



The Effects of Parental Education in Tablighi Jama'ah Families on Children's Social Intelligence

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Abstract

Social intelligence is a skill that Allah SWT has given to humans to enable them to adapt to their surrounding environment. Only some humans can have it if it is not accompanied by maximum training from an early age, coupled with the influence of technological developments which can make humans busy with their world. This research explores the effect of parental education in the Tablighi Jama'ah family on children's social intelligence. This research uses qualitative methods with an ethnographic approach, research data was taken through direct interviews with ten informants (heads of Tablighi Jama'ah families), to strengthen the interview data the author conducted observations for two years by being directly involved in Tablighi Jama'ah activities such as *Ijtima'*, *Bayan Markas*, *Ta'lim Halaqah*, *Khuruj*, *Jaulah* and it is not uncommon for the author to visit directly at the homes of all the informants. All interview and observation data were then analyzed using technical methods Analysis Interactive Model Milles & Hubberman with the help of NVIVO 12.0 Software. Overall the research findings found five main themes of the impact of parental education based on the Tablighi Jama'ah preaching on children's social intelligence. The five themes are; i) likes to encourage friends to do good things, ii) worries about seeing friends skipping prayers, iii) likes to advise friends who are inconsistent in worship, iv) empathizes with friends who are affected by disaster, v) is active in doing good deeds. The five findings in this research have proven that parental education based on Tablighi Jama'ah preaching has a positive impact on children's social intelligence in the family and society.

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INTRODUCTION

In the context of Islamic teachings, educating children about social intelligence is an obligation for every parent it is the most important obligation after parents provide their children with religious education. Social intelligence is an individual's ability to achieve maturity in patterns of thinking and acting to live life as a social creature and interact well with the surrounding environment (Lee et al., 2018; Warsah, 2018). In another editorial, social intelligence is defined as an individual's ability to build good relationships with fellow individuals, community groups and the surrounding environment (Hassani & Mosconi, 2022; Yin, 2021).

Referring to the opinion above, it can be interpreted that social intelligence has an important role in building mature thinking patterns in individuals, both in terms of acting to establish relationships with fellow individuals in society, blending in with the surrounding environment and taking action in determining the risks they will receive in the future. So several studies conducted by previous researchers found that people who have high social intelligence can easily achieve success in their journey, this is because these individuals can establish good relationships with each other (Cerit & Şimşek, 2021; Goleman et al., 2013; Katou et al., 2021; Salavera et al., 2017; Savci et al., 2022).

As important as social intelligence is, the Quran as a source of Islamic teachings also discusses a lot about how people should live socially and provide benefits for other people. The message is implied in Surat al-Maidah Verse 2 as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "*And help each other in goodness and piety, and do not help each other in committing sins and transgressions. And fear Allah, verily Allah is very severe in punishment*" (Alquran Translated by the Department of Religion of the Republic of Indonesia, 2012).

The message of the importance of human beings living socially and providing benefits for other human beings was also widely conveyed by the Prophet SAW in his hadith, as narrated by Ahmad, Tabhari, and Daruqutni below: Meaning: "*The best human being is the one with the best morals and the most benefits for others*" (HR. Ahmad, Tabhari and Daruqutni).

The message in the verses of the Quran and Hadith above conveys that a useful human being is a human being who provides benefits to other humans. One way to pave the way for being useful and beneficial to other people is to improve social relations with each other (Al Faruq & Sholihah, 2020). Therefore, in social life, the name social cannot be separated because humans cannot live by themselves, they need good cooperation with each other to achieve the essence of life (Ordun et al., 2021; Ratulangi et al., 2023; Shotter, 2019).

Based on the explanation from the researcher above and the strengthening of the Quran and Hadith of the Prophet SAW as the main sources in the Islamic religion, the author believes that this social intelligence needs to be taught to children in the family, one of the parties who has a full role in carrying out this task is the parents. As is known, parents are the first mentors of children in the family, and are also responsible for determining their children's direction and future (McDevitt, 2021). Parents are the first parties who are responsible for providing role models for children, both in speech and behavior, which will be an

example for children during their growth and development and will even influence their character after the child reaches adolescence and adulthood (Ummul Hasanah et al., 2019; Inten, 2017; Kasmar et al., 2019; Murniyetti et al., 2016).

