

Social Emotional Development Of Children Outside Of Marriage At Rejoso Metal Islamic Boarding School Pasuruan

Dewi Masita.Itsna Noor Laila,
dewimasita@stai-alyasini.ac.id
Al-Yasini Islamic High School

Abstract: This study aims to find out in depth about the social and emotional development of children out of wedlock at the Rejoso Metal Islamic Boarding School, Pasuruan. The informants of this research are the kiai and ustad of the Metal Islamic Boarding School Rejoso Pasuruan and children out of wedlock, in this case they are students from the pesantren. This research methodology uses descriptive phenomenology with a psychological approach. The process of collecting data through interviews, observation, and documentation. Technical analysis of the data through the Horizontalizatio stage, Developing clusters of meaning, Textural description, Structural description, and Essentialization, Theory as an analytical tool using Hurlock's theory of social development. The results of this study indicate that the personality and social emotional formation of children outside of marriage is education and training (Riyadhoh) which is applied by the kiai and accompanied by the clerics. As well as making the position of the kiai as their parents and fellow students as their brothers, so that they feel they have a family who is ready to pay attention to their social and emotional development until they are adults. The implication of the theory is that the real family is not fixed on a biological family as Hurlock suggested, but people who are able to provide a feeling of security to a stable group, able to be relied on to meet their needs, a source of love and acceptance, who are not affected by what they do, guide them. teach socially approved behavior, able to help solve problems faced by each child in adjusting to life, so as to achieve success in social life, accept aspirations, develop talents and abilities able to be friends.

Keywords: Social Development, children out of wedlock, Metal Islamic Boarding School.

Introduction.

Every child born has the ability or potential that has been possessed since birth that needs to be developed, so that their talents are able to help their own survival. Children's talent development will be maximized if it is supported by parents. The role of parents is very important and as the main key to their success. Parents, especially mothers, have a big role in the formation of children's social emotional patterns and children's education patterns in the future. The psychological climate and in particular the specifics of family relationships play an important role in shaping a child's personality. In addition, the interrelation of parents in the family, the parent-child relationship in the family continues to exert its influence during childhood and later in one's adult life.¹

According to Bronfen Brenner, a child in the process of growth and development is first directly influenced by his family environment. The mother's role is very dominant in nurturing and educating children under five so that they grow and develop into quality children. Therefore, according to them, the most interesting aspect in the study of the role of parent-child interaction is the role of parents. Vasilyeva and Schernakov mention the functional role of parents as a social function of family members towards a child, which is in accordance with family life, the code of behavior adopted by the family, traditions, and established interpersonal relationships. According to Vasilyeva it is said that the "mother/father" structure has 20 functional parental roles, creating a technique for determining the role structure of parent-child interactions, which has been used in her research.

If the child's condition is not cared for by the parents, it will be different and difficult to accept the environment. Furthermore, it will affect the child's behavior until he grows up. That is why the role of parents is very necessary to detect emotional problems in children as early as possible. Another reason that children's social emotional development must be controlled is because first, it helps children get to know the environment, start socializing, make friends. Second, helping children become more independent when their parents leave, and adapting to their theme. Third, recognizing the feelings of children when they are angry we muffle, when we are sad we switch to a more positive one, we can place happy and sad times. Fourth, help children solve problems by teaching children to apologize, thank you, and explain problems. Fifth, teach children to express themselves by teaching children to behave in front of people, talk to people, tell stories, and give them confidence.

From this explanation, it can be seen that children's social emotions will be formed from the interaction between parents and children and parenting patterns. This can have an impact on the formation of a good social emotional.

¹ E. N.Vasilyeva & A.V, Shlmchlmerbakov, Parental Roles and Types of Parentings as Determinants of a Preschlmooleer's Emotional and Personal Well-being. *Procedia - Social and Behlmaivioral Sciences*, 233, 2016, hlm.144-149. hlm<https://doi.org/10.1016/J.SBSPRO.2016.10.172>

Thus, the child will understand the pattern of rules and punishments for each action taken. So it can be concluded that the social emotional potential of children who are stable from childhood will continue into adulthood. As stated by Abe & Izard that emotional and social competence present a relative pattern stable over time, from preschool through adolescence. Hurlock argues that social development is the acquisition of the ability to behave in accordance with social demands. "Socialization is the ability to behave in accordance with social norms, values or expectations"²

