

Democratic and Religious Parenting in Developing Emotional and Social Intelligence: Evidence from an Islamic Secondary School

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ABSTRACT. Adolescents' emotional and social intelligence is greatly influenced by their parents, especially in school settings that incorporate moral and religious principles. Students at MTs Quranic Science are supposed to develop moral awareness, social skills, emotional stability, and intellectual excellence. This study focused on democratic, communicative, supportive, and religious parenting styles to investigate the connection between parenting practices and the growth of students' emotional and social intelligence. Open-ended questionnaires completed by parents and students were used to gather data using a descriptive qualitative method. The results show that adolescents who experience democratic parenting, which is defined by open communication, decision-making participation, and emotional attentiveness, develop emotional stability, self-assurance, and adaptive emotional regulation. Religious parenting practices, such as daily prayer, moral behavior, and polite interactions, enhance empathy, social responsibility, and cooperative skills. At the same time, parents' exemplary emotional management serves as a direct model for children. Before adolescents enter broader school and community settings, they have a first social laboratory where they develop social intelligence through positive family interactions such as dispute resolution, shared responsibility, and participatory decision-making. This study highlights the synergy between madrasah education and family education, positioning parents as strategic partners in raising emotionally mature, socially adapted, and ethically grounded teenagers. In contrast to earlier research that often emphasizes bad or dysfunctional parenting, this study is unique in its focus on positive, religious, and supportive parenting within an Islamic educational setting. In addition to offering useful insights for parents and educators seeking to promote holistic adolescent development, the study contributes to the literature on parenting, character education, and emotional-social development in madrasah settings.

Keywords: *Parenting Styles, Emotional Intelligence, Social Intelligence, Madrasah Tsanawiyah Students, Case Study.*

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INTRODUCTION

The family is the first and primary environment for children to learn values, norms, and social behavior. Through the parenting styles they implement, parents play a crucial role in shaping their children's emotional and social development, including the ability to manage emotions and build healthy social relationships. (Kusmiati et al., 2021; Ma`arif et al., 2025; Ștefan & Dănilă, 2025). This role becomes increasingly important during early adolescence, namely at the Madrasah Tsanawiyah (MTs) level, which is characterized by dynamic emotional changes, the search for

selfidentity, and an increasing need for social acceptance (Almaziyah et al., 2025; Karmina et al., 2024; Rochman et al., 2026; Sulhan et al., 2024). Emotional and social intelligence are crucial skills in this stage that help adolescents control their emotions, communicate successfully, and adjust to their social surroundings (Indasari, 2026; Nugroho & Cahyaningtyas, 2022).

Emotional intelligence refers to an individual's ability to recognize, understand, and manage their own emotions and understand the emotions of others (Javid et al., 2024; Niman, 2025; Prawitasari, 1998; Shafik, 2024). Meanwhile, social intelligence relates to the ability to communicate, collaborate, and build effective interpersonal relationships. These two abilities do not develop automatically but are formed through a continuous process of socialization (Aziz et al., 2026; Fatimah & Holilah, 2025; Sibarani et al., 2026; Ulfah et al., 2026), particularly within the family environment. From an Islamic educational perspective, parenting is not only oriented toward meeting a child's physical needs, but also toward instilling moral and spiritual values such as honesty, responsibility, patience, and empathy, which form the basis of a child's emotional and social development (Adnan, 2020; Ardianto et al., 2026; Efendi et al., 2026; Suriastini et al., 2025).

Various previous studies have shown that parenting styles influence children's psychological development and behavior. Warm, communicative, and consistent parenting styles tend to support the development of selfconfidence, emotional regulation, and better social interaction skills (Ratnasari et al., 2020). On the contrary, both overly authoritarian and overly permissive parenting styles can hinder a child's emotional and social development (Rahmi, 2020). In parenting studies, Baumrind categorizes parenting styles into three main types: authoritarian, permissive, and democratic. Among these, the democratic parenting style is considered the most effective because it integrates discipline with affection, rules with dialog, and control with warmth (Maksudin et al., 2025; Masitah et al., 2024; Rachmawaty & Bahiroh, 2025; Varner et al., 2020).