In the author's opinion, apart from the urgency of religious education that parents must prepare for their children, it is necessary to strive to educate social intelligence as much as possible in children. With good social intelligence, everything related to a child's life will be easier to handle, because social intelligence will make a child more emotionally controlled, easily touched by good things and easy to get along with the wider community which can facilitate all forms of internal affairs. Daily life (Khilmiyah & Wiyono, 2021; Masyitoh, 2020; Warsah, 2018). It is not limited to that, social intelligence is a measure of a person's success because, with good social skills, he actually can reach maturity with awareness of thinking and acting, making it easier to adapt and collaborate with others, to carry out his role as a social creature to undergoing relationships with their social environment (Aman, 2021; Mardani, 2019; Martín-Requejo & Santiago-Ramajo, 2021).

Regarding the issues raised by the author in this research, based on the author's observations during the two years of being active and directly involved in various Da'wah activities of the Tablighi Jamaah, the author found various findings regarding the children of the Tablighi Jamaah families. These findings include that the children of the Tablighi Jamaah family have good religious habits in religion. This is supported by previous research that the children of the Tablighi Jamaah family have good religious attitudes and habits in carrying out religious orders (Abdillah, 2018; Uswatun Hasanah, 2017). This command is realized in the form of consistently carrying out obligatory worship, carrying out an Islamic way of life, liking to read the Quran, being determined to memorize the Quran, cultivating Sunnah clothing, giving mutual wishes of kindness to fellow Muslims, getting used to Sunnah fasting (Kaputra et al., 2021).

Furthermore, the author also found that the children of the Tablighi Jamaah family had good attitudes and character. This was also stated by previous researchers that the children of the Tablighi Jamaah family had character attitudes that were not found in Muslim children in general. These character attitudes can be in the form of being filial to parents, feeling ashamed of breaking religious law, behaving according to Sharia rules, using time well, and enjoying doing good deeds (Engkizar et al., 2021).

However, it is not only the religious and character aspects that change in children after their parents actively participate in the Tablighi Jamaah's preaching, the social aspects which are the core of this research are also no less important, experiencing changes than before. The author states that the social aspect experienced changes based on experience, observation and recording while active in the Tablighi Jamaah's preaching. This statement is also relevant to the results of interviews with the surrounding community that the main factor underlying changes in the Tablighi Jamaah family was when their parents were actively involved in Tablighi Jamaah's preaching.

Based on the description of the issues and problems that the author raises in this research, it needs to be explained that research related to the Tablighi Jama'ah has been discussed by many previous researchers. However, after the author read, analyzed, and concluded the entire article, it was found that previous

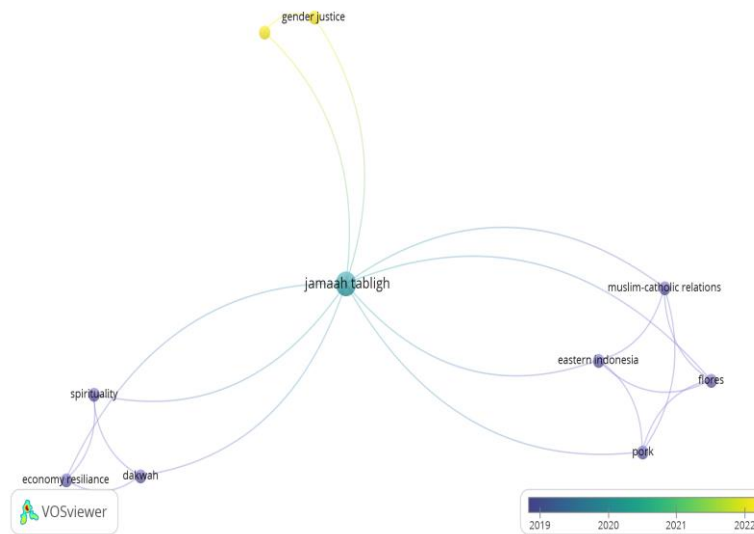


Fig 2. Keywords about parental education and tablighi congregations by world researchers (basis Data Scopus)

