

The Influence of Islamic Family Parenting Patterns on the Social Development of Children in West Nusa Tenggara

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ABSTRACT

This research was motivated by the researchers' attention to the lack of social skills of fostered children at the Indonesian Children's Foundation NTB. The form of the lack of social skills of fostered children at the Indonesian Children's Foundation NTB, can be seen from the presence of fostered children who are less able to cooperate, commit physical violence, speak rudely and so on. This study aims to determine the effect of Islamic Family Parenting on The Social Development of children at the Indonesian Children's Foundation NTB. The research approach used in this study is a quantitative approach with a correlational research design. The results obtained after the F test using SPSS showed that Islamic Family Parenting had an effect on children's social development with a value of $F_{count} = 17.026 > F_{table} = 4.23$. With a significant probability of $Sig. = 0.000 < 0.05$, which means H_a is accepted and H_o is rejected.

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1. INTRODUCTION

Children are something that everyone really hopes for and misses. Every married couple would really like to have a child. Children are the heart of the heart and are the happiness for mothers and fathers that is clearly visible before their eyes (Raffar, 2021). The tiredness and fatigue that every parent feels will disappear in the twinkling of an eye when they see their child. Children are soul mates, a source of longing, heart's desire, and a pillar of hope in old age (Hamjah, 2020). Like a gem, a child is cared for wholeheartedly, cared for with great affection, protected from all kinds of dangers, supervised to certain limits, fortified so as not to be touched by negative and harmful things, and kept away from ignorance.

Children can be called a gift from Allah SWT which must be grateful for by protecting them according to the rules in Islamic law. So that children can become an investment and future life for their parents. Children are also the next generation of the nation who will later become leaders and fighters for the nation (Lutfi, 2021). Of course, the next generation who will become leaders and warriors of the nation must have good character, positive personality, able to socialize well and have a soul and a high social sense (Kosim, 2021).

A child with abilities gets along well, have soul and high social sense of course influenced by how the child through and complete developmental tasks with well, especially in development social. In the research of Zhang J et Al. Stating that estimated at in 2018 there were more than 200 million toddlers in

the world experience cognitive development disorders and social emotional (Nudin, 2020). Elizabeth B. Hurlock suggest that development social is achievement ability to behave according to social norms. Become socially capable individual requires three processes, namely: learning acceptable behavior social environment, playing social roles acceptable and developmental social nature (Fauziah, 2023).

Development own social is individual development closely related to action, behavior individual to become a social being and interactions with other people. Thing it has to do with living humans as social beings. Development is divided into five stages including: First, childhood early (0-3 years) subjective. Second, time critical I (3-4 years) tort alter. Third, late childhood (4-6 years) subjective to objective. Fourth, schoolchildren (6-12 years) objective. Fifth, critical period II (12-13 years) pre-Puberty d(Desiningrum, 2023).

Based on data from United Nations Children's Fund (UNICEF) on about the situation of children in Indonesia in 2020 there are around 2.2 million children Indonesians who do not live with parents and did not get parental care (United Nations Children's Fund., 2020).). While parents have obligations and responsibility towards children accordingly with Republic Laws Indonesia Number 35 of 2014 Article 26 Paragraph 1 regarding obligations and parental responsibility for: (a) parenting, maintain, educate, and protect children; (b) growing children according to ability, talent, and interests; (3) prevent marriage at childhood, and d. Provide character education and instilling moral values in children (Saihu & Umar, 2021).

Of course, all the good wishes expected by parents for their children will be achieved if parents are able to understand and know their duties in educating and raising children in the right way. Parenting is the interaction or application of parental actions to children where this is done to educate children to be able to become responsible individuals, have good character and can be part of a good society (Burhanuddin, 2020). When raising children, parents must be able to choose the right parenting style. In western theory, there are three types of parenting: authoritarian parenting, democratic parenting and permissive parenting (Muarifah, 2023).