Nevertheless, previous research generally still focuses on the general classification of parenting styles and their impact on child development. Studies that specifically examine the integration between democratic parenting styles and religious values in shaping emotional and social intelligence are still relatively limited (Hariyani et al., 2022; Umum et al., 2023). Moreover, most of the research has been conducted in the context of general education, thus not much has been explained about how parenting works in Islamic educational environments, which have different characteristics. Consequently, there is still a research gap regarding the influence of democratic parenting based on religious values on the emotional and social development of students in Islamic educational institutions.

The gap is important to study because madrasahs have distinct characteristics compared to regular schools. In addition to emphasizing academic achievement, madrasahs are also oriented toward the formation of character, morals, and religiosity of the students. MTs Quranic Science, as a Quranbased madrasah, places cooperation between families and schools as an important part of the student education process. This condition makes the context of the madrasah relevant for understanding how democratic and religious parenting practices contribute to the formation of students' emotional and social intelligence.

Based on the research gap, this study aims to analyze the relationship between parenting styles, specifically the integration of democratic and religious parenting styles, with the development of emotional and social intelligence of students at MTs Quranic Science. This study also aims to provide empirical evidence regarding the role of parenting in the context of Quranbased Islamic education, which has been relatively underresearched until now.

METHOD

This research uses a qualitative approach with an intrinsic case study design. This design was chosen because the research focuses on an indepth understanding of parental upbringing practices and their relationship with the development of students' emotional and social intelligence in the specific context of MTs Quranic Science as a Quranbased madrasa. The intrinsic case study allows the researcher to explore the phenomenon comprehensively in its natural environment, thereby

obtaining a contextual understanding of the role of upbringing patterns in character formation. The unit of analysis in this study is parental caregiving practices and the social and emotional experiences of students that develop within the family and madrasa environment (Luhuringbudi, 2023).

Research participants were selected using purposive sampling techniques based on their relevance to the research objectives. The research involved 30 parents and 30 students from MTs Quranic Science UIN Imam Bonjol Padang. The inclusion criteria for parents include: (1) having a child enrolled as an active student at MTs Quranic Science, and (2) being actively involved in the childrearing process. The inclusion criteria for students are: (1) being enrolled as an active student at MTs Quranic Science, and (2) being in the early adolescent development stage. The involvement of both groups of participants aims to obtain complementary perspectives on parenting practices and the development of students' emotional and social intelligence (Suryaman & Suryanti, 2022).

Data were collected using openended questionnaires given to parents and students. The use of openended questionnaires allows participants to express their experiences, views, and reflections more freely and indepth. Questions for parents focus on parenting practices, family communication patterns, role modeling, instilling religious and moral values, and parental involvement in the child's daily life. Meanwhile, questions for students cover emotional experiences, relationships with parents, emotional management skills, interactions with peers, and social experiences in the madrasah environment.

Data were analyzed using Thematic Analysis developed by Braun and Clarke. The analysis process was carried out in six stages. First, the researcher familiarizes themselves by repeatedly reading all the data to gain a comprehensive understanding of the content of the responses. Second, initial coding is conducted inductively by identifying units of meaning that are relevant to the research focus (Gul et al., 2024; Maharany & Shofwan, 2025; Pratiwi et al., 2022). Third, codes with similar meanings are grouped into initial categories. Fourth, these categories are developed into provisional themes that represent patterns of relationships between parenting practices and the emotional and social development of students. Fifth, the formed themes are reviewed and refined thru a theme review and refinement process to ensure alignment between the themes and the data. Sixth, the final themes are defined, named, and interpreted to produce a comprehensive understanding of the phenomenon being studied (Byrne, 2022; Sundler et al., 2019; Vaismoradi et al., 2013).

To ensure the trustworthiness of the research, four criteria proposed by Lincoln and Guba are used, namely credibility, dependability, transferability, and confirmability. Credibility is enhanced thru data source triangulation by comparing information obtained from parents and students, as well as thru repeated reading of the data. Dependability is maintained by systematically documenting the entire process of data collection and analysis, allowing the research process to be traced back. Transferability is strengthened thru the presentation of detailed descriptions of the research context, participant characteristics, and the MTs Quranic Science environment, allowing readers to assess the applicability of the findings to other contexts. Meanwhile, confirmability is maintained thru the storage of analysis process documentation, recording of research decisions, and the use of direct quotes from participants as the basis for interpretation, ensuring that the findings are truly datadriven.