The results of the analysis in Figure 2 above find that in 2019 research related to the tablighi congregation only focused on da'wah and spirituality, while the latest research in 2022 focused on gender justice, the goals of the Shari'a, and the secrets intended by Allah in every law of His entire law (*Maqashid sharia*), regarding the effect of parental education in the Tablighi Jamaah family on children's social intelligence has never been touched upon or discussed. The author considers that this theme needs to be turned into a scientific study in the framework of enriching literature and exploring the style and diversity of Islamic groups in educating their children.

LITERATURE REVIEW

As the author has stated in the background section of this article, parental education in the Tablighi Jama'ah family has an impact on children's social intelligence. The position and function of parents in the development of children's intelligence is very important (Brantasari, 2022; Karomah & Widiyono, 2022; Manullang et al., 2022). Through parents, children are first introduced to values and norms. Parents provide the basic knowledge and skills, religion and beliefs, moral values and outlook on life that children need (Haris & Auliya, 2019; Widiyanto & Nurfaizah, 2023). In this case, the role of parents is very necessary, because what is obtained from parents will be the child's initial experience which will influence the child's subsequent personality. The personality of parents, attitudes and way of life of parents are elements of education that will indirectly enter into the personality of children who are growing and developing (Nasiruddin, 2018; Waston & Rois, 2017). Likewise, in religious families the role of parents is important for instilling the values of *Aqidah* Islamic.

The family has an important role in the development of children's education (Indramawan, 2020; Saputra, 2021). One of the roles of the family that influences children's education is parents' education patterns, children's education depends on how parents care for them (Adawiyah & Pramuka, 2017; Zahraini, 2014). To get a child's attitude and character that meets expectations, parents must use the right educational pattern. Parental education patterns are habits that are carried

out consistently from childhood to adolescence and shape children's behavior in accordance with good norms and values and in accordance with community life (Nadhifah et al., 2021; Yuliana & Oktavianti, 2021). In this case, the pattern of education given by parents to children will influence a child's personal development, especially their social intelligence.

Research related to the Tablighi Jama'ah has been studied previously by many researchers. Some of these articles are Gökteş et al., (2022); Kamalludin, (2018); Nuraedah & Mutawakkil, (2020); Nurhayati, (2019); Zubaidillah & Nuruddaroini, (2020) stated that parents who were actively involved in the Tablighi Jama'ah's dawah experienced significant changes in terms of creed, worship, morals and even the choice of da'wah as a means of education were also able to prove that they were effective in educating their children to obey the religion, have good Islamic character and forming children's social attitudes in society.

Based on the description of the issues and problems that the author raises in this research, it needs to be explained that not a single document has been found that focuses on examining the impact of parental education in the Tablighi Jama'ah family on children's social intelligence. Previous research focused more on the Tablighi Jama'ah regarding its da'wah movement, society's response to this group, ideological concepts, da'wah methods, communication patterns (Kaputra et al., 2021; Kusmardani et al., 2023; Latif & Fatmawati, 2020; Yusuf, 2017).

METHODS

This research uses qualitative methods with an ethnographic approach. According to Neuendorf, (2019); Mohajan, (2020); Engkizar et al., (2021); Hudamahya et al., (2022); Zen et al., (2022) ethnographic approach is appropriate to use if the research aims to find out and explore the cultural characteristics of individuals or groups of people. The ethnographic approach provides researchers with the opportunity to continuously observe the objects being studied, both individuals and community groups, besides that researcher can also explore data in detail, in-depth and comprehensively (Samnani & Singh, 2013; Skinner, 2013; Wijaya, 2018). So the author was directly involved with the Tablighi Jama'ah group because he was inspired by their morals, spirit of worship, preaching and children's education. The motivation to study this group's movement further prompted the author to conduct research from June to December 2021 in Padang, Indonesia. This research focuses on the impact of parental education based on Tablighi Jama'ah preaching on children's social intelligence, chosen based on experience and observations that active members in Padang have contributed greatly to West Sumatra.

