting of 4 classrooms, 1 room for the school head, 1 room for teachers, and 1 auditorium. Additionally, there are 2 toilets, one for students and one for teachers.

Below is the reinforcement table of the explanation.

Table 4. 7 Facilities of Islamiyah Batokan Islamic School

No	Building/Room	Quantity	Condition
1	Classrooms	4	Good
2	Principal's Office	1	Good
3	Teachers' Room	1	Good
4	Auditorium	1	Good
5	Teachers' Restroom	1	Good
6	Students' Restroom	1	Good

2. Research Phases

a. Pre-research Preparation Phase

The pre-research preparation phase is conducted before commencing the actual study. In this phase, several processes take place, including initial observations and the selection of a location to be the research object. The researcher, at this stage, determines that the research subject is located in the Batokan Village, Kasiman District, Bojonegoro Regency. In Batokan Village, there are three early childhood education institutions: Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School. Following this, the researcher conducts unstructured interviews with teachers regarding the spiritual intelligence development of children, specifically those aged 5-6 years.

After initial observations and unstructured interviews, the researcher analyzes the identified problem, which revolves around the spiritual intelligence of 5-6-year-old children.

b. **Research Preparation Phase**

The next phase, following pre-research preparation, involves preparing for the study. This step is taken before the actual research. The researcher's preparation before conducting the study includes proposing a research title based on the initial data obtained through initial observations and unstructured interviews. Once the research proposal title is approved, the researcher must draft the proposal based on the initial field data. In this study, instruments are used to collect data related to the research problem. These instruments are divided into several questionnaire items that will be tested in the field to gather information for the research. Two instruments will be tested in the field: one on parenting styles and the other on the spiritual intelligence of 5-6-year-old children. Before testing in the field, these instruments must undergo validation by a subject matter expert. The instrument validation is conducted by Ms. Eka Cahya Maulidiyah, S.Pd., M.Pd., on May 31, 2023.

After passing the instrument validation process, the next step is to conduct validity and reliability tests to determine whether the statements in the instruments are valid and reliable or otherwise. This testing is performed within the population, specifically at Islamiyah Batokan Islamic School, by distributing online questionnaires from June 7 to June 10, 2023. The validity and reliability testing of these instruments use a sample of 31 children in Group B, aged 5-6 years old.

c. **Research Implementation Phase**

The research titled "The Influence of Parenting Styles on the Spiritual Intelligence of 5-6-Year-Old Children in TK Desa Batokan, Kasiman, Bojonegoro" was conducted at three early childhood education institutions. The research site was located in the Desa Batokan area, Kasiman District, Bojonegoro Regency, with a total sample of 59 respondents. The breakdown of respondents included 13 children from TK Tunas Harapan Batokan, 15 children from TK PGRI Batokan, and 31 children from RA Islamiyah Batokan.

The research was carried out by distributing online questionnaires to the three institutions. The questionnaire distribution took place from June 12 to June 22, 2023. Two questionnaires were distributed: one for parents of 5-6-year-old children regarding

parenting styles and another for teachers regarding the spiritual intelligence of 5-6-year-old children. The instructions for completing the questionnaire were based on a numerical range of 1-4, where the value of 1 indicates disagreement, 2 indicates slight disagreement, 3 indicates agreement, and 4 indicates strong agreement with the statements in the questionnaire.

3. **Population**

The population is undoubtedly essential for the implementation of the research. Population here refers to the entire number of subjects to be studied by the researcher. The population for this study is drawn from one specific area, namely Batokan Village, Kasiman, Bojonegoro. The research focuses on early childhood education institutions in the Batokan Village area, Kasiman, Bojonegoro. There are three early childhood education institutions in this area, namely Tunas Harapan Batokan Kindergarten, PGRI Batokan Kindergarten, and Islamiyah Batokan Islamic School. These institutions naturally have different population sizes. The population in Tunas Harapan Batokan Kindergarten is 35 students, PGRI Batokan Kindergarten has 26 students, and Islamiyah Batokan Islamic School has 72 students. Therefore, the total population of early childhood education institutions in the Batokan Village area, Kasiman, Bojonegoro, is 133 students when combined.

4. **Results of Data Analysis Interpretation**

This study employs regression analysis to examine the influence of independent variables on dependent variables.

The calculation of these data involves specific steps. Before conducting regression analysis, classical assumption tests need to be performed to assess whether the data used deviate from the assumptions.

a. **Classical Assumption Tests**

　　1) Normality Test

The normality test is used to determine whether the data is normally distributed or not. In this study, the normality test uses the Kolmogorov-Smirnov test in SPSS version 25. The normality test is conducted on a sample of 59 with the condition that if the significance value is greater than $\alpha = 0.05$, the data is considered normally distributed, and vice versa. If the significance value is less than $\alpha = 0.05$, the data is considered not normally distributed. The results of the normality test are as follows.

Table 4. 8 Results of Normality Test

One-sample Kolmogorov-Smirnov Test		
N	Significance Level	Conclusion
59	0,056	Normal

Based on the table above, it is known that the result of the normality test with 59 respondents indicates that the data is normally distributed. This conclusion is drawn based on the decision-making process to determine whether the data is normally distributed or not.

If the significance value is greater than α = 0.05, the data can be considered normally distributed, and vice versa. In Table 4.1, the significance value is 0.056, which is greater than α. Therefore, the normality test indicates that the data is normally distributed. Consequently, the tested data can be used in the subsequent analyses. If the data were not normally distributed, the researcher might need to consider data transformation or switch to non-parametric analyses.

2) Linearity Test

The linearity test is conducted to examine whether there is a significant linear relationship between the dependent and independent variables. The decision-making criteria for the linearity test are as follows: if the sig. deviation from linearity > 0.05, there is a significant linear relationship between the independent and dependent variables. If the sig. deviation from linearity < 0.05, there is no significant linear relationship between the independent and dependent variables. The results of the linearity test are presented below.

Table 4. 9 Linear Fit Test Results

ANOVA Table	
	Sig.
Deviation from linearity	0,804

Based on the table above, it can be observed that out of 59 respondents, the deviation from linearity yielded a Sig value of 0.804, which is greater than 0.05. Consequently, it can be concluded that there is a statistically significant linear relationship between the independent variable (parenting styles) and the dependent variable (spiritual intelligence of children). If the tested data is non-linear, linear regression analysis cannot be employed, and alternative non-linear regression analysis should be considered.

b. Inferential Analysis

1) Product Moment Correlation Test

The product moment correlation test is employed to measure the level of linear relationship between two variables with normally distributed data. The decision-making criteria are as follows: the research is considered to show a correlation between variables if the significance value (sig) is < 0.05, and vice versa. If the significance value (sig) is > 0.05, then there is no correlation between variables. The results of the product moment correlation test are presented in Table 4.10.

Table 4. 10 Results of Product Moment
Correlation Test

Correlations variable X		
	Parenting Style (X)	Spiritual Intelligence of Children (Y)
Pearson correlation	1	-0,539
Sig.		0,000
N	59	59
Correlations variable Y		
	Parenting Style (X)	Spiritual Intelligence of Children (Y)
Pearson correlation	-0,539	1
Sig.	0,000	
N	59	59

Based on the table above, the correlation level between variable X and variable Y was determined with a total of 59 respondents. By examining the significance values of both variables, it is noted that they both have a Sig. value of 0.000, which means that the value 0.000 is less than 0.05. Therefore, it can be inferred that there is a correlation between the two variables. If the data does not exhibit correlation between variables, the regression analysis would yield negative results or indicate no influence between the two variables.

2) Simple Linear Regression Test

Simple linear regression is employed to assess the extent of the influence between variable X and variable Y. The following are the results of the simple linear regression test.

Tabel 4. 11 Level of correlation between variables

Model summary	
R	R Square
0,539	0,290

Based on the table above, it illustrates the degree of correlation between variables. With an R value of 0.539, indicating a strong relationship between the dependent variable and its independent variable, as the value exceeds 0.5. Additionally, observing the R Square value or the coefficient of determination, which is 0.290, implies that 29% of the variation in children's spiritual intelligence can be explained by the variation in the independent variable, namely parenting styles. The remaining 71%, derived from 100% - 29% = 71%, is attributed to other factors.

Table 4. 12 Analysis of Variance (ANOVA)

ANOVA		
	F	Sig
Regression	23,338	0,000

Based on the above table, it illustrates the significance level of the ANOVA test or F-test. In this test, the calculated F value is 23.338 with a significance level of 0.000.

The sample used is a non-probability sampling with a significance level of 5% = 0.05. From the test, the significance level is smaller than 0.05, indicating that this regression model can be used to predict the level of spiritual intelligence in 5-6-year-old children. In other words, the parenting style scale influences the level of spiritual intelligence in children aged 5-6 years.

Tabel 4. 13 Regression Equation

Variable	Coefficients	
	Unstandardized coefficients Besar koefisien (B)	Sig.
Variable Y	52,809	0,000
Variable X	-0,051	0,000

Based on the above table, it illustrates the magnitude of the regression coefficients. The obtained regression equation is the spiritual intelligence scale of children at 52.809, with -0.051 representing the parenting style scale. Observing the constant term of 52.809, which corresponds to the parenting style variable, the spiritual intelligence scale of children is also 52.809. Additionally, the regression coefficient of -0.051 indicates that for each increase in the parenting style scale, the spiritual intelligence of the child will decrease by -0.051.

In the hypothesis testing, decisions are made based on the non-probability significance level as follows

1)   1) If Sig. > 0.05, then Ho is accepted.
2)   2) If Sig. < 0.05, then Ho is rejected, and Ha is accepted

Examining the Sig. column in the table for both variables, namely the constant = 0.000 and parenting style = 0.000, the significance values are < 0.05. Therefore, Ha is accepted, or in other words, parenting style significantly influences the level of spiritual intelligence in children.