RESULT AND DISCUSSION

Result

The findings of this study were derived from the thematic analysis of openended questionnaires responses obtained from 37 parents and 30 students of MTs Quranic Science. The analysis was conducted to identify patterns, tendencies, and meanings emerging from parenting practices and their impact on students' emotional and social intelligence. The results indicate several main themes that demonstrate a positive relationship between parenting styles and the emotional and social development of the students. The analysis identified five major themes: (1)

communicative and democratic parenting, (2) parental role modelling, (3) emotional support, (4) students' emotional intelligence, and (5) students' social intelligence.

Communicative and Democratic Parenting Styles

The results of the parents' questionnaire indicate that the majority of parents implement parenting practices that are communicative, open, and involve children in daily activities and interactions. Parents not only set rules but also allow for discussion, listen to their children's opinions, and provide persuasive guidance.

Table 1. Parenting Styles Practices at MTs Quranic Science

Codes	Category	Theme	Data Evidence (Scores)
Engage in dialogue	Communication	Supportive Parenting	Majority scores 45
Listen to child opinions	Appreciation	Supportive Parenting.	Scores 35
Provide gentle advice	Persuasive approach	Supportive Parenting	Scores 35
Allow discussion of problems	Democratic	Supportive Parenting	Scores 45

The majority of parents engage their kids in everyday activities and use open, conversational parenting techniques. For instance, "I always talk to my parents about what happened in school" (Student S5, score 5). These activities foster an emotionally secure atmosphere that supports children's social and emotional growth by making them feel appreciated and acknowledged.

Parental Role Modelling According to Students' Perceptions

The study found that role modelling constitutes a dominant aspect of parental practices. Parents provide direct examples by demonstrating politeness, patience, discipline, and responsibility.

Table 2. Parental Role Modelling According to Students' Perceptions

Student Code	Statement	Indicator	Score
S2	I learned politeness from parents	Politeness	45
S3	Parents teach patience	Emotional control	45
S4	Parents set an example of honesty	Integrity	45
S6	Parents are not easily angered	Emotion regulation	35

Pupils imitate the manners, patience, honesty, and selfcontrol of their parents. For instance, "I try to stay calm like my parents when I am upset" (Student S6, score 4). This suggests that rather than verbal instruction, emotional learning frequently takes place through observation.

Parents' Emotional Support for Students

Parents demonstrate emotional support through motivation, attentiveness, and guidance in their children's lives, encompassing both academic and personal aspects.

Table 3. Forms of Parents' Emotional Support

Parents Code	Statements	Theme	Score
O5	Offers encouragement when the child is feeling sad.	Motivation	45
O6	Accompanies the child while studying.	Guidance	45
O7	Comforts the child when they feel anxious.	Emotional support	35
O8	Praise the child for their efforts.	Appreciation	45

Table 3 indicates that the emotional support provided by parents helps students to feel psychologically secure while engaging in learning activities and social life. Representative quote: "My parents comfort me when I feel sad." (S10, score 5).

Development of Students' Emotional Intelligence

The development of students' emotional intelligence constitutes a vital aspect in supporting their ability to comprehend, regulate, and express emotions adaptively in daily life. This form of emotional intelligence is manifested among learners at MT's Qur'anic Science. Table 4 presents the indicators of emotional intelligence that emerged from the study.

Table 4. Indicators of Students' Emotional Intelligence

Student Code	Statements	Emotional Indicator	Score
S5	Does not become easily angry.	Emotion regulation	35
S6	Is able to restrain emotions.	Selfcontrol	35
S7	Is courageous in expressing feelings.	Selfawareness	45
S8	Remains enthusiastic despite difficulties.	Selfmotivation	45

Table 4 demonstrates that students possess the ability to recognise their own emotions, regulate their emotional responses, and maintain a positive attitude when facing challenging situations. Representative quote: "I can talk to my parents when I'm angry without fear." (S8, Score 5). Students' emotional intelligence develops thru a family environment that provides a safe and supportive space for emotional expression.