The data source was taken from ten informants (heads of Tablighi Jama'ah families) who live in Padang. The writer selected the informants using the techniques of purposive sampling. The selection of informants refers to four criteria, namely having the competence to understand well the problems being researched, still being active in the field being researched, having time to provide information to researchers and being honest in providing information according to data and facts that occur in the field (Amnda et al., 2020; Febriani et al., 2022; Rahawarin et al., 2020). Based on these criteria, the specific informants selected by the author in this research need to be further detailed as shown in table 1 below:

Table 1. Additional Criteria for Research Informants

No	Criteria	Information
1	Members are married and have children according to the child category	Children's categories based on expert opinion
2	The child category is calculated after the parents are active in the Tablighi Jamaah.	Children born before their parents were active in the Tablighi Jamaah are not counted so that they can be differentiated from children born after their parents were active in the Tablighi Jamaah's da'wah.
3	These members are active members provided they have been on foot for 3 days, 40 days, and 4 months, IPB (India, Pakistan and Bangladesh) doing da'wah.	These provisions are determined based on the sacrifices of members in the Tablighi Jamaah's da'wah
4	The member has been <i>masturah</i> (<i>kburnj</i> with his wife) in preaching	Husband and wife have joined the Tablighi Jamaah missionary mission
5	Members are local individuals in the research location	Non-native local members were not included in the research data collection

The research collected data through in-depth interviews with ten informants using a set of interview protocols, each informant was interviewed repeatedly. For the interviews to be carried out effectively, one week before data collection, the author first submitted an interview protocol to all informants who had been determined based on deliberations with the amir or shura council (local leader of the Tablighi Jama'ah). To strengthen the interview data, the author also made observations by being directly involved in activities at the Tablighi Jama'ah group's headquarters such as *Ijtima'*, *Bayan Markas*, *Ta'lim Halaqah*, *Kburnj*, *Jaulah* and not infrequently the author visited the homes of all the informants directly. All data obtained was analyzed using technical methods Analysis Interactive Model Milles & Hubberman with the help of NVIVO 12.0 Software. According to [Engkizar et al., \(2018\)](#); [Maputra et al., \(2020\)](#); [Syafri et al., \(2021\)](#) thematic analysis with NVivo software is an effective way for a researcher to analyze interview results so that they can be seen in detail and easily to understand.

RESULT AND DISCUSSION

Based on the author's interviews with ten informants (heads of families) in Tablighi Jama'ah families, the results of the research analysis found five findings themes resulting from the effect of parental education in Tablighi Jama'ah families on children's social intelligence. The five themes are i) like to encourage friends to goodness, ii) worrying about seeing friends leaving prayer, iii) likes to advice friends who don't consistently worship, iv) feel empathy for friends who are affected by disaster, v) are active in preaching. To make it easier to understand the

five findings in the research, the author describes them using the qualitative analysis software NVivo12 as seen in Figure 3 below:

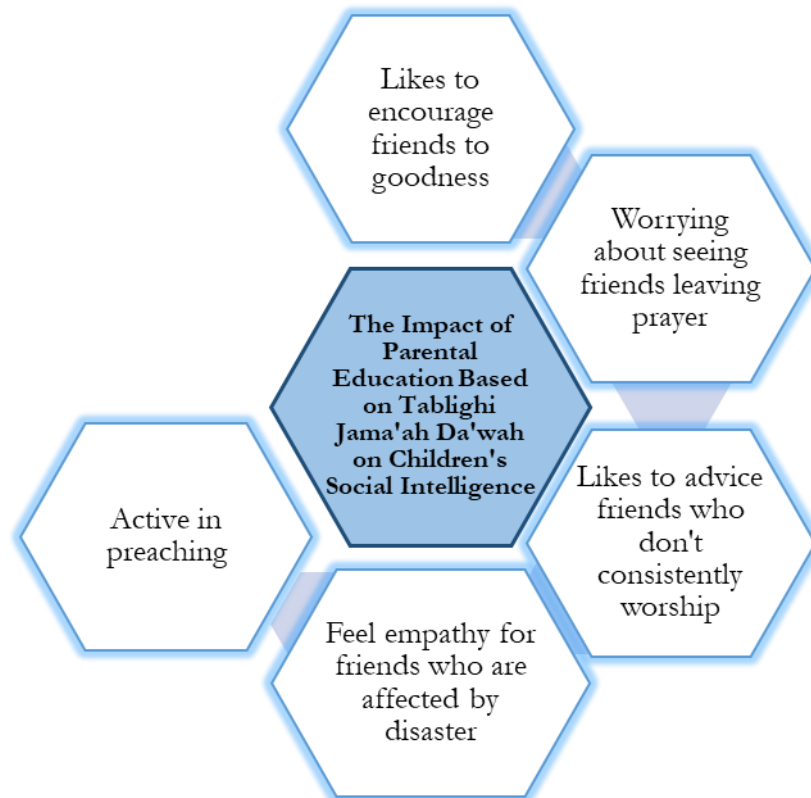


Fig 3. The Impact of Parental Education Based on Tablighi Jama'ah Da'wah on Children's Social Intelligence

Furthermore, to make the research results in this article interesting to read and easy to understand, the author will display excerpts from interviews with informants based on the five themes that have been obtained. Apart from that, the description of the interview that the author will present is a quote from a short statement from the informant during the interview. Even though the interview quotes were conveyed by informants in different newsrooms, the aims and objectives were more or less the same.

First, like to encourage friends to goodness. According to the informant, one of the changes that occurred in the aspect of children's social intelligence after parents educated them with the Tablighi Jamaah's preaching was the emergence of an attitude of liking to invite friends to goodness. All of this happens because they are used to seeing, hearing and even practicing when children participate in *rain* or preaching with parents. The statement that children like to invite friends to goodness was stated by all the informants the author interviewed in this research, but on this theme, the author will display several statements from these informants as excerpts;

...The first social form that I found in children was the growing attitude of inviting them to good things, for example inviting them to pray at the mosque (I-1), ... I feel that the culture that exists in the Tablighi Jamaah's preaching naturally flows in the body of every individual who follows it, for example, likes to invite goodness (prayer) (I-4), ... Yes, I agree that the Tablighi Jamaah's preaching can form social intelligence, the proof is that my child experienced it (I-7), ... This preaching is very powerful, ... there have been many

changes in my family, especially my child, he now prefers to go to the mosque to pray five times a day and also invites his friends (I-10).

Second, worrying about seeing friends leaving prayer. According to the informant, one of the impacts of parental education on children through the Tablighi Jamaah's preaching is the growth of worry or displeasure when seeing friends leaving prayer, even when tardiness also appears the same expression. After the author further analyzed interviews and observations in the field, it turned out that this attitude was being adopted by the Tablighi Jamaah group. This theme was conveyed by the informant as in the following interview excerpt;

...Every day, my family and I always hold home ta'lim, in the charity fadhilah we talk about the torments of those who miss prayer, so this experience and knowledge shape the social attitudes of children who feel worried if they see their friends or relatives leaving prayer (I-2), ... Maybe because they are used to being in a preaching environment when they see people leaving prayer, children automatically feel worried (I-5), ...Because not only in the preaching environment, but in the family it has also become a habit, so it automatically forms the child's personality, however this time he feels very sorry and worried if he sees his friends who often miss prayers (I-6), ...very grateful of course, in the past, my family was often late and even missed their prayers, but after getting to know the preaching they became steadfast and even felt worried about people who missed their prayers (I-9).