So from a series of important roles of parents in paying attention to the social development of children, what if the parents are not around? If you are an orphan, there are still relatives, uncles, aunts and others. but for those who don't know who the father and mother are? Namely, the child resulting from free sex has his biological father lost somewhere, so the mother gives birth and leaves her child on the streets or anywhere else? Some of them put it in front of the Metal Rejoso Islamic boarding school, Pasuruan. This is where the researcher's interest in researching is how the social and emotional development of children out of wedlock at the Rejoso Metal Islamic Boarding School, Pasuruan

Development of Children's Social Emotions

Human development can be seen from two aspects, namely, first, the biological aspect where food, drink and protection have changed the baby into a physically mature human being; second, the social aspect where the experiences and influences of other humans have turned the child into a social person, a responsible citizen. Social development as a manifestation of the development of human social aspects takes place through the process of social learning (process of social learning) or the so-called socialization process, and the socialization process. Formation of social loyalty (formation of social loyalty). Both processes run simultaneously and intertwined with each other. This means that success in the socialization process will be accompanied by the emergence of social loyalty.

According to Horton (1991), the socialization process is a learning process, a learning process by which a person internalizes the norms of the group in which he lives so that a unique self emerges.³ In line with Horton's opinion, GH. Mead saw that in the process of socialization the individual adopts the habits, attitudes and ideas of others and rearranges them as a system within himself.⁴ While Lore views socialization as a process in which individuals (especially children) train themselves to be sensitive to social stimuli, especially the pressures and demands

² E.B.HLMurlock, *Child Development*. 6th Ed. (Tokyo: Mc. Graw HLMill. Inc., International Student Ed, 1978), hlm.250

³ Horton, Paul B & Hunt, CL. 1991. *Sociology* : Translated by Ram A and Sobari T. Jakarta. Penerbit Erlangga.

⁴ Macionis, John J. 1991. *Sociology*. New Jersey. Prentice-Hall, Inc

of life (the group), learn to get along and behave like other people in their socio-cultural environment.⁵

Thus, socialization is a learning process, in which individuals learn behavior, habits and cultural patterns as well as other social skills such as language, socializing, dressing, eating and so on. As soon as the individual realizes that outside of him there are other people, then he also begins to realize that he must learn what he should do as other people expect him to do. Consciously, individuals begin to learn what is taught by parents, siblings and other family members, as well as by teachers at school and other adults. Unconsciously, individuals also learn by obtaining information incidentally through various situations from observing the behavior of other individuals, from various readings, TV shows, listening to conversations, absorbing environmental habits and so on.

According to Hurlock, Social Development means "The acquisition of the ability to behave in accordance with social demands. Becoming a socialized person requires three processes. Among them are learning to behave in a socially acceptable manner, playing an acceptable social role, and the development of social traits.⁶

Hurlock said a child is said to have good social development, if it meets the following development criteria, (a) Through real attitudes and behavior (overt performance) that the child shows in accordance with the norms that apply in the group. (b) If the child can adapt to any group that enter it. (c) In good adjustment, the child shows a pleasant attitude towards others, is willing to participate and can carry out his role well as a member of his group. (d) There is a sense of satisfaction and happiness because it can take part in group activities or in relationships with friends or adults.⁷

Thus, because patterns of social, non-social or anti-social behavior are fostered in early childhood or the formation period, early social experiences are crucial when a child becomes an adult. The many experiences of happiness encourage children to seek such experiences again and to become social people. On the other hand, many unpleasant experiences lead to unhealthy attitudes toward social experiences and toward people in general. Too many unpleasant experiences also encourage children to become unsocial and anti-social.⁸

Hurlock also explains that the family's contribution to children's social development is as follows: 1) Feelings of security because of being a member of a stable group, 2) People who can be relied on to meet their needs, 3) A source of love and

⁵ Abin Syamsuddin M. 2002. *Psikologi Kependidikan*. Bandung. PT Remaja Rosdakarya.