Inadequate parenting practices can significantly affect children, manifesting in various ways. Firstly, it can impede the child's physical growth, leading to issues such as undernourishment or obesity. Secondly, it can adversely affect the child's overall health. Lastly, it can negatively effect the child's looks. Furthermore, the youngster exhibits a psychological delay in their ability to engage in adult thinking at the appropriate developmental stage (Muhammad, 2023). Regrettably, the lack of maturity is a significant detriment as it is a crucial attribute that every child must possess throughout their lives. Furthermore, youngsters will have challenges when it comes to independently making decisions. This leads to children consistently relying on others rather than their own capabilities. Furthermore, inadequate parenting might lead to underdeveloped emotional maturity in children. These observations are evident in the child's heightened emotional reactivity, lack of composure in handling tasks, and reluctance to engage in increasingly demanding activities. Furthermore, the social skills of children are deficient. Children may have feelings of insecurity in the presence of others, leading them to withdraw and isolate themselves (Muhammad, 2023).

Based on the impacts arising from mistakes in choosing good parenting styles, parents must be wiser in choosing parenting methods for children. In a hadith narrated by Bukhari from Abu Hurairah ra which means: "The Prophet sallallaahu 'alayhi wa Sallam said, every child is born in a state of fitrah. Then it is the parents who will make the child a Jew, Christian or Magi just like cattle that give birth to livestock perfectly. Do you see any defects in him?" (Muarifah, 2023).

Based on the meaning of the hadith above, an understanding can be drawn that every child is born into the world in a state of ignorance and brings nothing. When a child is born, it is the parents who are responsible and obligated to educate, raise, and care for the child, when the parents take good care of it, when the parents show positive sides to the child, the child will follow in the footsteps of their parents to behave well and positively. Vice versa, if the parents teach the wrong way, when in front of the child they do or say something negative that is not in accordance with the rules, then the child will imitate their parents to do and say negative things.

In the verses of the Qur'an or word Allah SWT has also explained that parents raise and educate children with the right parenting style so that children avoid negative things and avoid the torment of hell fire. This is in line with the word of Allah SWT in the Al-Qur'an Surah At-Tahrim verse 6:

“O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them but do that which they are commanded. (QS. At-Tahrim [66]:6).

As for Islam, there are five types of parenting that are applied when raising children, namely: parenting with the exemplary method, parenting with the habituation method, parenting with the advice method, parenting with the attention and supervision method, parenting with the praise and punishment method (Yusuf, 2019). The impact of implementing this Islamic parenting style is that children will become closer to their parents. Children have manners. The child knows who created it. Children believe in Allah SWT. Children are used to glorifying Rasulullah SAW. Children can carry out their obligations. Familiarize children to always respect and respect each other when in a social environment and so on.

Multiple prior research have examined the impact of parenting techniques originating from the family. According to a study conducted by Pahlevi and Utomo (2022), one contributing factor to the issue of child character crisis is inadequate parental education, leading to aberrant behaviour in children. Hence, individuals can employ tools such as supervision, restrictions, and punitive measures to address children's behavioural issues. The study conducted by Rindawan et al. (2020) asserts that parenting style exerts a significant impact on the development of a child's personality. The youngster personally experiences both positive and harmful behaviour patterns. Children are granted autonomy within the boundaries of parental oversight, implying that their actions must still be monitored by their parents and can be held accountable from a moral standpoint.

Parental care is very important for children and will affect the child's life until he is an adult, therefore, parents should pay attention to choosing the right parenting style so that children have good social and emotional behavior. In addition, parenting style can also have a major influence on learning independence and the emotional development of students in learning (Mulyawati & Christine, 2019). By understanding the importance of parenting knowledge and understanding of the types of parenting is very important for parents and even for prospective parents. School-age children who are now often referred to as today's kids who were born and grew up in this era of globalization should need more handling (Fimansyah, 2019).