Third, likes to advice friends who don't consistently worship, continuing from the previous theme that the emergence of an attitude of liking to advice friends who don't consistently worship is an attitude that arises when a child likes to encourage goodness and feels worried about seeing friends abandoning prayer. The informant stated that this theme was motivated by the experience felt after getting to know and study more deeply the preaching of the Tablighi Jamaah. This theme was conveyed by the informant as in the following interview excerpt;

... The social impact of da'wah on myself and my family, I like to invite fellow believers to goodness, sometimes we even give advice (I-2), ... Because every Muslim must remember each other, if a relative or friend forgets and is negligent then that is our function as Muslims, the reflection is also felt by the wife and children (I-3), ... For me, it is a great pleasure to see my wife and children being able to become advisors to their friends when they are careless and inconsistent in carrying out their worship (I-7), ... Thank God, after getting to know Da'wah, the child became obedient in worship and even became an advisor for his friends who were not consistent in praying (I-8).

Four, feel empathy for friends who are affected by disaster, according to the informant influence of the Tablighi Jamaah's preaching is not only on the aspect of worship that is felt by children but on the psychology of empathy for friends who have been affected by a disaster is one of the values that children get from the Tablighi Jamaah's preaching. The informant provided a further explanation on this theme due to the experience gained after actively joining the Tablighi Jamaah's da'wah, where one of the programs they were accustomed to was visiting or staying in touch with fellow *abbab* (members) both in happy situations and in disasters. Furthermore, parents also familiarize themselves with this opportunity with their children in their daily lives. This theme was conveyed by the informant as in the following interview excerpt;

...The impact of da'wah on me and my family is very large, in the social aspect, for example helping each other, if someone is affected by a disaster, condolences, and of course,

there are many others (I-1), ... Yes... I feel that this da'wah educates children and wives to care about fellow Muslims, especially brothers and sisters who have been affected by disaster (I-3), ... Ob of course, because da'wah does not always lead to goodness, feeling empathy for friends who are affected by disaster is also a form of practicing da'wah, I make it a habit for my children in my family (I-6), ... This preaching certainly leads us to care for others in society, and this must be taught to children so that children have compassion and love for fellow Muslims (I-10).

Fifth, are active in preaching, the final theme of this research finding is the growing attitude to be active in doing well in each child. The growth of this attitude is motivated by the habits of parents towards their children, inviting them to participate in preaching and praying at the mosque and the central headquarters. This theme was conveyed by the informant as in the following interview excerpt;

... Yes... the social form that children experience after getting to know the Tablighi Jamaah's preaching is to participate in contributing to it (I-4), ... Because after all, those of us who actively participate in the Tablighi Jamaah's preaching, like it or not, have to introduce and even invite children to take part in it, now I see that they will be the ones who will replace my position in the future (I-5), ... I feel this is also a social form that children get, inviting Muslims to good things is a form of caring between fellow Muslims (I-8), ... Apart from being a form of charity, da'wah is also a responsibility and obligation for every Muslim. Thank God, I always take my child with me when I go to preach (I-9).

Discussing social intelligence cannot be separated from research references that have been initiated by previous researchers, because research science must be based on relevant theories. However, previous studies have not necessarily studied the same issues as the author's research, they could be different in terms of location, region, or country, or even in terms of the culture that influences the lives of the informants. However, the same issue or problem is studied in different places, and the influencing culture is different, even though the instruments used are the same, it does not necessarily have the same results. These reasons give strength to the writer to study this issue.

After the author made a deeper analysis, reviewing various previous literature, especially in Indonesia, the study of social intelligence has been studied by many previous researchers. Below, the author will present several studies that have been initiated by previous researchers, for example developing social emotional intelligence in early childhood through example [Nurjannah, \(2017\)](#); the influence of maternal parenting on early childhood social intelligence [Robbiyah et al., \(2018\)](#); development of guidance and counseling guides to develop students' social intelligence [Rahim & Puluhulawa, \(2019\)](#); efforts to increase the social and emotional intelligence of early childhood in Islamic education [Hadi et al., \(2018\)](#); developing social emotional intelligence in early childhood through eating together at school [Naimah, \(2019\)](#); parental communication patterns in the formation of social intelligence among millennial teenagers [Mukaromah et al., \(2020\)](#); role-playing center approach to improving the social-emotional intelligence of early childhood [Nurhasanudin & Santika, \(2021\)](#), based on the results of the analysis of previous studies it can be concluded that issues related to children's social intelligence are an interesting study for researchers to study further, because social intelligence is directly related each individual's personality even determines various areas of a person's success.