Development of Students' Social Intelligence

The development of students' social intelligence relates to their ability to interact positively, collaborate, and build healthy relationships within their social environment. Table 5 presents the indicators of social intelligence among students at MT's Qur'anic Science that were identified in the study.

Table 5. Indicators of Students' Social Intelligence

Student Code	Statements	Social Indicator	Score
S9	Easily makes friends.	Social interaction	45
S10	Likes to help friends.	Empathy	45
S11	Is able to work collaboratively.	Collaboration	45
S12	Respects the opinions of friends.	Tolerance	45

The success of students' social development is supported by parenting practices that instil values of care and togetherness from an early age. The data in Table 5 indicate that students possess a strong level of social intelligence, reflected in their ability to establish social interactions, demonstrate empathy, collaborate, and respect differing opinions. These values are not formed exclusively through experiences within the madrasah environment but are also reinforced through habituation within the family. Parenting that emphasises mutual respect and social involvement encourages students to become more sensitive to the needs of others and to navigate diverse social situations effectively. Thus, students' social intelligence can be understood as the outcome of an integration between responsive parental caregiving and ongoing social interaction experiences in daily life. Positive parenting that prioritizes cooperation and care is reflected in the development of social intelligence. "I like helping my friends because my parents also help others" is an example of a quote (Student S9, score 4). Social skills are acquired by children through school experiences as well as familial habituation.

The Relationship between Parenting Styles and Students' Emotional and Social Intelligence

Students' emotional and social intelligence are influenced by the parenting style practices applied by parents in daily life. Table 6 presents the relationship between parenting styles and the emotional and social outcomes observed in students.

Table 6. The Relationship between Parenting Styles and Emotional and Social Outcomes

Parenting Style	Emotional Outcomes	Social Outcomes
Communicative	The child is open and confident.	Easily interacts with others.
Exemplary	Emotional stability.	Polite behaviour.
Emotional Support	Less likely to experience anxiety.	Demonstrates care for friends.

Religious	Patient and sincere.	Adheres to rules.
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Table 6 indicates that the parenting practices employed by parents have a direct impact on the formation of students' emotional and social dispositions. These findings reinforce the notion that the parental role is inseparable from the character-building process within the madrasah setting. The analysis reveals a strong relationship between caregiving actions and the development of children's emotional and social intelligence. Representative quote: "I try to be polite like my parents." (S3, Score 4) Interpretation: A communicative, supportive, and religious parenting style directly contributes to the formation of students' emotional and social character. The family plays a fundamental role in shaping adaptive behavior in children within the madrasah environment.

Discussion

This section discusses the findings regarding the relationship between parenting practices and the development of emotional and social intelligence among students at MTs Quranic Science. Based on the analysis of questionnaires completed by parents and students, the parenting styles adopted by parents tend to be democratic, communicative, religious, and supportive. These practices were also indicated to contribute positively to the development of emotional stability, selfcontrol, and social intelligence.

Democratic Parenting and the Strengthening of Emotional Intelligence

The findings indicate that parents engage in twoway communication with their children, provide them with opportunities to speak, and assist them in making simple decisions. Such democratic parenting creates an emotionally secure and comfortable atmosphere for students (Ahmed et al., 2020; Younas et al., 2025). Children feel valued, heard, and trusted, which ultimately fosters selfconfidence and the courage to express their feelings. This condition suggests that the parent-child relationship is not built exclusively on control, but on mutual emotional involvement and respect. In the context of early adolescence, emotional security becomes a significant foundation for the ability to understand and manage emotions healthily. Therefore, democratic parenting functions not only as a caregiving strategy but also as an ongoing space for emotional learning.

These findings are in line with past research demonstrating that democratic or authoritarian parenting improves kids' emotional intelligence. Children are more likely to be selfaware, emotionally secure, and socially proficient if they are raised in environments where parents allow them to express their opinions, communicate in both ways, and take part in decisionmaking (Moghaddam et al., 2017; Rademacher & Koglin, 2020; Siswadi et al., 2025). This consistency implies that democratic parenting promotes both emotional stability and an internalized knowledge of good emotion management. Additionally, these findings corroborate studies that emphasize the value of communicative and responsive parenting in raising emotionally intelligent kids, bolstering the notion that the caliber of parentchild connection is a critical factor in determining emotional development.