B. Discussion

Based on the hypothesis analysis, it can be concluded that Ha is accepted, and Ho is rejected. This implies that parenting style significantly influences the level of spiritual intelligence in 5-6-year-old children. In other words, parenting style can affect the level of spiritual intelligence in children, as evidenced by the data obtained during the field test. Good parenting can shape a child's spiritual intelligence positively. As stated by Wood and Zoo (2013), parenting involves the interaction between parents and children regarding how parents behave, attitudes, or actions when interacting with children, including rule application, teaching values or norms, providing attention and affection, and demonstrating positive attitudes and behaviors as examples for their children.

Good parenting involves teaching children based on positive values.

Based on the research conducted in the field, parenting styles applied to children vary. Parenting styles can be observed based on age, education, and even economic aspects. According to the questionnaire distributed online, the age of parents of 5-6-year-old children ranges from 26 to 54 years. According to the National Family Planning Agency (BKKBN), this age range is considered ideal for marriage, as the ideal age for women is a minimum of 21 years and for men is a minimum of 25 years. Therefore, it can be concluded that the data regarding the age of parents of 5-6-year-old children is ideal for marriage, and they likely have good emotional levels.

Furthermore, based on the last educational background of parents, the majority of parents of these children completed their education at the high school or vocational school level. Additionally, there are those with educational backgrounds ranging from elementary school, junior high school, high school, diploma, to bachelor's degree. The various occupations of the parents, as shown in the research data, include factory workers, construction workers, private employees, farmers, teachers, housewives, hospital staff, civil servants, private workers, and entrepreneurs.

The results of filling out the parenting style questionnaire instrument show diverse responses. Many parents disagree with creating family rules without involving their children (50.8%). Most parents agree that children should not be allowed to challenge the rules they set (57.6%). Additionally, many parents disagree with scolding their children if they make a mistake (45.8%), and 57.6% of parents disagree with limiting their child's activities without explaining why. Many parents (71.2%) actively supervise their children's activities, and 54.2% of parents choose playmates for their children.

Threats or intimidation by parents can influence a child's development. In the Batokan Village, Kasiman District, Bojonegoro Regency, not many parents use threats to punish their children if they violate rules (47.5%). Some parents still physically punish their children (3.4%). Many parents disagree with restricting a child's freedom when making mistakes (44.1%), and 39% of parents disagree with avoiding giving rewards because they believe that praising a child will make them spoiled and dependent.

A significant number of parents (42.4%) express disagreement with the statement that parents do not need to praise a child when they succeed because it is something that children should achieve. Parents also disagree if children must achieve without praise or rewards.

Many parents provide freedom for their children's activities, allowing them to explore their surroundings. Parents also grant their children the freedom to organize and determine their own activities, and they never ask their children to do things they dislike. Parents often set playmates for their children (54.2%). The field data shows that few parents use threats to punish their children (3.4%), and 47.5% of parents actively supervise their children's activities.

The data from the study on parenting style instruments revealed that for items 1-12, the parenting style falls under the authoritarian aspect. Regarding the field data obtained for items 1-12, it was found that a small number of individuals use an authoritarian parenting style in raising their children. Authoritarian parenting is characterized by a forceful approach where children are expected to comply without considering their feelings.

Additionally, for items 13-24, it falls under the permissive aspect. Permissive parenting is a style that indulges the child, resulting in the child rarely receiving punishment from the parents. The data obtained during the study for the permissive parenting aspect is also relatively limited, although it is more prevalent compared to the authoritarian parenting style.

The last aspect of parenting style is democratic parenting. Democratic parenting involves providing attention to and respecting the freedom of children while maintaining parental supervision. This parenting style is considered positive, as stated by Baumrind (in Santrock, 2012). According to the research data, most parents apply a democratic parenting style, as indicated by items 25-36.

The level of a child's intelligence needs to be developed by both parents and teachers. The development of intelligence in this context refers to the spiritual intelligence of a 5-6-year-old child. According to Zohar and Marshall (2000), spiritual intelligence is the intelligence within an individual used to face and solve issues of meaning and value.

Each person has different capacities for intelligence and behavior depending on the parenting they receive.

Based on the field data, 8.5% of children are still not proficient in adjusting their prayer movements according to the example. Many children can solve problems in various ways. When it's time to pray, many children don't talk to their friends. The implementation of prayer activities before and after other activities is good. However, 5.1% of children easily get angry when disturbed by their friends. Additionally, some children still complain during activities. Children can answer without fear when teachers ask, with a percentage of 64.4%.

Data from the field also revealed that children are willing to apologize when making mistakes, and some still struggle with expressing thayyibah phrases such as bismillah, alhamdulillah, subhanallah, astaghfirullah, and Allahuakbar. Furthermore, in memorizing the 10 angels of Allah, there are some children who still face challenges. Additionally, while some children are capable of coexisting harmoniously with everyone, there are others who encounter difficulties in doing so. The children also demonstrate the ability to fulfill entrusted tasks from their teachers, such as leading prayers during learning activities.

Based on the research conducted and tested in the field, the findings indicate that there is a dominant parenting style employed by the parents. The obtained data from the three early childhood education institutions,

namely Tunas Harapan Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency; PGRI Batokan Kindergarten in Batokan Village, Kasiman District, Bojonegoro Regency; and Islamiyah Batokan Islamic School in Batokan Village, Kasiman District, Bojonegoro Regency, show that parents predominantly employ a democratic parenting style. A democratic parenting style is considered beneficial.

Furthermore, statements 25-36 on the aspect of a democratic parenting style are correlated with the questionnaire on children's spiritual intelligence. The questionnaire items related to parental parenting styles, particularly numbers 14-15, show a significant connection. Subsequent testing using various methods indicates that the level of children's spiritual intelligence significantly influences the parenting style provided by their parents. Therefore, the parenting style imparted to children must be positive and in line with the teachings of positive values because children at the age of 5-6 tend to imitate what they observe. Environmental, economic, and family factors also influence a child's spiritual intelligence and parental upbringing.

CHAPTER V
CONCLUSION AND RECOMMENDATIONS

A. Conclusion

Based on the research conducted at early childhood education institutions in the Batokan Village, Kasiman District, Bojonegoro Regency, it can be concluded that good parenting is characterized by a democratic parenting style, as seen in the parents' approach of granting freedom to their children without punitive measures. The field data obtained regarding statements about the aspect of democratic parenting indicate that many parents prefer this parenting style. Additionally, the field data on children's spiritual intelligence reveal that there are still many children willing to apologize when making mistakes, although some may be lacking in expressing thayyibah phrases such as bismillah, alhamdulillah, subhanallah, astaghfirullah, and Allahuakbar

Based on the analysis of data obtained from the instruments measuring parental parenting styles and children's spiritual intelligence tested in the field, it is found that there is an influence of parental parenting styles on the spiritual intelligence of 5-6-year-old children. The results of hypothesis testing support the conclusion that there is an influence of parental parenting styles on the spiritual intelligence of 5-6-year-old children. This is further strengthened by the results of simple linear regression analysis, indicating significant values for both variables, namely the constant = 0.000 and parental parenting styles = 0.000, both having significance levels < 0.05. Therefore, the alternative hypothesis (Ha) is accepted.

B. Recommendations

Based on the aforementioned conclusions, the following recommendations are proposed.

1. For parents, it is recommended that parenting practices align with positive teachings and values, and the imparting of spiritual intelligence values should be in accordance with the religious beliefs embraced by the family.

2. For teachers, religious education should be enhanced to ensure that children have a deeper understanding of their religious beliefs.

3. For future researchers, it is suggested to conduct more effective research on parental parenting styles' impact on the spiritual intelligence of 5-6-year-old children using different research methods.

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APPENDICES

Appendix 1. Parenting Style Research Instrument Questionnaire

Assalamu'alaikum Wr. Wb.

Greetings,

Allow me to introduce myself, Ulfia Anindya Rahmadhani, a student majoring in Early Childhood Education at the Faculty of Education, State University of Surabaya. I am currently conducting research for the completion of my final assignment. The purpose of this research is to understand the parenting styles applied by parents to children aged 5-6 years. Therefore, I kindly request your willingness to participate as a respondent in this study by completing the statements in this questionnaire.

Please note that there is no judgment of good or bad, and there are no right or wrong answers. The results of this questionnaire will not be disclosed publicly but will be used as research material. The data folder will be securely locked for academic purposes. The research data you provide will greatly contribute to the smooth progress of my study.

I express my gratitude for your willingness to fill out this questionnaire.

Respectfully,
Ulfia Anindya Rahmadhani

If you have any questions or concerns, please feel free to contact me via the email below.
Ulfia.19090@mhs.unesa.ac.id

Parenting Style Research Instrument

A. Instructions for Completion

Select the answer that corresponds to your opinion by marking the chosen answer. Answers are to be filled individually and should not be represented by another person. The scale for providing responses is as follows.