⁶ Elizabeth B. Hurlock, *Child Development Volume 1*, (Jakarta: Erlangga Publisher, 1995), 250

⁷ Soemiarti Patmonodewo, *Preschool Education*, (Jakarta: PT.Rineka Cipta, 2000), 33

⁸ Hurlock, Elizabeth B. 1978. *Child Development*: Translated by Meitasari T dan Muslichah Z, Volumes 1 and 2. Jakarta. Erlangga Publisher.

acceptance, which is not affected by what is happening. they do, 4) Models of approved behavior for learning to be social, 5) Guidance in developing socially approved behavior patterns, 6) People who can be expected for help in solving problems each child faces in adjusting to life. 7) Guidance and assistance in learning the motor, verbal and social skills needed for adjustment. 8) Stimulate the ability to achieve success after school and in social life, 9) Assistance in setting aspirations according to interests and abilities. 10) Source of friendship until they are big enough to make friends outside the home or when outside friends are not available.⁹

Wismiarti also explained how the meaning of Social Development in child development is as follows: a. Social development has a development focus on Social skills and Socialization b. The main goal: So that children can develop patterns of social interaction successfully as well as social values and self-control (internal control) c. Specific Objectives: To give children the opportunity to: 1) Develop playing skills; 2) Develop skills to make friendships; 3) Learn how to negotiate conflicts in a democratic way; 4) Develop empathy for others; 5) Be aware of similarities and differences in opinions, viewpoints and attitudes; 6) Seeing adults as sources of satisfaction, approval and modeling; 7) Learn how to control anti-social urges; 8) Learn how to slow down complacency; 9) Learn how to conform to reasonable boundaries in terms of behavior, play space, use of materials or the types of activities in which they are involved; 10) identify the reasons for the rules in the group; 11) learn how to be cooperative (work with others to achieve the same goal); 12) Learn how to be helpful (share information or materials, provide physical assistance, provide moral support); 13) Distinguish between acceptable and unacceptable behavior within the group; 14) Use their knowledge of appropriate behavior in one situation to determine the appropriate way in another; 15) Develop awareness and care to do right and be kind to others; 16) Learn to agree with behaviors related to existing social cultures; 17) Develop an appreciation or appreciation for the composition in the family, traditions, values, ethnic and cultural backgrounds of others; 18) Develop a sense of responsibility towards the environment. Children's social development also has a certain pattern, namely a regular sequence of social behavior, and this pattern is the same for all children in a cultural group. Normally all children go through several stages of socialization at approximately the same age. Lack of opportunities for social relationships and social learning experiences (socialization) will slow down normal social development.¹⁰

Thus, children through the family will learn to develop their abilities and listen to everything that happens in the family. Parents and other family members have a role in the formation of self-concept, as role models or imitation figures (models) for children, and stimulators of children's growth and development. In order for children to achieve optimal social development, a

⁹ *Ibid.*

¹⁰ Wismiarti. 2004. *Early Childhood Education Based on Multiple Intelligences*. Jakarta. Direktorat PADU – Early Childhood Scientific Journal.

stimulus through effective communication-interaction is needed, where parents must apply parenting patterns that are in accordance with the conditions and needs of children.

Research Methodology

Research Approach.

This study uses a psychological approach, namely understanding Islamic studies with a psychological perspective. The Islamic study in question is to discuss how the social and emotional development of children outside of marriage at the Rejoso Metal Islamic Boarding School Pasuruan. In understanding the phenomena mentioned above, the researcher also uses Alfred Schutz's phenomenological approach which is able to translate phenomenology into sociology, especially in religious studies. Schutz's efforts in the study of phenomenology emphasize that consciousness and interaction are mutually exclusive. Schutz also said that each individual interacts with the world with a "stock of knowledge" which consists of constructs and categories "general" which are basically social. Schutz's social phenomenology focuses on social science that is able to "interpret and explain human action and behavior" by describing basic structures. It means an interpretive that focuses on everyday subjective meanings and experiences, which aims to explain how objects and experiences are meaningfully created and communicated in everyday life.¹¹

b. Types of research

This study uses qualitative research, namely research that produces descriptive data in written or spoken words and interpretations of the behavior under study or the overall research conditions.¹² Qualitative research will explain the social emotional development of children out of wedlock at the Rejoso Metal Islamic Boarding School, Pasuruan. The subjects of this research are kiai, ustad, students of the Metal Rejoso Islamic boarding school, Pasuruan.