Theoretically, democratic parenting is regarded as the most effective approach for developing children's emotional maturity (Al-Elaimat et al., 2020; Zhang et al., 2026). Children raised in a warm, open, and communicative environment tend to exhibit better emotional control, are less likely to become angry, and are able to express their feelings proportionately. A dialogical family environment helps children recognise their own emotions as well as those of others, while also learning to delay impulsive responses. These findings align with the view that the quality of family communication is a key factor in the formation of children's emotional intelligence (Tabi'in, 2020). Thus, democratic parenting can be understood as an interactive process that strengthens children's reflective capacity when facing complex emotional situations.

According to Baumrind's idea of parenting styles, democratic or authoritative parenting is characterized by strong responsiveness and acceptable control, where parents provide guidance while encouraging autonomy. This theoretical framework explains why MTs Quranic Science students who participate in family decisionmaking and engage in twoway communication have

excellent emotional control and selfconfidence. Baumrind asserts that children raised in authoritarian households are more likely to develop social skills.

Learning to balance one's own needs with those of others fosters empathy and emotional growth. This idea is empirically supported by the present study, which shows that democratic parenting approaches are both a loving strategy and a useful environment for emotional development. By promoting communication, attentiveness, and cooperative decisionmaking, parents may assist teenagers in understanding their emotions, responding appropriately in social circumstances, and developing resilience in the face of everyday challenges.

Within the context of MTs Quranic Science, students who are accustomed to speaking openly with their parents demonstrate an ability to recognise their own emotions, regulate their feelings, and remain calmer when facing problems. This habit of dialogue fosters a stable pattern of emotional regulation, particularly in situations that require decisionmaking or conflict resolution. These findings confirm that democratic parenting plays a significant role in creating emotional stability for early adolescents, who are undergoing a psychological transition. The capacity to calm oneself and to understand emotions becomes an important asset for students in adjusting to the academic and social demands within the madrasah environment.

Most parents reported that they often take time to listen to their children's stories, inquire about their feelings after school, and offer calming advice when the child encounters problems. The high level of agreement with statements related to emotional attention and communication indicates that parents do not merely act as directive figures, but also as emotional companions for their children. This tendency reflects a parenting style that emphasises emotional closeness and openness as core values. Such relational patterns form an important foundation for strengthening students' emotional intelligence, as children feel they have a trusted figure with whom they can share emotional experiences without fear or pressure.

The questionnaire data indicate that the majority of students feel attended to by their parents, feel secure in sharing their experiences, and are not afraid to express feelings of sadness, anger, or disappointment. This sense of emotional security is evident from the predominance of responses in the often and always categories regarding parental emotional support. Such security helps students to understand the emotions they experience, manage academic pressure, and address social conflicts with greater composure. A responsive family environment enables children to learn that emotions are not something to be suppressed, but rather to be understood and regulated. This supports the finding that students' emotional maturity is directly influenced by the quality of emotional relations within the family (Apologia et al., 2024; Ib et al., 2026).

The manner in which parents give instructions without coercion and involve their children in making minor decisions constitutes a key characteristic of democratic parenting (Adpriyadi & Sudarto, 2020). Parents demonstrate this tendency by allowing their children to make choices, engaging in discussion before decisions are finalised, and refraining from imposing their will. Such caregiving practices teach children to take responsibility for their choices and to understand the consequences of each action. Psychologically, these experiences help children develop more mature selfcontrol and emotional regulation. In the long term, this condition contributes to the formation of stable emotions and adaptive attitudes when children face unpleasant situations.

The strengthening of emotional intelligence through democratic parenting also aligns with Islamic values cultivated in the madrasah, such as patience, humility, and selfcontrol, particularly within the context of MTs Quranic Science (Azmiana et al., 2025; Hariyani et al., 2022; Sabarudin et al., 2023). Students who are accustomed to receiving emotional exemplars from their parents exhibit calmer behaviour, are less aggressive, and are able to maintain proper etiquette in social interactions. The integration of democratic parenting and religious values reinforces the internalisation of positive emotional norms. This suggests that religious value education, supported by responsive and dialogical caregiving practices, contributes significantly to the establishment of emotional stability in early adolescence.