The same study has also become a polemic to be completed by various researchers around the world, several researchers who have studied social intelligence such as [Brown et al., \(2019\)](#); [Hu et al., \(2018\)](#); [Lee et al., \(2018\)](#); [Salavera et al., \(2017\)](#); [Smorti et al., \(2018\)](#); [Varo et al., \(2017\)](#), the researchers presented above are proof that issues related to social intelligence are interesting problems for further study. However, from various analyses of previous research results, the author has not found any researchers who have discussed issues surrounding the effects of parental education in Tablighi Jamaah families on children's social intelligence. Specifically on the Tablighi Jamaah, many and various forms of research have been carried out, but none of the issues raised by the author have been found. Even though this issue is important to research so that later it can provide input or serve as a reflection for other Muslim families in educating children's social intelligence in the household ([Bucich & MacCann, 2019](#); [Gupta et al., 2020](#); [Heo et al., 2022](#); [Katou et al., 2021](#); [McDonald & Pearson, 2019](#); [Motlagh et al., 2020](#); [Samsonovich, 2020](#)).

Based on the research that has been conducted, five themes were found on the effects of parental education in the Tablighi Jamaah family on children's social intelligence. To make the discussion of this article interesting to read and easy to understand, the author will explain the five themes based on theory, expert opinion, and the results of previous research that discusses these issues and problems in different contexts and issues.

First likes to invite friends to goodness, if analyzed by definition, the first theme is very relevant and is said to be part of social intelligence. This is based on the fact that social intelligence is a measure of a person's ability to socialize in society, how to interact socially with others, being able to negotiate, resolve conflicts, and being able to contribute to building goodness in the surrounding environment ([Khilmiyah & Wiyono, 2021](#); [Nasution, 2018](#)). As also said by Allah SWT in Q.S Ali Imran Verse 14, as follows:

ذِينَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ

It means: "*And let there be among you a group of people who call to goodness, enjoin doing what is good, and forbid what is bad. And they are the lucky ones*" (Translated the Quran, Department of Religion of the Republic of Indonesia, 2012).

They can use da'wah as a forum for educating social intelligence in children, especially instilling an attitude of liking to encourage friends to do well. Based on the results of the author's interviews with informants, this attitude emerged because they were accustomed to seeing, hearing and even practicing it themselves when participating in the Tablighi Jamaah's preaching.

Researchers such as [Astuti & Trisnowati, \(2021\)](#) state that activities that are carried out repeatedly and become habits can influence the attitudes of the individuals who do them. Likewise, [Sandowil et al., \(2021\)](#) said that the good and bad attitudes inherent in a child's personality are likely to be influenced by the education of parents in the family, but behind that, environmental influences are also a factor in forming good and bad habits in a person. Referring to this opinion, the author concludes that the habit of inviting friends to be kind to Tablighi Jamaah children is a form of positive values that children acquire after receiving parental education based on the Tablighi Jamaah preaching

environment.

Second worrying about seeing friends leaving prayer, if analyzed more deeply, the second theme shows that high social attitudes can make someone feel unhappy if a friend or relative experiences a disaster. As is known, abandoning prayer from an Islamic perspective is a big disaster, because the punishment for sin can send a person to hell (Bidin et al., 2019). Of course, this attitude does not appear by itself, there must be experiences or habits that are carried out so that the attitude of feeling worried about seeing friends leaving prayer becomes a burden for the children of the Tablighi Jamaah family. Based on the results of the author's interviews with informants, this attitude emerged and became a culture among Tablighi Jamaah children based on the habits that children acquired when they were in the family and the Tablighi Jamaah preaching environment.