1 = Strongly Disagree

2 = Disagree

3 = Agree

4 = Strongly Agree

B. Questionnaire Completion

Child's Name (initials)   :

Parent's Name (initials)   :

Parent's Age   :

Occupation   :

Highest Education Level   :

No.	Statement	Nilai/skor			
		1	2	3	4
1.	Parents establish family rules without involving the child.				
2.	Children are not allowed to question rules set by parents.				
3.	Parents become angry when a child makes a mistake.				
4.	Parents restrict a child's activities without explaining the reasons.				
5.	Parents consistently supervise the child's activities.				
6.	Parents choose playmates for their child				

7.	Parents use threats to punish a child who violates rules.				
8.	Parents frequently use physical punishment when a child makes a mistake.				
9.	Parents limit a child's freedom when the child makes a mistake.				
10.	Parents avoid giving praise/rewards because they believe it will make the child spoiled and dependent.				
11.	Parents do not need to give praise when a child succeeds because it is an expectation.				
12.	A child must achieve without being given praise/rewards.				
13.	Parents allow a child the freedom to socialize with anyone.				
14.	Parents grant freedom for a child's activities without a set schedule.				
15.	Parents allow a child to explore or get to know the surrounding environment.				
16.	Parents grant freedom for a child to organize and determine their own activities.				
17.	Parents never ask a child to do things that the child dislikes.				
18.	Parents always fulfill every wish of the child.				

19.	Parents believe that a child can solve their problems independently without supervision.			
20.	Parents believe that a child can solve their problems independently without guidance.			
21.	Parents believe that a child understands their own behavior, so parents do not provide advice.			
22.	Parents consider punishment unnecessary for a child, as mistakes by children are considered normal.			
23.	Parents never administer physical punishment to a child.			
24.	Parents do not reprimand a child when making a mistake, as it is considered a common occurrence.			
25.	Parents grant freedom for a child to engage in positive activities.			
26.	Parents allow a child to play with anyone.			
27.	Parents fulfill a child's wishes while considering the child's needs.			
28.	Parents and child establish mutually agreed-upon rules, such as during play.			

29.	Parents assist the child by offering choices when making decisions, such as when buying shoes.			
30.	Parents provide the child with an opportunity to explain the mistakes they have made.			
31.	Parents do not compare a child's abilities with those of other children.			
32.	Parents support any of the child's abilities and strive to develop them.			
33.	Parents strive to be a good example for their child.			
34.	Parents give guidance to the child regarding playtime and permissible activities.			
35.	Parents remind the child to return toys to their designated place.			
36.	Parents pay attention to the needs and desires of the child.			

Questionnaire on Child Spiritual Intelligence

Assalamu'alaikum Wr. Wb.

Greetings,

   With respect, let me introduce myself, Ulfia Anindya Rahmadhani, a student majoring in Early Childhood Education at the Faculty of Education, State University of Surabaya. Currently, I am conducting research as part of my final assignment. The purpose of this research is to assess the level of spiritual intelligence in 5-6-year-old children. Therefore, I kindly request your willingness to participate as a respondent in this study by completing the statements in this questionnaire.

   In this context, there is no judgment of good or bad, and there are no right or wrong answers. The results of this questionnaire will not be disclosed publicly but will be utilized as research material. The data folder will be secured for academic purposes. Your participation in providing research data will greatly contribute to the smooth progress of my study.

   I express my gratitude for your willingness to complete this questionnaire.

Yours sincerely,
Ulfia Anindya Rahmadhani

Jika ada pertanyaan atau kendala, dapat menghubungi saya melalui email dibawah ini.
Ulfia.19090@mhs.unesa.ac.id

Spiritual Intelligence of Children Questionnaire

A. Instructions for Completion

Select the answer that corresponds to your opinion by marking based on the chosen response. Answers should be filled out individually and not represented by others. The scale for filling out the answers is as follows.

1 = Disagree

2 = Somewhat Disagree

3 = Agree

4 = Strongly Agree

B. Child's Information

Child's Name (Initials)   :

Age of Child   :

No.	Statement	Nilai/ Score			
		1	2	3	4
1.	The child can adjust prayer movements according to the example				
2.	The child can solve problems in various ways				
3.	When it's time to pray, the child does not talk to their friends				
4.	The child is accustomed to praying before and after activities				
5.	The child easily gets angry when bothered by friends				
6.	The child easily complains when doing an activity				
7.	The child can answer without fear when the teacher asks				
8.	The child is willing to admit mistakes, such as accidentally breaking a toy while playing				
9.	The child is willing to apologize when making a mistake				

10.	The child can say thayyibah sentences according to the situation (bismillah, alhamdulillah, subhanallah, astaghfirullah, Allahuakbar)				
11.	The child can share food with a friend who did not bring lunch				
12.	The child can do their tasks without the help of the teacher				
13.	The child can overcome difficulties when memorizing the 10 angels of Allah.				
14.	The child can understand basic religious knowledge (God, religion, worship).				
15.	The child can live harmoniously with everyone				
16.	The child can fulfill the trust given by the teacher, such as leading prayers during the learning process				

Appendix 2. Expert Validation Sheet (Parenting Style Questionnaire)

Parenting Style Indicators

<div align="center">

ANGKET VALIDASI AHLI MATERI
PENGARUH POLA ASUH ORANGTUA TERHADAP KECERDASAN
SPIRITUAL ANAK USIA 5-6 TAHUN DI TK DESA BATOKAN,
KASIMAN, BOJONEGORO

</div>

Dosen Ahli Materi: Eka Cahya Maulidiyah, S.Pd., M.Pd.

A. Petunjuk

1. Lembar penilaian ini diisi oleh dosen ahli materi
2. Lembar penilaian ini dimaksudkan untuk mendapatkan informasi oleh dosen ahli materi mengenai kualitas instrumen penelitian
3. Jawaban yang diberikan pada kolom skala penilaian yang telah tersedia dibawah ini, dengan rentang penilaian sebagai berikut:

    1 = Kurang

    2 = Cukup Baik

    3 = Baik

    4 = Sangat Baik

4. Mohon mengisi kolom penilaian sesuai dengan pendapat pribadi sebagai validator dengan memberi tanda ceklis (√) pada kolom.
5. Apabila terdapat kekurangan dan masukan mohon mengisi kolom saran.

B. Penilaian (Pola Asuh Orangtua)

Aspek	Indikator	Butir Instrumen	Jumlah	Penilaian 1	2	3	4
Pola asuh otoriter	a. Menekankan ketaatan dan kepatuhan kepada anak	1,2,3	3				√
	b. Memberikan pengawasan yang ketat terhadap perilaku anak	4,5,6	3				√
	c. Sering menggunakan hukuman	7,8,9	3			√	
	d. Tidak ada pujian atau hadiah	10,11,12	3			√	
Pola asuh permisif	a. Pengawasan orangtua yang rendah	13,14,15	3				√

	b. Memberikan kebebasan pada aktivitas anak	16,17,18	3				✓
	c. Kurang adanya bimbingan dan arahan	19,20,21	3				✓
	d. Tidak menerapkan hukuman	22,23,24	3			✓	
Pola asuh demokratis	a. Kebebasan yang terkendali	25,26,27	3				✓
	b. Melibatkan anak dalam musyawarah keluarga	28,29,30	3				✓
	c. Bersikap realistis terhadap kemampuan anak	31,32,33	3				✓
	d. Adanya bimbingan dan perhatian	34,35,36	3				✓

Sumber: Nadiya (2019)

C. Saran

Butir Instrumen menyesuaikan

D. Kesimpulan

Program ini dinyatakan:

1. Layak diuji coba lapangan tanpa revisi
2. Layak diuji coba lapangan dengan revisi sesuai saran
3. Tidak layak

Tanggal,

Eka Cahya Maulidiyah, S.Pd., M.Pd.

Instrument for Parenting Style Statements

ANGKET VALIDASI AHLI MATERI
PENGARUH POLA ASUH ORANGTUA TERHADAP KECERDASAN
SPIRITUAL ANAK USIA 5-6 TAHUN DI TK DESA BATOKAN,
KASIMAN, BOJONEGORO

Dosen Ahli Materi: Eka Cahya Maulidiyah, S.Pd., M.Pd

A. Petunjuk

1. Lembar penilaian ini diisi oleh dosen ahli materi
2. Lembar penilaian ini dimaksudkan untuk mendapatkan informasi oleh dosen ahli materi mengenai kualitas instrumen penelitian
3. Jawaban yang diberikan pada kolom skala penilaian yang telah tersedia dibawah ini, dengan rentang penilaian sebagai berikut:
   1 = Kurang
   2 = Cukup Baik
   3 = Baik
   4 = Sangat Baik
4. Mohon mengisi kolom penilaian sesuai dengan pendapat pribadi sebagai validator dengan memberi tanda ceklis (√) pada kolom.
5. Apabila terdapat kekurangan dan masukan mohon mengisi kolom saran.