Parental Exemplarity as a Model for Emotional and Social Learning

The study's findings demonstrate that parental exemplarity has a critical impact in shaping children's social and emotional development at MTs Quranic Science. In their daily encounters, parents who demonstrate selfcontrol, patience, kindness, and honesty are typically imitated by their children. This result is in line with Bandura's social learning theory, which maintains that children learn behavioral patterns and emotional abilities by observing significant role models. In this case, parental behavior functions as a direct, experiential learning strategy in which social norms and values are absorbed through actual instances as opposed to only verbal instruction. As a result, children learn how to control their own emotions, react to peers with empathy, and behave in a socially responsible manner, demonstrating the critical role that parental modeling plays in the development of social skills and emotional intelligence (Van den akker et al., 2024).

The study data indicate that parental exemplarity constitutes a primary factor in shaping students' emotional and social behaviour. Learners emulate parents who demonstrate patience, politeness, honesty, and restraint in the face of various situations. This form of modelling operates indirectly yet consistently, as children absorb values and attitudes through daily interactions within the family environment. Compared with mere verbal advice, the concrete examples set by parents function as direct experiential learning that is easier to understand and replicate. This process illustrates that the formation of emotions and social behaviour is not exclusively determined by what is taught, but primarily by how these values are embodied in parents' everyday actions.

Social learning theory suggests that children learn through observation and imitation of significant figures, particularly their parents. Within this framework, parents function as the primary role models in shaping children's emotional and social character. When parents are able to manage emotions adaptively, demonstrate empathy, and resolve conflicts calmly, children tend to emulate the same behavioural patterns (Harti, 2023). This process of imitation occurs repeatedly and continuously, leading to the natural internalisation of emotional and social values. Thus, the quality of parents' emotional management has a direct influence on children's ability to develop emotional regulation and healthy social skills.

Parental exemplarity among students at MTs Quranic Science is reflected in their ability to behave politely, respect others, and regulate emotions during social interactions. These attitudes indicate that emotional and social education is acquired through a long and layered process, beginning within the family environment before being reinforced at the madrasah. The experience of observing and directly experiencing parents' behaviour shapes a value framework that children refer to when acting. Therefore, the family can be understood as the primary space for emotional and social learning (Heryati et al., 2026). Consistent parental exemplarity forms an essential foundation for the development of adaptive social behaviour and stable emotional intelligence.

Parental exemplarity has a direct impact on pupils' socioemotional development in the madrasah setting. If students see regular modeling of patience, civility, and emotional control at home, they are more likely to demonstrate these qualities in class and with their classmates. The MTs Quranic Science students' questionnaire results, which show that the majority of students felt capable of managing their emotions, showing respect for friends, and assisting peers in need, provide credence to this theory. For instance, most students scored in the "often" and "always" categories on questions about helping others and emotional selfawareness, indicating that parental modeling supports these social and emotional skills.

This suggests that by implementing activities like peer mentoring, group collaboration, and conflict resolution exercises that recognize and encourage behaviors replicated at home, the madrasah can improve these basic skills. By integrating educational activities with positive family exemplarity, madrasahs can enhance children's social responsibility and emotional intelligence in a more systematic and contextualized manner.

Parental Emotional Support and Students' Psychological Resilience

The findings indicate that parents provide emotional support through attention, assistance with learning, positive reinforcement, and sustained moral encouragement (Londoño & Farkas, 2018; Nakamura, 2024). Through these forms of support, students feel valued, loved, and accepted as individuals. This sense of acceptance creates emotional security, which serves as a significant foundation for children's psychological development. When students perceive their parents' emotional presence in their daily lives, the relationship that forms are not merely functional but also affective. This condition enables children to express their emotions more openly and to develop confidence in facing academic and social demands within the madrasah environment.

Parental emotional support constitutes a psychologically significant protective factor in building children's mental resilience (Gaspar et al., 2022; Kosenchuk et al., 2025). Children who receive consistent emotional support tend to be better able to cope with pressure, have lower levels of anxiety, and exhibit stronger learning motivation. These findings are reflected in students who remain enthusiastic about learning, do not easily give up, and demonstrate an optimistic attitude when facing academic and social challenges (Norhabiba & Putri, 2018). Parental support functions as a source of internal strength that helps children interpret difficulties as part of the learning process rather than as threats to their selfesteem.