In previous research, many discussed parenting styles in general, but no one has examined Islamic parenting. Given the importance of parenting, the novelty of this study is to examine the influence of Islamic parenting on children's social development. Islamic parenting can be applied in an Islamic family. Islamic Family is a Muslim family. An Islamic family is a family built on obedience to Allah SWT and its purpose Islamic family is to seek the pleasure of Allah SWT. every member Islamic family life with rights and obligations specified in Islamic Shari'ah. 12 Islamic family too can be seen from them that always maintaining monotheism in a deep sense their lives put civilization first to God SWT. They always notice worship. They practice good morals based on the morals of the prophets and apostle. And they spread love, care, and kindness in in the family and in people other. 13 Researchers make observations and initial interview at the Children's Foundation The nation of researchers found several problems or problems such academic differences how to socialize children in the Children's Foundation Nations, including: First, there are foster children who have difficulty interacting with peers and new people. Second, there are foster children who withdraw from the social environment. Third, there are currently fostered children interact with peers using violence and words which is inappropriate. Fourth, there are fostered children who have good socialization skills.

2. METHODS

This study uses a quantitative approach to the type of correlational research. The purpose of using a quantitative approach is because this research collects data in the form of numbers and presents statistical examples, so quantitative research is in accordance with Arikunto's opinion that quantitative

research is an exploratory approach that begins with collecting data and strengthening the numbers, interpretation of data and types of results. While the purpose of using this type of correlational research in this study was to find out whether or not the influence of the Islamic Family Parenting Pattern (X) variable had on the Child Social Development variable (Y). This study aims to determine the effect of Islamic family upbringing on children's social development at the Indonesian National Children's Foundation, NTB, using quantitative research methods.

The research design used in this study is simple linear regression which is simple linear regression based on causation based on the influence between the independent variables and one dependent variable. Before the research process was carried out, the researchers conducted observations and interviews with social workers and parents of fostered children at the Indonesian National Children's Foundation, NTB. In addition to conducting observations and interviews, the researchers also compiled interview guidelines, observation guidelines and questionnaires on Islamic parenting patterns and social development of children beforehand as a reference or guideline in carrying out research. In the interview guidelines, observation guidelines and questionnaires, there are things that must be asked to obtain accurate data for the research to be carried out.

This research was conducted based on the results of observations and interviews that had been carried out previously, in which there were fostered children who had very diverse social developments and ways of socializing, ranging from positive to those that were not in accordance with the rules, such as there were fostered children who quickly adapted to other people. new, speak polite words, have a high concern. There are also foster children who close themselves from their environment, feel they are the most capable in all things, do not want to share, do not want to cooperate, lack care for others, are involved in physical violence and so on. Results of a simple linear regression test using the SPSS version. 20 obtained the value of the correlation coefficient (R Square) = 0.396 or 39.

Then, from the results of the analysis carried out, there is a significance value of 0.000 which means <0.05 where this number indicates the influence of the Islamic family upbringing variable (X) on the child's social development variable (Y) which results in the hypothesis H_a being accepted, whereas if referring to the value of F with decision making if the value of $F_{count} > F_{table}$ then there is a significant influence. Based on the results of the statistical calculations above, it shows that the effect of Islamic family parenting on children's social development in the NTB Indonesian Children's Foundation, which is the subject of the study, has a correlation with the theory described in this study, such as the ability to socialize children with the impact of adopting Islamic family parenting.

3. FINDINGS AND DISCUSSION

Islamic Family Parenting Pattern Variable (X) The Islamic family parenting variable in this study was measured using aspects, namely: psychological and mental education, faith education and Islamic law, moral and social education, self-actualization education.

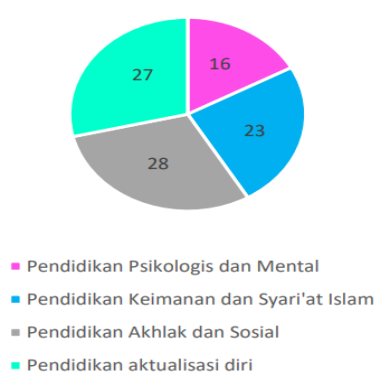


Figure 1. Respondents' scores for each aspect of Islamic family parenting

Based on the circle diagram above, the score for each aspect of the Islamic family parenting variable is described as follows: in the psychological and mental education aspect in the statement "I am not very familiar with my parents" with the highest score of 16. Based on the total scores obtained in There are more unfavorable statements among children who are close to their parents than children who are not very close to their parents. In the aspect of faith and Islamic law, there are two statements with the highest scores, namely "my parents taught me to read the Al-Qur'an" and "when I experienced trials my parents often reminded me to be patient" with a score of 23. Based on the scores obtained, there were children -children who are taught to read the Koran and be patient when facing things by their parents. In the moral and social aspects in the statement "parents often use harsh words when talking to other people" with the highest score of 28.