B. Penilaian (Pola Asuh Orangtua)

No.	Pernyataan	Nilai/skor			
		1	2	3	4
1.	Orangtua membuat aturan keluarga tanpa melibatkan sang anak.				√
2.	Anak tidak boleh membantah aturan yang sudah dibuat oleh orangtua.				√
3.	Orangtua akan marah apabila anak melakukan kesalahan.				√
4.	Orangtua membatasi kegiatan anak tanpa menjelaskan alasannya.				√
5.	Orangtua selalu mengawasi aktivitas anak.				√
6.	Orangtua memilihkan teman bermain untuk anaknya.			√	
7.	Orangtua menggunakan				

No.	Pernyataan				
	ancaman untuk menghukum anak yang melanggar aturan.			✓	
8.	Orangtua sering menggunakan hukuman fisik ketika anak melakukan kesalahan.				✓
9.	Orangtua mengurangi kebebasan anak saat anak melakukan kesalahan.				✓
10.	Orangtua menghindari pemberian pujian/hadiah, karena orangtua menganggap bahwa pujian untuk anak akan menjadikan anak yang manja dan ketergantungan.				✓
11.	Orangtua tidak perlu memberikan pujian ketika anak berhasil, karena itu adalah hal yang harus dicapai anak.				✓
12.	Anak harus berprestasi tanpa diberikan pujian/hadiah.				✓
13.	Orangtua memberikan kebebasan anak untuk bergaul dengan siapapun.				✓
14.	Orangtua memberikan kebebasan pada aktivitas anak tanpa ada jadwal yang sudah ditetapkan.				✓
15.	Orangtua membiarkan anak untuk menjelajah atau mengenal lingkungan sekitarnya.				✓
16.	Orangtua memberikan kebebasan pada anak untuk mengatur dan menentukan kegiatannya sendiri.				✓
17.	Orangtua tidak pernah meminta anak untuk melakukan hal-hal yang tidak disenangi oleh anak.				✓
18.	Orangtua selalu memberikan semua yang keinginan anak.				✓
19.	Orangtua menganggap bahwa anak mampu menyelesaikan masalahnya sendiri tanpa adanya pengawasan.			✓	
20.	Orangtua menganggap bahwa anak mampu menyelesaikan masalahnya sendiri tanpa memberikan pengarahan.			✓	
21.	Orangtua menganggap bahwa				

	anak memahami perilakunya sendiri, sehingga orangtua tidak memberikan nasehat.			✓	
22.	Orangtua menganggap hukuman tidak perlu diberikan kepada anak, karena anak-anak melakukan kesalahan merupakan hal yang wajar.			✓	
23.	Orangtua tidak pernah memberikan hukuman fisik pada anak.			✓	
24.	Orangtua tidak menegur anak ketika melakukan kesalahan, karena menganggap bahwa hal tersebut biasa dilakukan oleh anak.			✓	
25.	Orangtua memberikan kebebasan pada anak untuk melakukan kegiatan yang bernilai positif.				✓
26.	Orangtua membebaskan anak untuk bermain dengan siapapun.				✓
27.	Orangtua memenuhi keinginan anak dengan mempertimbangkan kebutuhan anak.				✓
28.	Orangtua dan anak membuat aturan yang sudah disepakati bersama, contohnya saat bermain.				✓
29.	Orangtua membantu anak dengan memberikan pilihan kepada anak saat mengambil keputusan, contohnya saat membeli sepatu.				✓
30.	Orangtua memberikan kesempatan pada anak untuk menjelaskan kesalahan yang telah diperbuat.			✓	
31.	Orangtua tidak membandingkan kemampuan anak dengan anak yang lain.				✓
32.	Orangtua mendukung apapun kemampuan anak dan berusaha untuk mengembangkannya.			✓	
33.	Orangtua berusaha menjadi contoh baik bagi anaknya.				✓

34.	Orangtua memberikan arahan kepada anak mengenai waktu bermain dan kegiatan apa saja yang boleh dilakukan.				✓
35.	Orangtua mengingatkan anak untuk mengembalikan mainan di tempatnya.				✓
36.	Orangtua memperhatikan kebutuhan dan keinginan anak.				✓

Sumber: Nadiya (2019)

C. Saran

lanjut penelitian

D. Kesimpulan

Program ini dinyatakan:

1. Layak diuji coba lapangan tanpa revisi
2. Layak diuji coba lapangan dengan revisi sesuai saran
3. Tidak layak

Tanggal,

Eka Cahya Maulidiyah, S.Pd., M.Pd.

Appendix 3. Expert Validation Sheet (Child Spiritual Intelligence Questionnaire)

Indicators of Child Spiritual Intelligence

ANGKET VALIDASI AHLI MATERI
PENGARUH POLA ASUH ORANGTUA TERHADAP KECERDASAN
SPIRITUAL ANAK USIA 5-6 TAHUN DI TK DESA BATOKAN,
KASIMAN, BOJONEGORO

Dosen Ahli Materi: Eka Cahya Maulidiyah, S.Pd., M.Pd.

A. Petunjuk
1. Lembar penilaian ini diisi oleh dosen ahli materi
2. Lembar penilaian ini dimaksudkan untuk mendapatkan informasi oleh dosen ahli materi mengenai kualitas instrumen penelitian
3. Jawaban yang diberikan pada kolom skala penilaian yang telah tersedia dibawah ini, dengan rentang penilaian sebagai berikut:
   1 = Kurang
   2 = Cukup Baik
   3 = Baik
   4 = Sangat Baik
4. Mohon mengisi kolom penilaian sesuai dengan pendapat pribadi sebagai validator dengan memberi tanda ceklis (√) pada kolom.
5. Apabila terdapat kekurangan dan masukan mohon mengisi kolom saran.

B. Penilaian (Kecerdasan Spiritual Anak)

Aspek	Indikator	Butir Instrumen	Jumlah	Penilaian 1	2	3	4
Memiliki kemampuan bersikap fleksibel (cepat menyesuaikan diri)	Mudah dalam menghadapi persoalan	1	1			√	
	Menyelesaikan permasalahan dengan berbagai macam cara	2	1				√
Memliki tingkat kesadaran yang tinggi dalam beribadah	Membiasakan diri dalam beribadah	3	1			√	
	Berdoa sebelum dan sesudah melakukan kegiatan	4	1				√

Memiliki kemampuan untuk menghadapi penderitaan	Tidak mudah marah dan mengeluh	5,6	2			✓		
Memiliki kemampuan untuk menghadapi dan melampaui rasa takut	Tidak takut gagal dan berani mengakui kesalahan	7,8	2					✓
Memiliki kualitas hidup yang diilhami oleh visi dan nilai-nilai	Visi dan nilai-nilai dalam kehidupan	9,10,11	3				✓	
Memiliki keengganan untuk menyebabkan kerugian yang tidak perlu	Tidak ingin merugikan orang banyak	12,13	2					✓
Memiliki kecenderungan untuk melihat keterkaitan antara berbagai hal (berpandangan holistik)	Sikap holistik anak	14,15	2					✓
Memiliki kemudahan untuk bekerja melawan masalah	Dapat dipercaya	16	1					✓

Sumber: Dimodifikasi dari Zohar dan Marshall (2000)

C. **Saran**

Lanjutkan penelitian

D. **Kesimpulan**

Program ini dinyatakan:

1. Layak diuji coba lapangan tanpa revisi
2. Layak diuji coba lapangan dengan revisi sesuai saran
3. Tidak layak

Tanggal,

Eka Cahya Maulidiyah, S.Pd., M.Pd.

Instrument for Statements on Child Spiritual Intelligence

ANGKET VALIDASI AHLI MATERI
PENGARUH POLA ASUH ORANGTUA TERHADAP KECERDASAN
SPIRITUAL ANAK USIA 5-6 TAHUN DI TK DESA BATOKAN,
KASIMAN, BOJONEGORO

Dosen Ahli Materi: Eka Cahya Maulidiyah, S.Pd., M.Pd.

A. Petunjuk

1. Lembar penilaian ini diisi oleh dosen ahli materi
2. Lembar penilaian ini dimaksudkan untuk mendapatkan informasi oleh dosen ahli materi mengenai kualitas instrumen penelitian
3. Jawaban yang diberikan pada kolom skala penilaian yang telah tersedia dibawah ini, dengan rentang penilaian sebagai berikut:
   1 = Kurang
   2 = Cukup Baik
   3 = Baik
   4 = Sangat Baik
4. Mohon mengisi kolom penilaian sesuai dengan pendapat pribadi sebagai validator dengan memberi tanda ceklis (√) pada kolom.
5. Apabila terdapat kekurangan dan masukan mohon mengisi kolom saran.

B. Penilaian (Kecerdasan Spiritual Anak)

No.	Pernyataan	Penilaian			
		1	2	3	4
1.	Anak mampu menyesuaikan gerakan sholat sesuai dengan contoh			√	
2.	Anak mampu menyelesaikan masalah dengan berbagai cara				√
3.	Ketika waktunya berdoa, anak tidak berbicara dengan temannya			√	
4.	Anak terbiasa berdoa sebelum dan sesudah melakukan kegiatan				√
5.	Anak mudah marah saat diganggu oleh temannya			√	
6.	Anak mudah mengeluh saat melakukan suatu kegiatan			√	
7.	Anak mampu menjawab tanpa rasa takut ketika guru bertanya				√
8.	Anak bersedia mengakui kesalahannya seperti pada saat bermain tidak sengaja				√

	memecahkan mainan				
9.	Anak bersedia meminta maaf ketika melakukan kesalahan				✓
10.	Anak dapat mengucapkan kalimat-kalimat thayyibah sesuai kondisinya (bismillah, alhamdulillah, subhanallah, astaghfirullah, Allahuakbar)				✓
11.	Anak mampu berbagi makanan dengan temannya yang tidak membawa bekal				✓
12.	Anak mampu mengerjakan tugasnya sendiri tanpa bantuan guru				✓
13.	Anak dapat mengatasi kesulitan saat menghafalkan 10 malaikat Allah				✓
14.	Anak mampu memahami pengetahuan dasar agama (Tuhan, agama, ibadah)				✓
15.	Anak mampu hidup berdampingan dengan semua orang				✓
16.	Anak mampu menjalankan amanah dari guru seperti memimpin doa saat proses kegiatan pembelajaran				✓

Sumber: Dimodifikasi Zohar dan Marshall (2000)
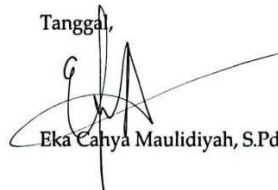
C. Saran

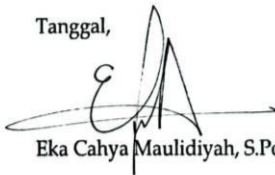Lanjutkan penelitian

D. Kesimpulan

Program ini dinyatakan:

1. Layak diuji coba lapangan tanpa revisi
2. Layak diuji coba lapangan dengan revisi sesuai saran
3. Tidak layak

Tanggal,

Eka Cahya Maulidiyah, S.Pd., M.Pd.