The role of parents in providing emotional support becomes increasingly significant during early adolescence, a phase marked by intense emotional, cognitive, and social changes. Based on the findings of this study, parental emotional involvement has a direct impact on students' emotional stability. Children who feel emotionally supported demonstrate better emotional regulation and stronger psychological resilience. This confirms that emotional support is not merely a momentary response, but rather an ongoing caregiving process. Thus, parents serve as the primary source of psychological security, helping early adolescents to navigate this challenging developmental stage more adaptively.

Religious Parenting Style and the Development of Empathy and Social Responsibility

Furthermore, the findings indicate that parenting practices at MTs Quranic Science are grounded in the internalisation of religious values, such as the habituation of prayer, recitation of the Quran, the practice of courteous speech, and respectful attitudes towards others. This religious parenting not only functions as spiritual guidance but also contributes significantly to the development of empathy, care, and social responsibility among students. The religious values embedded through daily practices help children to understand the meaning of social relations as part of worship and moral obligation. Thus, religious caregiving becomes an important medium for shaping students' social sensitivity and ethical awareness.

In Islamic education, religious values serve as the foundation for moral formation and ritual worship practices that are integrated into social life. Strong social intelligence grows from the habituation of patience, sincerity, mutual assistance, and respect for others as manifestations of faithbased values (Jannah, 2017; Lellya et al., 2025; Mardatillah et al., 2025). Students who are accustomed to these principles demonstrate care for their social environment, a willingness to help friends, and the ability to collaborate in various activities. The process of internalising religious values thus shapes a social behavioural orientation that is not merely normative, but emerges from moral awareness cultivated from an early age through family caregiving.

These findings indicate that when character education is combined with religious parenting, students experience a more balanced emotional and social development. Consistent religious caregiving reinforces the formation of empathy and social responsibility, while also supporting more stable emotional regulation. The integration of religious values and caregiving practices within the family plays an important role in shaping students who are not only academically capable, but also socially sensitive and morally committed in everyday life.

Furthermore, from a theoretical perspective, religious parenting supports students' prosocial behavior through moral internalization and social learning. According to Bandura's social learning

theory, when parents consistently demonstrate tolerance, compassion, and respect in their daily lives, students mimic and apply these qualities to their own social relationships. The majority of adolescents reported that they regularly help friends, respect other people's opinions, and engage in group activities at school all of which are directly influenced by parental religious modeling providing evidence to support this approach. This means that in the setting of madrasahs, educators and parents can collaborate to create complementary programs that support these ideals, such as peer mentoring, cooperative learning, and discussions on moral dilemmas. This will strengthen students' empathy and sense of social responsibility while incorporating religious principles into realworld behavior.

Strengthening Social Intelligence through Healthy Family Interaction

Despite the presence of warm, friendly, and open family relationships, the findings indicate that students possess strong social skills, such as being sociable, able to work in groups, respecting differences, and showing concern for their friends (Repetti et al., 2015; Zena & Heeralal, 2021). These abilities do not emerge by chance; rather, they develop through repeated interaction experiences within the family environment. Supportive relational patterns enable children to learn to understand the emotions and perspectives of others from an early age. Thus, healthy family interaction becomes the initial foundation for the development of students' social intelligence, which is subsequently reinforced through interactions within the madrasah environment.

These findings reinforce the notion that the family serves as the first social laboratory for children before they enter the broader school and community environment. Through positive family interactions, children acquire a safe space to learn basic social skills, such as sharing, taking turns, listening to others' opinions, and resolving conflicts peacefully. This process occurs naturally through everyday practices rather than formal instruction. Therefore, the quality of interaction within the family plays a significant role in shaping children's social readiness to adapt to the more complex social demands of formal educational settings.

Within the context of MTs Quranic Science, students' social abilities reflect the success of a synergy between family education and madrasah education. Parents and the school do not operate in isolation; rather, they complement one another in shaping students' social character. The values cultivated at home, such as empathy and social responsibility, are reinforced through social practices within the madrasah environment. This collaboration creates a continuity of values that facilitates students' internalisation of positive social behaviour. Thus, students' social intelligence is considered as the outcome of an integrated educational process between the family and educational institutions.