Based on the score obtained in the unfavorable statement, parents never use harsh words when they are with their children. Meanwhile, in the aspect of self-actualization in the statement "my parents do not want to support my talents" with the highest score of 27. Based on the score obtained in the unfavorable statement, most parents support their children's talents by honing their children's talents.

3.1 Child Social Development Variables (Y)

The social development variables of children in this study were measured using aspects, namely: cooperation, generosity, social acceptance, sympathy and empathy, friendly and selfless attitudes Alone.

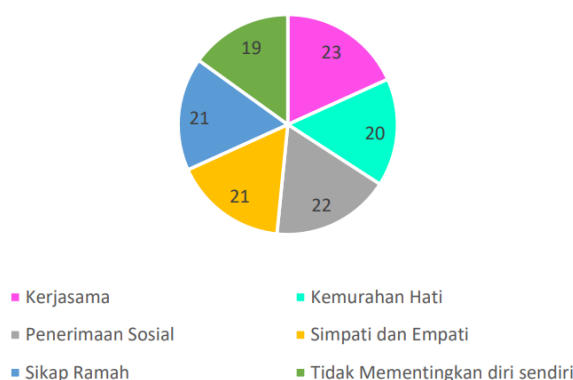


Figure 2. Respondents' scores on each aspect of children's social

Based on the circle diagram above, the score for each aspect of the child's social development variable is described as follows: in the cooperation aspect in the statement "I often study together" with the highest score of 23. Based on the scores obtained, more children often hang out with friends. However, in the aspect of generosity in the statement "I don't like sharing food with other people" with a score of 20. Many children do not want to share with others, meaning there are children who lack generosity towards others. Then in the aspect of social acceptance in the statement "I often lie" with the highest score of 22, based on this score more children often lie to other people.

Meanwhile, in the aspect of sympathy and empathy in the statement "sometimes I don't want to play with naughty people" with the highest score of 21, which means that there are still many children who often play with naughty people, which can also be one of the factors that influence children's social development at the Indonesian Children's Foundation NTB. In the aspect of friendly attitude in the statement "I often greet friends" with the highest score of 21, which where this score means that many children have a friendly attitude when socializing. However, in the aspect of selflessness in the statement "I enjoy sharing food with friends" with the highest score of 19, it means that there are still children at the Indonesian Children's Foundation who less concerned with friends or the surrounding environment.

3.2 Normally Test

Table 1. One-Sample Kolmogorov-Smirnov Test

Unstandardized Residual		
N		28
Normal	Mean	0E-7
Parameters ^{a,b}	Std. Deviation	4,79421776
Most Extreme	Absolute	,152
Differences	Positive	,088
	Negative	-,152
Kolmogorov-Smirnov Z		,806
Asymp. Sig. (2-tailed)		,534

Source: Researcher's analysis using SPSS

Based on the normality test table above, there is a significance value of $0.534 > 0.05$, which indicates that the residual value is normally distributed. Basis for decision making:

- 1) If the significance value is > 0.05 , then the residual value is normally distributed.
- 2) If the significance value is > 0.05 , then the residual value is not normally distributed.

3.3 Linearity Test

Table 2. Linearity Test

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Perkembangan Sosial Anak * Pola Asuh Keluarga Islami	Between Groups	(Combined)	856,798	18	47,600	2,518	,080
		Linearity	406,382	1	406,382	21,493	,001
		Deviation from Linearity	450,415	17	26,495	1,401	,310
Within Groups			170,167	9	18,907		
Total			1026,964	27			

Source: Researcher's analysis using SPSS

Based on the linearity test table above, it can be seen that the deviation from linearity value produces a figure of $0.310 > 0.05$, which value shows that the two variables of Islamic family parenting and children's social development have a linear relationship.