Appendix 4. Research Permit Letter

<u>TK Tunas Harapan Batokan</u>

KEMENTERIAN PENDIDIKAN, KEBUDAYAAN,
RISET, DAN TEKNOLOGI
UNIVERSITAS NEGERI SURABAYA
FAKULTAS ILMU PENDIDIKAN
Kampus Lidah Wetan, Jl. Lidah Wetan, Surabaya 60213
Telepon : +6231 - 7532160, Faksimil : +6231 - 7532112
Laman : http://fip.unesa.ac.id email : fip@unesa.ac.id

Nomor : B/40638/UN38.1/PP.11.01/2023   Surabaya, 05 Juni 2023
Lamp. : Satu Eks Proposal
Hal   : Permohonan Ijin Penelitian

Yth. Bpk/Ibu
Kepala TK Tunas Harapan Batokan
Jl. Ronggolawe No.76, Rowage, Batokan, Kecamatan Kasiman, Kabupaten Bojonegoro

Sehubungan dengan penyusunan Skripsi mahasiswa Fakultas Ilmu Pendidikan Universitas Negeri Surabaya sebagai berikut :

Nama   : Ulfia Anindya Rahmadhani
NIM   : 19010684090
Program Studi   : S1 PG PAUD.
Judul Penelitian : Pengaruh Pola Asuh Orangtua terhadap Kecerdasan Spiritual Anak Usia 5-6 Tahun di TK Desa Batokan, Kasiman, Bojonegoro
Tempat Penelitian : TK Tunas Harapan Batokan
Waktu Penelitian : 06 Juni 2023 s.d. 24 Juni 2023

Dengan ini kami mohon berkenan memberikan ijin kepada mahasiswa tersebut di atas untuk melakukan penelitian di Instansi yang Bapak/Ibu Pimpin. Sebagai bahan pertimbangan bersama ini kami lampirkan proposal penelitiannya. Sebagai Sarana Komunikasi berikut kontak Person Ulfia Anindya Rahmadhani No HP 081228666314.

Demikian atas perhatian dan kerjasamanya, kami sampaikan terima kasih.

a.n. Dekan
Wakil Dekan Bidang I,

Prof. Dr. Budi Purwoko, M.Pd.
NIP 197203151997031001

Tembusan Yth.:
1. Koordinator Program Studi S1 PG PAUD
2. Dosen Pembimbing Skripsi

www.unesa.ac.id | "Growing with character"

TK PGRI Batokan

KEMENTERIAN PENDIDIKAN, KEBUDAYAAN,
RISET, DAN TEKNOLOGI
UNIVERSITAS NEGERI SURABAYA
FAKULTAS ILMU PENDIDIKAN
Kampus Lidah Wetan, Jl. Lidah Wetan, Surabaya 60213
Telepon : +6231 - 7532160, Faksimil : +6231 - 7532112
Laman : http://fip.unesa.ac.id email : fip@unesa.ac.id

Nomor : B/40638/UN38.1/PP.11.01/2023   Surabaya, 05 Juni 2023
Lamp. : Satu Eks Proposal
Hal   : Permohonan Ijin Penelitian

Yth. Bpk/Ibu
Kepala TK PGRI Batokan
Jl. Rajawali Bandar, Bandar, Batokan, Kecamatan Kasiman, Kabupaten Bojonegoro

Sehubungan dengan penyusunan Skripsi mahasiswa Fakultas Ilmu Pendidikan Universitas Negeri Surabaya sebagai berikut :

Nama   : Ulfia Anindya Rahmadhani
NIM   : 19010684090
Program Studi   : S1 PG PAUD.
Judul Penelitian : Pengaruh Pola Asuh Orangtua terhadap Kecerdasan Spiritual Anak Usia
                    5-6 Tahun di TK Desa Batokan, Kasiman, Bojonegoro
Tempat Penelitian : TK PGRI Batokan
Waktu Penelitian : 06 Juni 2023 s.d 24 Juni 2023

Dengan ini kami mohon berkenan memberikan ijin kepada mahasiswa tersebut di atas untuk melakukan penelitian di Instansi yang Bapak/Ibu Pimpin. Sebagai bahan pertimbangan bersama ini kami lampirkan proposal penelitiannya. Sebagai Sarana Komunikasi berikut kontak Person Ulfia Anindya Rahmadhani No HP 081228666314.

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a.n Dekan
Wakil Dekan Bidang I,

Prof. Dr. Budi Purwoko, M.Pd.
NIP. 197203151997031001

Tembusan Yth.:
1. Koordinator Program Studi S1 PG PAUD
2. Dosen Pembimbing Skripsi

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RA Islamiyah Batokan

KEMENTERIAN PENDIDIKAN, KEBUDAYAAN, RISET, DAN TEKNOLOGI
UNIVERSITAS NEGERI SURABAYA
FAKULTAS ILMU PENDIDIKAN
Kampus Lidah Wetan, Jl. Lidah Wetan, Surabaya 60213
Telepon : +6231 - 7532160, Faksimil : +6231 – 7532112
Laman : http://fip.unesa.ac.id email : fip@unesa.ac.id

Nomor : B/40638/UN38.1/PP.11.01/2023   Surabaya, 05 Juni 2023
Lamp. : Satu Eks Proposal
Hal   : Permohonan Ijin Penelitian

Yth. Bpk/Ibu
Kepala RA Islamiyah Batokan
Jl. Sikatan RT. 06/RW. 01, Batokan, Kecamatan Kasiman, Kabupaten Bojonegoro

Sehubungan dengan penyusunan Skripsi mahasiswa Fakultas Ilmu Pendidikan Universitas Negeri Surabaya sebagai berikut :

Nama   : Ulfia Anindya Rahmadhani
NIM   : 19010684090
Program Studi   : S1 PG PAUD.
Judul Penelitian   : Pengaruh Pola Asuh Orangtua terhadap Kecerdasan Spiritual Anak Usia 5-6 Tahun di TK Desa Batokan, Kasiman, Bojonegoro
Tempat Penelitian : RA Islamiyah Batokan
Waktu Penelitian   : 06 Juni 2023 s.d 24 Juni 2023

Dengan ini kami mohon berkenan memberikan ijin kepada mahasiswa tersebut di atas untuk melakukan penelitian di Instansi yang Bapak/Ibu Pimpin. Sebagai bahan pertimbangan bersama ini kami lampirkan proposal penelitiannya. Sebagai Sarana Komunikasi berikut kontak Person Ulfia Anindya Rahmadhani No HP 081228666314.

Demikian atas perhatian dan kerjasamanya, kami sampaikan terima kasih.

a.n. Dekan
Wakil Dekan Bidang I,

Prof. Dr. Budi Purwoko, M.Pd.
NIP. 197203151997031001

Tembusan Yth.:
1. Koordinator Program Studi S1 PG PAUD
2. Dosen Pembimbing Skripsi

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Appendix 5. Research Data Results on Parenting Styles

No	Parent Initials (e.g., Ulfia Anindya = UA)	Parent Age	Parent Occupation	Parent Highest Education	Child Initials (e.g., Ulfia Anindya = UA)	Child Age
1	EW	47	PNS PPSDM	D3	MDFZS	6 Years old
2	W	40	Housewife	HIGH SCHOOL	RJS	6 Years old
3	PK	30	Teacher	HIGH SCHOOL	PFA	6 Years old
4	T	42	Enterpreneur	ELEMENTARY SCHOOL	MHZ	6 Years old
5	HA	43	Labor/workers	HIGH SCHOOL	FA	6 Years old
6	PN	34	Housewife	HIGH SCHOOL	MAR	6 Years old
7	S	43	Housewife	MIDDLE SCHOOL	AAA	6 Years old
8	WI	48	Labor/workers	HIGH SCHOOL	ACP	6 Years old
9	YP	39	Enterpreneur	HIGH SCHOOL	APDA	6 Years old
10	S	45	Labor/workers	MIDDLE SCHOOL	EPA	6 Years old
11	DH	31	Housewife	HIGH SCHOOL	CAS	6 Years old
12	HH	33	P3K RSUD Padangan	S1	GAP	6 Years old
13	J	31	Labor/workers	HIGH SCHOOL	ATM	6 Years old
14	NIF	46	Teacher	S1	ANH	6 Years old
15	S	48	Labor/workers	ELEMENTARY SCHOOL	ANM	6 Years old
16	S	40	Enterpreneur	MIDDLE SCHOOL	ANHA	6 Years old
17	FU	38	Teacher	S1	AA	6 Years old
18	NYA	26	Housewife	HIGH SCHOOL	BJP	5 Years old
19	D	45	Labor/workers	ELEMENTARY SCHOOL	GMN	6 Years old
20	YI	35	Enterpreneur	MIDDLE SCHOOL	JAAZ	5 Years old
21	MS	27	Labor/workers	MIDDLE SCHOOL	MAADS	5 Years old
22	P	39	Labor/workers	MIDDLE SCHOOL	SCP	6 Years old
23	K	44	Labor/workers	ELEMENTARY SCHOOL	HZM	6 Years old
24	P	40	Housewife	HIGH SCHOOL	MSR	6 Years old
25	RI	28	Labor/workers	HIGH SCHOOL	AKD	6 Years old
26	FW	31	Labor/workers	MIDDLE SCHOOL	COAP	6 Years old
27	GD	54	Labor/workers	ELEMENTARY SCHOOL	NZR	6 Years old
28	SM	32	Labor/workers	HIGH SCHOOL	MRR	6 Years old
29	SF	33	Housewife	MIDDLE SCHOOL	AFM	6 Years old
30	AK	41	PNS	S1	LQH	6 Years old
31	M	41	Labor/workers	HIGH SCHOOL	KKS	6 Years old
32	I	38	Labor/workers	HIGH SCHOOL	ANY	6 Years old