As indicated by the majority of students at MTs Quranic Science, positive family interactions demonstrate the importance of parents in shaping children's social intelligence. Interviews with parents and students reveal that children who are accustomed to being engaged in conversation, given opportunities to express their opinions, and involved in family decisionmaking tend to be more confident when interacting with their friends. They demonstrate the ability to listen, communicate, and adapt in various social situations at school. This supports the notion that the family is the first social laboratory that builds sound social skills.

Furthermore, students' social behaviour is influenced by parenting practices that emphasise empathy, understanding, and appreciation of differences. Students who have experienced positive communication at home find it easier to collaborate in groups, respect their peers' opinions, and help friends who are facing difficulties, as observed in classroom interactions and within the madrasah environment. These findings affirm that school interactions are not the only factor shaping social education; the quality of family relationships and communication also exerts a significant influence. Therefore, the role of parents as emotional and social facilitators for their children is essential in building students' social intelligence.

Furthermore, case studies of several families indicate that concrete practices at home, such as sharing responsibilities, resolving conflicts through dialogue, and demonstrating tolerance towards differing opinions, also contribute to enhancing students' social intelligence. Children who are

accustomed to such situations are able to internalise social principles and apply them in school interactions. The ability to maintain cohesion within study groups, respect the diverse personalities of friends, and demonstrate concern for friends in need serves as tangible evidence of these skills. Thus, when madrasah education and parenting practices operate in harmony, a conducive environment is created for the sustainable strengthening of students' social intelligence.

Contribution of the Study to Parenting Research in Madrasah Contexts

This study emphasises that positive, religious, and supportive parenting can provide a strong foundation for the development of students' emotional and social intelligence. This perspective differs from many previous studies that focus on negative aspects or dysfunctional parenting practices. The present research offers a new viewpoint, suggesting that best parenting practices in madrasah contexts can serve as a model. It contributes to the scholarly legacy on parenting within Islamic education and demonstrates that the role of parents is significant to the success of character education in madrasah settings. Therefore, this study positions the family as a strategic partner of the madrasah in shaping a generation that is emotionally and socially mature.

This study suggests that positive, democratic, religious, and supportive parenting significantly improves students' emotional and social intelligence within the framework of MTs Quranic Science. By integrating parenting theory, emotional intelligence theory, and social learning theory into an Islamic educational setting, these findings theoretically broaden the body of literature by demonstrating that the family serves as the primary emotional and social laboratory prior to madrasah education reinforcing these values. This is demonstrated by students' frequent helping behaviors, empathy for peers, and cooperative interactions. Practically speaking, the study positions parents as essential partners of the madrasah by highlighting the need for collaboration between the home and the school to sustain character development, emotional resilience, and social competence. This contribution offers a comprehensive basis for understanding parenting strategies that support students' overall growth in Islamic educational settings. Prosocial attitudes and social responsibility are shaped by emotional stability and selfcontrol.

CONCLUSION

This research shows that democratic, communicative, supportive, and religiouslybased parenting styles contribute to the development of students' emotional and social intelligence at MTs Quranic Science. These findings affirm that families play a strategic role in shaping students' abilities to manage emotions, build positive social relationships, and internalize moral and religious values. Thus, strengthening the collaboration between families and madrasahs becomes an important factor in supporting the development of students who are emotionally mature, socially adaptive, and religiously characterized. Theoretically, this research enriches the study of the relationship between parenting patterns and the development of emotionalsocial intelligence in the context of Islamic education. Practically, the results of this research can serve as a foundation for parents and educational institutions in developing more effective parenting and character education strategies. and emotional growth.

This research has several limitations. First, the study was conducted only at one madrasah, namely MTs Quranic Science, so the research findings have limitations in terms of generalization to the context of other madrasahs or Islamic educational institutions. Second, the data were obtained thru openended questionnaires that were selfreported by parents and students, which may be subject to bias or a tendency to provide answers that are perceived as positive. Therefore, future research is recommended to involve more madrasahs with diverse characteristics, use more varied data collection methods such as indepth interviews and observations, and apply a longitudinal design to obtain a more comprehensive understanding of the influence of parenting patterns on the development of students' emotional and social intelligence over time.

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