c. Data collection technique

The data collection procedure in phenomenological research is to conduct in-depth interviews of individuals who experience the same phenomenon. In addition, observation and documentation are also important data collection procedures in phenomenological research.¹³

The method of extracting data in this study used the first method of in-depth interviews. The interview was used in this study to explain the social and emotional development of children out of wedlock at the Pesantren Metal Rejoso Pasuruan II, group discussions were used especially when several informants preferred to be interviewed together so that they could complement or correct each other. Group discussion is a technique of collecting data from several informants (who have shared experiences) in an

¹¹ Norman K. Denzin dan Yvonna S. Lincoln, *Hand book of Qualitative Research*, Translator Yanto et al, (Yogyakarta: Student Library, 2009), 336-337.

¹² Leexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Remaja Rosdakarya), 2000, 3.

¹³ John W. Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (Los Angeles: Sage Publication, 2013), 79-88

activity for the social and emotional development of children out of wedlock at the Rejoso Metal Islamic Boarding School, Pasuruan.

Furthermore, data mining by means of observation. Researchers observe directly to get the meaning of events and symbols and behavior of informants with real understanding.¹⁴ The type of observation that the researcher chose was the participant observer model,¹⁵ because of the author's observations on problems regarding the emotional social development of children outside of marriage at the Rejoso Metal Islamic Boarding School, Pasuruan.

d. Data analysis.

The data analysis procedure in phenomenological research goes through the first steps, Horizontalization, which is to highlight important statements in the interview transcript. This step is done to get an understanding of how participants experience a phenomenon. Second, developing clusters of meaning, which is collecting important statements into the same themes. Third, Textural description, which describes the participant's experience of a phenomenon. Fourth, Structural description, which describes the situation or context that affects participants in experiencing a phenomenon. Fifth, Essentialization, which is writing a report in the form of the essence of the participant's experience of a phenomenon based on textural and structural descriptions.¹⁶

In analyzing the data, the researcher analyzed the interview data in the form of a transcript and combined it with observational data and documentation. All of the data are classified into themes according to the problem formulation mentioned above. This grouping makes it easier for writers to assemble patterns from various scattered small themes. From the related themes found, the essence of the participants' shared experiences was formulated. The end of this analysis process is to answer the problem formulation.

e. Data validation

The research data obtained still allows for weaknesses, therefore to ensure the objectivity of the validity of this research data it is necessary to have a data validity strategy, one of which according to John W. Cresswell is triangulation.¹⁷ The triangulation technique is to see the validity of the data found from the source used as comparison material. Triangulation in this research uses source triangulation technique.

In source triangulation, the researcher did it in the following way, namely first, comparing the results of field observations with interview data.

¹⁴Janny Kitzinger, "The Methodology of Focus Groups: The Importance of Interaction Between Research Participants," dalam *Sociology of Health and Illness*, Vol.16,No.1(1994),103.

¹⁵ Haris Herdiansyah, *Observation interviews and Focus Groups* (Jakarta:Rajawali Pres, 2013),147.

¹⁶ John W Crewell, *aQualitative Inquiry Research design: Choosing Among Five Tradition*,(California: Sage Publication 1998), 82.

¹⁷ Ibid.215.

For example, our kiai's statement was matched with the data from the cleric's interview. Second, from observation with documentation.

Social and Emotional Development of Metal Islamic Boarding School Students

The Moeslim Al-Hidaya Metal Islamic Boarding School, located in Rejoso Lor Village, Pasuruan, was established in 1992 and continues to grow today. The Moeslim Al Hidayat Metal Islamic Boarding School is very different from the general Islamic boarding school. This Islamic boarding school specifically accommodates problematic students, ranging from crazy people, drug victims, to pre-marital pregnant women. Metal here does not mean rock music, but stands for Reading or Memorizing the Writings of the Qur'an. The founder is KH Abu Bakar Kholil. Santri in 1992 about 300 students (150 boys and 150 girls) The residence of the santri next to the Al-hidayah prayer room was named "Cafe Metal", this metal cafe was named by the kyai himself. Cafe metal also provides coffee but not for sale, only for guests who want to visit the cottage. Guests are usually housed in metal cafes.