33	MKN	42	Labor/workers	S1	BABK	6 Years old
34	AR	44	Labor/workers	ELEMENTARY SCHOOL	FNAZ	6 Years old
35	S	40	Enterpreuner	MIDDLE SCHOOL	MAAW	6 Years old
36	AM	50	Labor/workers	HIGH SCHOOL	AAM	6 Years old
27	RM	49	Labor/workers	HIGH SCHOOL	RKAM	6 Years old
38	P	37	Housewife	HIGH SCHOOL	DGAH	6 Years old
39	Y	32	Labor/workers	HIGH SCHOOL	YIY	6 Years old
40	DIR	35	Labor/workers	S1	AALH	6 Years old
41	AAW	27	Labor/workers	HIGH SCHOOL	MKO	6 Years old
42	LIS	26	Teacher	S1	DRS	6 Years old
43	YS	34	Labor/workers	HIGH SCHOOL	AS	6 Years old
44	L	53	Labor/workers	S1	SNM	6 Years old
45	ALB	43	**Labor/workers**	HIGH SCHOOL	AAUA	6 Years old

46	M	32	Housewife	HIGH SCHOOL	ZHA	6 Years old
47	K	42	Labor/workers	ELEMENTARY SCHOOL	GTPK	6 Years old
48	H	27	Housewife	MIDDLE SCHOOL	AGN	6 Years old
49	TWS	31	Labor/workers	SMK	ESP	6 Years old
50	HP	41	Labor/workers	MIDDLE SCHOOL	SMK	6 Years old
51	G	29	Labor/workers	MIDDLE SCHOOL	AUN	6 Years old
52	M	53	Enterpreuner	HIGH SCHOOL	ABCK	6 Years old
53	AM	42	Housewife	MTS	AM	6 Years old
54	MM	48	Labor/workers	HIGH SCHOOL	MZS	6 Years old
55	A	27	Housewife	HIGH SCHOOL	MAK	6 Years old
56	U	30	Housewife	MIDDLE SCHOOL	VNM	6 Years old
57	EIS	28	Housewife	HIGH SCHOOL	SSI	6 Years old
58	S	30	Housewife	HIGH SCHOOL	IHM	6 Years old
59	MM	48	Labor/workers	HIGH SCHOOL	MYM	6 Years old

	Item 1	Item 2	Item 3	Item 4	Item 5	Item 6	Item 7	Item 8	Item 9	Item 10	Item 11	Item 12	Item 13	Item 14	Item 15	Item 16	Item 17	Item 18	Item 19	Item 20	Item 21	Item 22	Item 23	Item 24	Item 25	Item 26	Item 27	Item 28	Item 29	Item 30	Item 31	Item 32	Item 33	Item 34	Item 35	Item 36	Total
R1	3	2	2	2	4	3	2	2	1	2	2	2	2	3	3	3	2	3	2	3	2	3	3	3	3	3	3	3	4	3	4	3	4	4	4	4	96
R2	2	3	3	2	3	2	2	1	3	3	2	3	2	3	2	3	2	3	1	1	1	2	3	2	3	3	3	3	3	3	4	3	4	3	4	3	94
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R4	2	2	2	2	3	1	2	2	2	1	1	1	2	1	3	3	2	2	1	1	1	2	2	2	3	3	3	3	3	3	3	3	3	3	3	3	79
R5	1	4	3	1	4	2	1	1	3	3	4	4	2	3	3	2	2	3	1	4	1	4	4	3	2	4	4	4	4	4	4	4	4	4	4	4	102
R6	1	3	2	1	3	2	1	2	2	1	1	3	1	4	2	1	1	1	1	1	2	1	4	4	4	4	4	4	4	4	4	4	4	4	4	4	85
R7	2	2	1	1	2	1	2	2	2	2	1	1	2	3	3	2	1	2	3	1	3	3	3	3	3	3	3	3	3	4	3	3	3	3	3	3	76
R8	1	2	1	1	3	2	1	1	2	2	1	1	1	3	2	3	3	3	1	1	1	1	3	1	3	3	3	3	3	3	3	3	3	3	3	3	77
R9	2	3	4	1	3	1	2	1	3	4	1	2	3	2	4	4	3	3	1	2	1	4	4	1	3	4	3	3	4	4	3	4	3	3	3	4	102
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R12	1	2	2	2	3	2	1	1	1	1	1	2	2	3	3	3	3	2	2	2	2	2	3	1	4	2	4	4	4	4	4	4	4	4	4	3	90
R13	2	2	2	2	3	1	1	1	2	1	2	2	3	2	3	3	3	2	2	2	2	4	3	3	3	3	3	3	3	3	3	4	4	4	4	3	91
R14	3	3	2	2	3	1	1	1	1	3	2	3	3	3	3	3	3	2	2	2	2	2	3	3	3	3	3	3	3	3	3	3	4	4	4	3	91
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R18	3	3	3	3	3	1	2	2	2	2	2	3	3	2	2	3	2	3	1	1	2	1	3	2	3	3	3	3	3	3	4	4	3	4	4	3	91
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R21	1	1	3	2	3	2	2	1	1	3	1	3	4	2	3	1	2	1	2	2	1	3	3	2	3	3	3	4	4	3	3	4	3	3	3	3	81
R22	3	2	2	3	3	2	1	1	3	2	3	2	3	2	3	3	2	1	2	1	2	4	1	4	3	3	3	3	4	4	4	3	4	3	3	3	91
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R25	2	3	3	2	4	3	3	2	3	2	1	2	4	2	3	2	3	2	2	3	1	3	2	3	3	3	3	3	3	3	3	4	3	4	4	3	91
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R27	2	3	3	3	3	2	4	2	2	1	1	1	2	3	2	3	2	2	2	2	2	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	89
R28	2	3	3	3	3	2	4	2	2	1	1	1	1	2	3	2	3	2	2	2	2	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	89
R29	2	3	4	1	4	3	4	2	3	2	2	2	3	3	3	2	3	2	4	3	1	3	2	4	3	3	3	4	4	4	4	4	4	4	4	4	99
R30	2	2	3	2	3	2	2	2	3	2	2	2	3	2	3	3	1	2	2	2	1	2	1	2	3	3	3	3	3	3	3	3	3	3	3	2	85
R31	1	2	4	1	3	1	1	2	2	2	2	3	2	1	1	3	2	2	3	1	1	3	3	3	3	3	3	3	3	4	3	4	4	3	4	3	84
R32	3	1	4	2	4	2	4	2	4	4	2	2	2	3	4	2	3	3	2	4	3	4	3	3	4	3	4	3	4	4	4	4	4	4	4	2	110
R33	1	2	1	2	3	3	1	1	2	4	2	1	1	1	2	2	1	2	2	3	1	1	2	2	1	4	4	3	4	3	4	4	4	4	4	2	82
R34	2	2	2	1	3	2	2	3	3	1	3	4	2	1	2	1	2	1	2	1	1	3	3	2	1	1	2	3	3	3	3	3	3	3	3	2	84
R35	1	3	3	1	3	1	1	1	2	1	2	2	4	2	3	2	3	1	2	3	1	2	2	2	1	3	3	3	3	3	4	3	3	3	2	2	84
R36	3	2	2	2	4	2	2	2	3	3	1	3	3	2	4	3	2	2	2	2	3	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	105
R37	2	3	4	1	4	3	1	1	3	1	2	2	1	2	3	2	1	2	1	2	1	1	1	3	4	3	3	4	3	4	4	4	4	4	2	83
R38	2	3	1	2	3	2	1	2	3	1	1	2	2	1	2	3	2	1	2	2	1	2	3	3	2	3	3	3	3	3	3	3	3	3	3	4	81
R39	2	1	3	2	3	3	1	1	2	1	2	2	3	1	2	2	1	1	1	1	2	2	3	2	3	2	3	2	3	3	3	3	3	3	3	4	81
R40	1	1	4	2	3	1	1	2	3	2	1	2	2	3	4	3	2	3	2	3	3	3	4	3	4	4	4	3	4	4	4	4	4	4	4	4	98
R41	1	3	4	1	4	3	2	1	3	3	2	3	3	2	4	3	2	1	1	2	2	2	4	2	4	3	4	4	4	4	3	4	3	4	3	4	102
R42	1	2	2	2	2	2	1	1	3	3	2	3	3	1	1	2	1	2	2	2	4	2	4	3	4	3	4	3	4	4	4	4	3	3	3	2	86
R43	2	1	4	1	3	1	2	1	2	1	3	1	2	1	2	2	1	2	1	1	2	2	4	2	3	3	3	3	4	3	3	3	4	4	2	2	81
R44	3	4	4	2	4	3	3	3	4	3	3	3	1	4	3	3	3	2	2	1	2	1	4	4	4	4	4	4	4	4	4	4	4	4	4	4	113
R45	2	3	3	1	4	2	2	1	2	1	2	1	3	2	2	2	1	2	1	1	2	3	1	3	4	4	3	3	3	3	3	3	3	4	4	4	86
R46	2	3	3	1	4	1	1	1	3	1	2	1	1	2	4	2	3	1	1	2	1	1	4	2	1	4	2	1	3	4	4	4	4	4	4	4	84
R47	3	3	4	3	3	2	2	3	3	3	4	2	2	3	2	3	3	3	1	2	2	3	4	3	3	3	3	3	3	3	3	4	3	4	4	3	109
R48	2	3	3	1	4	3	2	3	3	3	2	3	3	2	3	2	3	2	2	2	3	4	4	4	4	3	3	3	3	3	3	3	3	3	3	3	103
R49	2	4	4	2	4	2	2	3	3	3	2	3	3	3	4	4	3	3	2	2	2	4	4	3	4	3	3	3	3	4	4	4	4	4	4	4	110
R50	1	3	2	1	3	1	1	1	4	2	1	2	3	3	1	4	3	3	1	1	3	3	1	1	2	3	2	3	3	3	3	3	3	3	3	2	82
R51	1	3	2	1	3	2	1	3	3	3	1	3	4	3	3	1	3	3	1	2	3	2	4	3	3	3	3	3	3	3	3	3	3	3	3	3	104
R52	1	1	1	3	3	2	1	3	3	3	2	2	2	2	3	2	1	2	1	2	2	1	4	3	4	3	3	3	3	3	3	3	3	3	2	2	81
R53	2	3	3	2	3	2	3	3	3	3	2	2	3	3	3	2	2	2	1	2	1	2	3	2	4	4	4	4	4	4	4	4	4	4	4	4	108
R54	2	3	2	2	3	3	3	3	3	3	3	2	3	3	2	1	1	2	3	2	4	2	4	4	4	4	4	4	3	3	3	3	3	3	4	4	99
R55	2	3	1	1	4	3	2	1	2	1	1	3	2	1	3	1	1	2	2	1	3	3	3	2	4	4	3	3	3	3	3	3	4	4	4	4	94
R56	2	3	3	2	4	2	1	2	2	1	1	3	3	2	3	2	1	1	1	4	1	3	3	3	3	3	4	3	4	4	3	4	3	2	2	2	89
R57	1	2	2	1	3	1	2	1	3	1	1	3	3	1	2	1	1	2	2	2	2	2	4	2	3	3	3	3	3	3	3	3	3	3	3	2	82
R58	2	3	4	2	3	3	2	3	3	2	2	3	2	3	3	1	3	1	2	3	2	4	4	3	4	4	3	3	3	3	3	3	3	3	3	4	100
R59	2	1	2	1	3	3	2	1	3	3	2	2	3	1	2	1	1	3	1	2	2	2	4	3	3	3	3	3	3	3	3	3	3	3	3	3	81