Basis for decision making:

- 1) If the significance value of deviation from linearity is > 0.05 , then there is a linear relationship between the independent variable and the dependent variable.
- 2) If the significance value of deviation from linearity is < 0.05 , then there is no linear relationship between the independent variable and the dependent variable.

Table 3. Correlations

		Family Parenting Style Islamic	Children's Social Development
Family Parenting Style Islamic	Pearson Correlation	1	,629**
	Sig. (2-tailed)		,000
	N	28	28
Children's Social Development	Pearson Correlation	,629**	1
	Sig. (2-tailed)	,000	
	N	28	28

Source: Researcher's analysis using SPSS

From the calculation results, the variables "Islamic Family Parenting Patterns" and "Children's Social Development" have a significance value of 0.000, which means the two variables are correlated. Then the Pearson correlation value produces a figure of 0.629, which indicates that there is a "strong" relationship or influence. It can be concluded that Islamic family parenting styles are related or have a positive influence on children's social development with a "strong" degree of correlation. Positive in this case means unidirectional, meaning that the higher the level of Islamic family parenting a child gets, the more positive the child's social development will be. The opposite also applies.

Determining the significance of correlation results. To find out whether the correlation results are significant or not, they are as follows:

- Determine the hypothesis H_a : There is a significant influence between Islamic family parenting patterns on children's social development. H_o : There is no significant influence between Islamic family parenting patterns on children's social development.
- Basis for decision making. 84 (1) If the significance value is <0.05 , then the correlation or relationship between the two variables is significant. (2) If the significance value is >0.05 , then it is not correlated or the relationship between the two variables is not significant.
- Guidelines for the degree of relationship. 85 (1) Pearson correlation value 0.00 to 0.20 = no correlation (2) Pearson correlation value 0.21 to 0.40 = weak correlation (3) Pearson correlation value 0.41 to 0.60 = moderate correlation (4) Pearson correlation value 0.61 to 0.80 = strong correlation. (5) Pearson correlation value 0.81 to 1.00 = perfect correlation.
- Decision: (1) It can be seen that the significance number or probability of the relationship between the variable Islamic family parenting and social development is 0.000, the significance or probability number is 0.000 <0.05 , so the relationship between the two variables is significant. (2) It can be seen that the Pearson correlation figure between the Islamic family parenting variable and social development is 0.629. Pearson correlation value 0.61 to 0.80 = strong correlation. So the relationship between the two variables is strong or high.

3.4 Model Summary Table

Table 4. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,629 ^a	,396	,372	4,886

Source: Researcher's Analysis Using SPSS

From the model summary table of the simple linear regression test above, it can explain the value of R (correlation) of 0.629. From the output, a coefficient of determination or R Square (correlation coefficient) of 0.396 is obtained, which shows the influence of the independent variable (Islamic family parenting) on the dependent variable (child's social development) is 39.6%.

3.5 Anova table

Table 5. Anova^a

Model	Sum of Squares	Df	Mean Square	F	Sig.	
1	Regression	406,382	1	406,382	17,026	,000 ^b
	Residual	620,582	26	23,869		
	Total	1026,964	27			

Source: Researcher's Analysis Using SPSS

Comparison of F_{count} and F_{table} as well as sig and α : $F_{count} = 17.026 > F_{table} = 4.23$, then H_0 is rejected and H_a is accepted. $Sig. = 0.000 < \alpha = 0.05$, then H_0 is rejected and H_a is accepted.

- 1) If the probability or significance is < 0.05 , H_0 is rejected and H_a is accepted.
- 2) If the probability or significance is > 0.05 , H_0 is accepted and H_a is rejected.

Based on the explanation above, a decision can be made, namely the significance or probability number of the calculation results is 0.000, where the significance or probability number is 0.000.

This research aims to determine the influence of Islamic family parenting patterns on children's social development at the Indonesian Nation Children's Foundation, NTB, using quantitative research methods. The research design used in this research is simple linear regression, where simple linear regression is based on cause and effect based on the influence between the independent variable and one dependent variable.