Finally, the number of those who recited the Koran in metal Islamic boarding schools began to increase. So the metal cafe cannot accommodate students. KH Abu Bakar Khalil received students who had problems with mental disorders, the students were handled by the kiai for three weeks, the students recovered, with this incident the Metal Islamic boarding school became famous. In the Moeslim al-Hidayah Metal Islamic Boarding School there are many and various types of animals such as safari parks, including fierce tigers, but after being treated by the kiai they are immediately tame.¹⁸



Figure 1. Metal Islamic Boarding School Entrance Gate.

The students are from troubled people including crazy people up to 348 people, pregnant women pranika, children with panicked children, children who are addicted to drugs and children who were abandoned by their mothers due to extramarital affairs. The therapy used to treat those affected by mental disorders is by giving them a bath, cutting their hair and nails and then giving young coconuts that have been read a prayer and then told to drink the crazy santri

¹⁸ Luthfiyah, Interview, 10 September 2022.

regularly for up to two weeks or until he experiences changes that gradually improve. That is full recovery. Likewise, students who are addicted to drugs also receive the same therapy. After they recovered they were taught to pray, recite the Qur'an and study religious knowledge. Women who are pregnant out of wedlock will receive the same treatment, being taught the Koran, prayer, and religious knowledge while continuing to take care of their child. For children who are wasted due to free sex, KH Abu bakar Khalil calls for the care of normal students until childhood while teaching them to learn to recite the Qur'an and learn to pray until later.¹⁹



Figure 2. Students with mental disorders.

The leadership of KH Abu Bakar Khalil was not long due to diabetes and died on March 30, 2015. The caretaker of the Metal Islamic Boarding School was replaced by KH Nur Cholis until now. The number of students on drugs is 7 children with mental disorders, 3 souls, and 124 children who do not have a father or mother. Handling them inwardly is like being invited to think and pray, and recite the Koran and religious knowledge. In a dhohiriyah manner, they are invited to do activities, do sports and are taught to pay attention to and care for the students who are still babies as a result of free sex which they have accommodated until they reach the age of children. Their changes after receiving treatment both mentally and spiritually by kiai and clerics of the Metal Islamic boarding school, they can pray 5 times a day and socialize well. They don't know what family is, they know that the santri who take care of them are brothers and the kiai and the sound are their parents.²⁰ They are students of the Metal Islamic Boarding School, especially children who do not have parents, after growing up they recite the Qur'an intensely and some of them memorize several short letters starting from Surat an-Naba'.²¹

¹⁹ Muhammad Said. Interview 28 Agustus 2022.

²⁰ Zainal Arifin, Interview 30, Agustus 2022.

²¹ KH Nur Chalis, Interview, 8 September 2022.



Fig.3 Children without parents playing together

From the data above, it shows that metal students, even without biological parents, are able to behave in accordance with social and Islamic demands, and are able to socialize. Play an acceptable social role, and the development of social traits. According to Hurlock, their social development is good, because in addition to being able to survive and adapt to other students, as well as being able to pray and recite the Koran, they are able to position themselves well between students and other students, this is evident from his efforts to memorize letters. short surah of the qur'an.



Figure 4. Drug addicted child who prays in congregation

The implications of Hurlock's theory which states that parents are the first element to support the success of a child's social emotional development, it turns out that the results of this study show different things, namely that families are not actually fixated on the biological family but are people who are able to provide a feeling of security to a stable group, which they can rely on in fulfilling their needs. needs, A source of love and acceptance, which is not affected by what they do, guides teaching approved social behavior, is able to help solve problems that each child faces in adjusting to life, so as to achieve success in social life, accept aspirations, develop talents and his abilities. able to be friends.

Conclusion

Metal Islamic Boarding School students, especially children who are born out of wedlock and on drugs, are able to behave in accordance with social demands. Become a person who is able to socialize in the Islamic Boarding School. Among them are learning to behave in a socially acceptable manner, playing an acceptable social role, and developing social traits such as helping fellow students. They can be stated to have good social development, (a) able to survive in the Pesantren and socialize with fellow students under the guidance of ustad and kiai. (b) they can adapt to every student in the pesantren. (c) they are able to adapt well, children show a pleasant attitude towards others, are willing to participate and can carry out their roles well as students (d) There is a sense of satisfaction and happiness because they can take part in group activities or in relation to other people. Metal boarding school friends.

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