	Item 1	Item 2	Item 3	Item 4	Item 5	Item 6	Item 7	Item 8	Item 9	Item 10	Item 11	Item 12	Item 13	Item 14	Item 15	Item 16	Total
R1	3	3	3	3	2	2	3	3	3	3	3	3	3	3	3	3	46
R2	3	2	3	3	2	3	3	3	3	3	3	3	3	3	3	3	46
R3	4	3	4	4	2	2	3	3	3	4	4	4	4	4	3	3	54
R4	3	3	3	3	2	2	2	3	3	3	3	3	3	3	3	3	45
R5	3	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	46
R6	3	3	3	3	2	2	3	3	3	3	3	3	3	3	3	3	46
R7	3	3	3	3	2	2	3	3	3	3	3	3	3	3	3	3	46
R8	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	47
R9	3	3	3	3	2	3	3	3	3	3	3	3	3	3	3	3	47
R10	3	3	3	3	2	2	3	3	3	3	3	3	3	3	3	3	46
R11	3	3	3	3	2	2	3	3	3	3	3	3	3	3	3	3	46
R12	4	2	3	3	3	3	3	2	3	3	4	2	4	3	2	3	47
R13	3	3	3	3	4	2	3	2	2	3	3	3	3	3	3	3	46
R14	3	3	4	3	2	2	4	3	3	4	4	4	4	3	4	4	54
R15	4	3	4	3	3	3	4	3	3	4	4	4	4	3	3	4	56
R16	4	3	3	4	3	3	4	3	3	4	3	4	4	3	4	4	56
R17	3	3	2	3	3	3	4	3	3	4	3	4	3	3	4	4	52
R18	4	3	3	3	3	3	2	3	3	2	2	3	2	2	3	3	44
R19	4	3	3	3	3	3	4	3	3	3	4	3	3	3	4	3	52
R20	3	3	2	3	3	2	2	2	2	3	3	3	2	2	3	3	41
R21	2	2	2	3	3	2	2	2	2	3	3	2	2	2	3	3	38
R22	4	4	3	3	2	2	4	3	3	4	3	4	4	3	4	4	54
R23	3	2	3	3	2	3	2	3	3	3	3	2	2	2	3	2	41
R24	3	2	3	2	2	2	2	3	3	3	3	2	2	2	3	3	41
R25	4	3	4	3	3	2	2	3	3	4	4	4	4	3	4	4	54
R26	3	2	3	3	2	3	2	3	3	3	4	3	3	3	3	3	46
R27	4	3	4	3	4	4	4	3	3	4	4	4	4	3	3	4	58
R28	2	2	3	2	3	3	3	2	2	3	2	2	2	2	3	2	38
R29	2	3	2	3	3	3	2	2	3	3	3	2	3	3	3	4	44
R30	3	3	4	3	3	2	3	3	4	4	3	3	3	3	4	3	51
R31	3	3	3	4	2	2	3	3	3	3	4	4	3	3	4	3	50
R32	3	2	3	3	2	2	3	2	3	2	3	3	2	3	3	4	43
R33	3	3	3	3	2	3	4	4	3	3	3	3	3	4	3	3	50
R34	3	3	3	4	3	2	3	3	4	4	3	3	3	3	4	4	52
R35	3	3	3	4	4	3	3	3	2	4	4	3	3	3	3	3	50
R36	3	3	3	3	1	1	3	4	4	3	3	3	3	3	3	2	45
R37	3	4	3	3	4	4	3	3	3	3	3	3	3	3	4	3	52
R38	3	3	4	4	2	2	3	3	4	3	3	4	3	3	4	4	52
R39	3	3	3	3	2	3	3	4	4	3	3	3	3	3	3	2	48
R40	3	3	3	3	1	3	3	4	3	3	3	3	3	3	3	2	46
R41	3	3	3	4	2	2	3	4	4	3	3	3	3	3	4	3	50
R42	3	3	3	3	1	1	3	3	3	3	4	4	3	3	3	4	47
R43	4	3	3	3	2	1	3	3	4	3	3	3	3	3	4	3	48
R44	3	3	4	4	3	2	3	3	3	3	4	3	3	3	4	4	52
R45	4	4	4	4	3	4	4	3	3	4	4	3	4	4	4	3	58
R46	3	3	2	3	2	2	3	3	3	3	3	2	2	3	3	3	43
R47	2	2	2	3	2	2	3	3	3	4	4	3	3	3	4	3	46
R48	3	3	3	3	3	4	3	3	2	3	3	2	3	3	3	2	46
R49	4	3	3	3	1	1	3	3	4	3	3	3	3	3	4	3	47
R50	3	3	4	4	2	2	3	4	4	3	3	3	3	3	4	4	52
R51	3	3	3	3	2	3	3	2	2	3	3	2	3	3	3	2	43
R52	4	3	3	4	3	2	3	3	3	4	4	3	4	3	3	2	50
R53	4	3	3	3	3	4	2	3	3	3	4	3	3	4	4	4	53
R54	2	3	3	3	3	2	3	3	2	3	3	3	3	3	3	2	44
R55	3	3	2	3	4	3	3	3	3	3	3	3	2	3	3	2	46
R56	3	3	3	3	2	2	3	3	2	3	3	3	2	3	3	2	43
R57	3	3	3	3	4	2	3	3	4	3	4	3	3	3	3	4	51
R58	3	3	3	4	3	3	4	4	4	4	3	4	3	3	4	4	56
R59	3	3	3	4	3	4	4	4	4	3	4	3	3	3	4	3	55