Before the research process was carried out, researchers conducted observations and interviews with social workers and parents of children assisted by the Indonesian Children's Foundation, NTB. Apart from conducting observations and interviews, researchers also prepared interview guidelines, observation guidelines and questionnaires on Islamic parenting patterns and children's social development first as references or guidelines in carrying out research. In the interview guide, observation guide and questionnaire, there are things that must be asked to obtain accurate data for the research to be conducted.

This study was conducted using data obtained from previous observations and interviews. The participants were children with varying degrees of social development and socialisation skills, ranging from positive behaviours to those that did not adhere to social norms. Some children demonstrated a rapid ability to adapt to others. The individual is characterised by their use of courteous language and displays a strong level of care and consideration. Additionally, there are children who receive assistance but exhibit behaviours such as isolating themselves from their surroundings, perceiving themselves as highly competent in all areas, refusing to share or cooperate, showing a lack of empathy towards others, and engaging in physical aggression, among other things.

The results of a simple linear regression test using SPSS version 20 obtained a correlation coefficient (R Square) = 0.396 or 39.6% of the variable Islamic family parenting influences children's social development, while the remainder is influenced by other factors amounting to 60.4% which is not researched.

Then, from the results of the analysis carried out, there is a significance value of 0.000, which means <0.05 , where this number shows the influence of the Islamic family parenting variable (X) on the child's social development variable (Y), which results in the H_a hypothesis being accepted, whereas if it refers to F value with decision making if the $F_{count} > F_{table}$ value then there is a significant influence. Based on the results of statistical calculations in the research results section, it shows that the influence of Islamic family parenting on the social development of children at the Indonesian Nation Children's Foundation, NTB, which is the subject of the research, has a correlation with the theory outlined in this research, such as children's social skills with the impact of implementing family parenting patterns. Islamic.

The research demonstrates a correlation between the utilisation of Islamic family parenting practices in child education and its impact on the kid's social development. This phenomenon becomes evident when a kid demonstrates limited socialisation skills, prompting parents to implement Islamic parenting strategies. Consequently, the child's deficiency in socialising effectively, such as displaying a desire for individual triumph, engaging in physical aggression, and exhibiting indifference towards the environment, can be observed. The child's socialisation deficits will diminish and eventually vanish through the implementation of the Islamic parenting system acquired from the parents. This system will enable the child to develop strong social skills, including the ability to exhibit selflessness, demonstrate empathy and sympathy, and actively engage in cooperative behaviour with others.

Islamic parenting is a method or action carried out by parents to educate children from birth to adulthood in accordance with Islamic law (Yusuf, 2019). Islamic parenting has differences with western perspective parenting, where these differences can be seen from three aspects, namely: The first is based on basic concepts, where western perspective parenting is more anthropocentric and humanitarian, while Islamic parenting is theocentric, human nature and values worship. The second is based on the source, where Western parenting perspective is based on the results of human thought, while Islamic parenting is based on the Al-Qur'an and Al-Hadith. Third, based on type, western perspective parenting has authoritarian, democratic, permissive, equality and neglect types of parenting, while Islamic parenting has authoritarian, democratic and equality types of parenting but in accordance with the child's condition and stage of development (Hasan, 2004).

According to Zemmi, 2010, social development is a developmental process or learning process about behavior in everyday life, about how children adapt and follow various kinds of demands and rules that already exist in society. Social development can also be said to be a learning process. in accordance with Hurlock's opinion in research conducted by Ananda, RW, 2018 which states that social development is the result of a process of maturity and learning. The learning process referred to here is in the environment, especially the family environment, children learn to socialize, where through social interactions carried out by children in the family environment will be used as a benchmark or reference by children when socializing with their environment, this is because children see and imitate how to socialize in his family.

During this educational journey, children acquire knowledge on appropriate behaviour in daily interactions with peers and adults, develop a sense of accountability for their actions, gain an understanding of the surrounding environment and individuals, learn the importance of sharing, and acquire problem-solving skills through collaborative efforts. Hence, it is imperative for parents to demonstrate to their children the art of effective socialisation and implement suitable parenting strategies, thereby ensuring smooth progress in all aspects of their development, particularly their social growth, and successful accomplishment of all developmental milestones.