	Pola Asuh Orangtua (X)																																				Total
	item 1	item 2	item 3	item 4	item 5	item 6	item 7	item 8	item 9	item 10	item 11	item 12	item 13	item 14	item 15	item 16	item 17	item 18	item 19	item 20	item 21	item 22	item 23	item 24	item 25	item 26	item 27	item 28	item 29	item 30	item 31	item 32	item 33	item 34	item 35	item 36	
R1	2	3	4	1	4	3	3	1	2	1	3	2	2	2	3	3	3	2	2	2	2	3	3	1	3	2	4	3	3	4	4	4	4	4	4	4	99
R2	2	2	3	2	3	2	2	2	3	2	2	2	3	2	3	3	3	1	2	2	2	2	1	2	1	2	3	3	3	3	3	3	3	3	3	2	85
R3	1	2	4	1	3	1	1	2	2	2	3	1	1	3	3	3	2	2	1	1	1	2	2	1	3	3	3	3	3	3	3	4	4	4	3	4	84
R4	3	4	2	4	3	2	2	2	4	2	3	2	4	2	3	3	2	2	1	2	3	4	4	3	3	4	3	4	4	4	4	4	4	4	4	3	110
R5	1	2	1	2	3	3	1	1	2	1	1	2	2	2	1	2	2	3	1	1	2	2	2	1	4	3	4	3	4	4	4	4	3	4	3	2	82
R6	2	2	4	1	3	2	2	1	3	2	2	1	3	4	2	1	2	2	1	1	1	3	3	2	1	1	2	3	3	3	3	3	4	4	3	4	84
R7	1	3	3	1	3	1	1	1	2	1	2	2	4	2	3	2	3	1	2	3	1	2	3	2	1	4	3	3	3	3	3	4	4	3	3	2	84
R8	3	2	2	2	4	2	2	2	3	2	3	1	3	3	2	4	3	2	2	2	2	3	2	4	4	4	4	4	4	3	4	4	4	4	4	4	105
R9	2	3	4	1	4	3	1	1	3	1	2	2	1	2	2	3	1	2	1	2	1	1	1	3	4	3	3	3	4	4	3	4	4	3	4	4	83
R10	2	3	1	2	3	2	1	1	2	3	1	1	2	2	1	2	3	2	1	2	2	1	2	2	4	2	3	2	3	3	3	3	3	3	4		81
R11	2	1	3	2	3	3	1	1	2	1	2	2	3	1	2	1	1	1	2	3	2	4	2	2	3	3	2	3	3	3	3	4	4	4	4	4	81
R12	1	1	4	2	3	1	1	2	3	2	1	1	4	2	4	4	3	2	3	1	1	2	3	2	3	4	3	4	4	3	4	4	4	4	4	4	98
R13	1	3	4	1	4	3	2	1	3	3	2	3	3	2	4	3	2	1	1	2	2	2	4	2	4	3	4	4	4	4	4	4	3	3	4	4	102
R14	1	2	2	2	2	2	1	1	2	2	1	2	2	3	3	3	3	2	3	1	1	2	3	2	2	3	2	3	3	3	4	4	4	4	2	2	86
R15	2	1	4	1	3	1	2	1	2	4	1	2	1	3	2	3	4	1	2	1	1	2	1	1	4	2	2	3	3	3	3	3	3	3	3	4	81
R16	3	4	4	2	4	3	3	3	4	3	3	1	4	3	3	2	2	1	3	2	2	4	4	3	4	4	4	4	4	3	4	3	4	3	4	4	113
R17	2	2	4	2	2	2	2	2	1	1	2	1	3	2	2	2	2	2	3	1	4	3	3	1	4	3	3	3	3	4	4	3	3	4	3	4	86
R18	2	3	3	1	4	1	1	1	3	1	2	1	1	2	4	2	2	3	1	1	2	1	1	4	2	1	4	2	1	3	4	3	4	4	3	4	84
R19	3	3	4	3	3	2	1	2	3	3	3	3	4	2	2	2	4	2	3	3	2	3	3	2	4	3	4	4	3	4	4	4	4	4	4	3	109
R20	2	3	3	1	4	3	2	2	3	3	2	2	3	3	3	2	3	3	2	2	2	3	4	4	4	4	3	3	3	3	3	3	3	3	3	4	103
R21	2	4	4	2	4	2	2	1	2	2	2	3	4	4	4	3	2	2	2	2	3	2	4	2	4	4	4	4	4	4	4	4	4	4	4	4	110
R22	1	3	2	1	3	1	1	1	4	2	1	2	3	3	3	1	4	3	3	1	1	3	3	1	1	1	2	3	3	3	3	3	3	3	3	3	82
R23	1	2	4	2	4	3	2	3	2	1	1	3	3	3	2	3	2	3	2	3	4	2	4	2	3	4	3	3	4	4	4	4	4	4	4	3	104
R24	1	1	1	3	3	2	1	3	3	3	2	2	2	2	3	2	2	1	2	1	1	2	1	4	2	2	3	3	3	3	3	3	4	3	3	2	81
R25	2	3	3	2	4	4	2	1	4	2	1	2	2	4	2	3	2	2	2	3	3	3	4	4	4	3	4	4	4	4	4	4	4	4	3	4	108
R26	2	3	2	2	3	3	3	1	3	3	3	3	2	2	1	3	2	3	1	2	3	2	3	2	3	4	3	3	3	3	3	3	3	3	3	4	94
R27	2	3	1	1	4	2	1	1	2	1	1	2	1	2	1	2	1	1	1	3	2	4	4	4	1	3	4	3	4	3	4	4	4	2	4	4	82
R28	2	3	2	4	2	1	2	2	2	1	1	3	2	2	1	1	1	1	4	1	2	4	1	2	3	3	4	4	4	4	3	4	4	3	2	2	86
R29	1	2	2	1	3	1	2	1	3	1	1	3	2	2	1	2	1	2	1	2	2	2	1	2	2	2	4	3	3	3	3	3	3	3	3	3	82
R30	2	3	4	1	2	3	3	1	3	2	3	3	2	3	1	2	2	1	2	4	3	4	4	4	4	3	3	3	3	3	3	3	3	3	3	4	100
R31	2	2	1	2	1	3	2	2	1	2	1	1	2	2	2	3	1	2	1	1	3	1	2	2	2	4	4	3	3	3	3	3	3	3	3	4	81

	Kecerdasan Spiritual Anak (Y)																Total
	V1	V2	V3	V4	V5	V6	V7	V8	V9	V10	V11	V12	V13	V14	V15	V16	Total
R1	2	3	2	3	3	3	2	2	3	3	3	2	3	3	3	4	44
R2	3	3	4	3	3	2	3	3	4	4	3	3	3	3	4	3	51
R3	3	3	3	4	2	2	3	3	3	3	4	4	3	3	4	3	50
R4	3	2	3	3	2	2	3	2	3	2	3	3	2	3	3	4	43
R5	3	3	3	3	2	3	4	4	3	3	3	3	3	3	4	3	50
R6	3	3	3	4	3	2	3	3	4	4	3	3	3	3	4	4	52
R7	3	3	3	3	4	3	3	3	2	4	4	3	3	3	3	3	50
R8	3	3	3	3	1	1	3	4	4	3	3	3	3	3	3	2	45
R9	3	4	3	3	4	4	3	3	3	3	3	3	3	3	4	3	52
R10	3	3	4	4	2	2	3	3	4	3	3	3	3	3	4	4	52
R11	3	3	3	3	2	3	3	4	4	3	3	3	3	3	3	2	48
R12	3	3	3	3	1	3	3	4	3	3	3	3	3	3	3	2	46
R13	3	3	3	4	2	2	3	4	4	3	3	3	3	3	4	3	50
R14	3	3	3	3	1	1	3	3	3	3	4	4	3	3	3	4	47
R15	4	3	3	3	2	1	3	3	4	3	3	3	3	3	4	3	48
R16	3	3	4	4	3	2	3	3	3	3	3	3	3	3	4	3	52
R17	4	4	4	4	3	4	4	3	3	4	4	3	3	4	4	3	58
R18	3	3	2	3	2	2	3	3	3	3	3	2	2	3	3	3	43
R19	2	2	2	3	2	2	3	3	3	4	4	3	3	3	3	4	46
R20	3	3	3	3	3	4	3	3	2	3	3	2	3	3	3	2	46
R21	4	3	3	3	1	1	3	3	4	3	3	3	3	3	4	3	47
R22	3	3	4	4	2	2	3	4	4	3	3	3	3	4	4	4	52
R23	3	3	3	3	2	3	3	2	2	3	3	2	3	3	3	2	43
R24	4	3	3	4	3	2	3	3	3	3	4	3	4	3	3	2	50
R25	4	3	3	3	3	4	2	3	3	3	4	3	3	4	4	4	53
R26	2	3	3	3	3	2	3	3	2	3	3	3	3	3	3	2	44
R27	3	3	2	3	4	3	3	3	3	3	3	3	2	3	3	2	46
R28	3	3	3	3	2	2	3	3	2	3	3	3	2	3	3	2	43
R29	3	3	3	3	4	2	3	3	4	3	4	3	3	3	3	4	51
R30	3	3	3	4	3	3	4	4	4	4	3	4	3	3	4	4	56
R31	3	3	3	4	3	4	4	4	4	3	4	3	3	3	4	3	55

Appendix 8. *Output* **SPSS**

Results for Validity Testing

- **Parenting styles**

- **Spiritual intelligence of children**

Correlations

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Reliability Test Results

- **Parenting styles**

Reliability Statistics

Cronbach's Alpha	N of Items
.866	36

- **Spiritual intelligence of children**

Reliability Statistics

Cronbach's Alpha	N of Items
.714	16

Normality Test Results

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		59
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	4.75778230
Most Extreme Differences	Absolute	.114
	Positive	.114
	Negative	-.069
Test Statistic		.114
Asymp. Sig. (2-tailed)		.056[c]

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

Linearity Test Results

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Variabel Y * Variabel X	Between Groups	(Combined)	26.977	28	.963	1.417	.175
		Linearity	13.761	1	13.761	20.243	.000
		Deviation from Linearity	13.216	27	.489	.720	.804
	Within Groups		20.395	30	.680		
	Total		47.372	58			

Product Moment Correlation Test Results

Correlations

		Variabel X	Variabel Y
Variabel X	Pearson Correlation	1	-.539[**]
	Sig. (2-tailed)		.000
	N	59	59
Variabel Y	Pearson Correlation	-.539[**]	1
	Sig. (2-tailed)	.000	
	N	59	59

[**]. Correlation is significant at the 0.01 level (2-tailed).

Simple Linear Regression Test Results

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.539[a]	.290	.278	.76789

a. Predictors: (Constant), Variabel X

b. Dependent Variable: Variabel Y

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.761	1	13.761	23.338	.000[b]
	Residual	33.611	57	.590		
	Total	47.372	58			

a. Dependent Variable: Variabel Y

b. Predictors: (Constant), Variabel X

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	52.809	.952		55.495	.000
	Variabel X	-.051	.010	-.539	-4.831	.000

a. Dependent Variable: Variabel Y

Appendix 9. Documentation

- <u>TK Tunas Harapan Batokan/</u> **Tunas Harapan Batokan Kindergarten**

  Activity: Saying a prayer before meals at Tunas Harapan Batokan Kindergarten

- <u>TK PGRI Batokan</u>
  Activity: Prayer before going home

- <u>RA Islamiyah Batokan</u>
Activity: Praying before lesson starts