The indicators in children's social development include children learning and cooperating with other children, having generosity or children being able to share with others, trying to adapt to existing rules, showing sympathy and empathy, children being able to position themselves in situations. other people, have a friendly attitude and children can learn to think about other people. A form of social development or good social behavior is that children are willing to share their food or belongings with other people who need them, do not use harsh words, children are able to do or complete things together, help friends who are having difficulties and so on.

The results of the research above are strengthened by the results of several previous studies. First, research results from I Made Lestiawati show that there is a significant positive influence between parental parenting patterns on the social abilities of children aged 6-7 years. This can be interpreted as meaning that the higher the intensity of a parent's parenting style, the better the child's social development will be. Second, based on research results from Siti Aisyah which states that every parenting style contributes to aggressive behavior, even though the contribution made is positive or negative, because each parenting style has its own weaknesses and strengths. Third, the research results from Muhammad Yusuf which used Islamic family parenting patterns with the same aspects as this research, as for the research results from Muhammad Yusuf, namely: One, psychological and mental education aspects, when children are given praise, gifts, hugs and so on, it causes the child to become The more diligent you are in studying, the more capable you are, the more motivated your child will be to become even better.

The findings align with the research conducted by the Indonesian Children's Foundation NTB, which indicates that children who receive praise, gifts, and increased parental attention exhibit heightened enthusiasm for learning. Furthermore, these children demonstrate increased ambition to showcase their abilities, with some even displaying the skill to recite the Koran in melodious tones. Education in faith and Islamic law, coupled with parental supervision, instills in children a habitual sense of fulfilling their obligations without prompting. This approach not only imparts fundamental knowledge about Islam but also aligns with research findings that demonstrate the positive impact of continuous supervision on children's adherence to religious practices, such as performing the five daily prayers, praying consecutively, and concluding prayers with a handshake.

Based on this habituation and supervision, the foundation's children are accustomed to hearing the call to prayer and immediately taking ablution water and praying and praying in congregation (Baker & Watson, 2010). Three, moral and social education, providing provisions for children causes children to avoid unclean foods, children want to share with their friends. The children assisted by the Indonesian Children's Foundation NTB are used to respecting other people, wanting to share, wanting to help, knowing the boundaries of socializing and so on. Fourth, self-actualization and beauty education, how children appear will cause children to be brave in showing their abilities, dare to explore their talents. Like the children assisted by the Indonesian Children's Foundation, NTB, their abilities are always honed, starting from their creativity, the ability to read the Koran with a tune, and getting used to living a healthy life. and clean, the more children are accustomed to positive things, the later the child will become accustomed to these positive things.

The researcher drew connections between his own findings and those of other researchers who had utilised authoritarian, democratic, permissive, or Islamic parenting styles in their scholarly articles and theses. This further supports the findings of the research conducted at the Indonesian National Children's Foundation, NTB, which indicate that children's social development is significantly impacted by Islamic family parenting.

4. CONCLUSION

The correlation coefficient (R) of 0.629 indicates a substantial positive association between Islamic family parenting (X) and children's social development (Y). The R Square, which represents the correlation coefficient, indicates that 39.6% of the variation in the data can be explained by the variables. As a result, the null hypothesis (Ho) was rejected in favour of the alternative hypothesis (Ha), which states that there is a strong influence between Islamic family parenting styles and children's social development at the Indonesian Nation Children's Foundation NTB. Consequently, children who are raised with Islamic parenting by their parents will exhibit positive social development and acquire proficient social abilities. Alternatively, if a child is not exposed to Islamic parenting or a nurturing parenting approach, it will lead to the child developing inadequate social skills. This aligns with the findings presented by the researcher in the preceding paragraph. Consequently, children who receive Islamic parenting from their parents will exhibit positive social development and possess strong social

aptitude. Conversely, if the child does not receive proper Islamic parenting or effective parenting, it will lead to the youngster developing inadequate social skills.

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