As stated by Bahrami-Rad, (2021); Hussin & Tamuri, (2019); Murti & Heryanto, (2022) state that culture in the family can influence children's attitudes and behavior in their daily lives and even become habits that will be repeated, in other words, if parents can present a positive culture in the family then all the values attached to the child will be itself becomes positive and vice versa. So among the children of the Tablighi Jamaah family, the attitude of being worried about seeing their friends leave the prayer is a culture that their parents have instilled in the family and has even become a habit in their daily lives.

Third likes to advise friends who don't consistently worship, according to the informant, one form of social intelligence that is inherent in children after their parents become part of the Tablighi Jamaah's preaching is the emergence of an attitude of liking to advice friends who don't consistently worship. This attitude is embedded in children based on the culture, habits, and education of parents in the family. Individuals who actively contribute to the Tablighi Jamaah's da'wah have very significant changes, not only changing in aspects of worship, society, and morals, but they also become figures who can be emulated in society (Nurlaila & Liata, 2021). How they mingle with the surrounding community, encourage good things, and educate the children in the family, can all be used as an illustration for other Muslim families. Even Al Hasyimi, (2017) stated that children whose parents actively participate in the Tabligh Jamaah's da'wah have different attitudes and habits from Muslim children in general, Tabligh Jamaah children have a strong spirit of worship and have a religious appearance. , and likes to help and advise people around him who act or do something that is not by Islamic values and norms.

In line with the opinion above Efendi et al., (2021); Latif & Fatmawati, (2020); Sharep, (2018) also found the same thing in the Tablighi Jamaah family, which changes in a positive direction such as liking to invite people to pray, participating in preaching and cultivating the Sunnah of the Prophet SAW, were cultural factors and practices found in the Tablighi Jamaah preaching. The same statement is also in line with the results of interviews with informants that changes in the direction of being diligent in worship, liking to invite neighbors to preach, and contributing to preaching are only when they know and are directly involved in the preaching of the Tablighi Jamaah. So the author concludes that the social intelligence obtained by the Tablighi Jamaah children in the findings of this third theme is the result of habits, culture, and education obtained in the family.

Fourth empathy for friends affected by the disaster, according to the

informant, the influence of the Tablighi Jamaah's preaching is not only on the aspect of worship that is felt by children but on the psychology of empathy for friends who have been affected by a disaster is one of the values that children get from the Tablighi Jamaah's preaching. The informant provided a further explanation on this theme due to the experience gained after actively joining the Tablighi Jamaah's da'wah, where one of the programs they were accustomed to was visiting or staying in touch with fellow *abbab* (members) both in happy situations and in disasters.

Statements on this theme have also been expressed by previous researchers that a child's personality depends on the education and habits instilled by his parents in the family. If education and habits have positive values then all the behavior that appears in the child is the fruit of education and habits (Cross, 2020; Lingwood et al., 2020; Ma, 2019; Pajarianto & Mahmud, 2019; Wu et al., 2019). The parents are the first parties responsible for their children's education in the family they will also suffer a painful punishment from Allah SWT if they neglect the trust entrusted to them (Hornby & Lafaele, 2011). Referring to the important role of parents in providing education to children from an early age, parents need knowledge, experience, and knowledge. Based on this, for parents who are actively involved in the Tablighi Jamaah, da'wah is an additional forum for educating children's personalities, especially in aspects of their social intelligence in society.

Fifth active in doing well, according to the informant, one form of social intelligence that is very visible and thrives in children is the formation of an active attitude toward doing well. Of course, the findings on this theme are relevant to the research results, because culture and habits in the family are one of the values that will shape children's attitudes and personalities in their lives in society. This statement has also been expressed by many previous researchers that family education greatly determines a child's personality, not even a small number of people who are successful in their careers but rather the influence of education in their family (Scanlon et al., 2019; Yan & Qi, 2021).

The same opinion was also expressed by Latifah et al., (2021) that the family is the first institution that shapes a child's personality, so whether a child's personality is good or bad is closely related to the education in the family, even if someone wants to judge the culture or habits of a family, then indirectly, direct behavior in a child is sufficient to represent him. Likewise, in the Tablighi Jamaah family, an active attitude in doing good deeds which becomes a habit for a child is a factor of upbringing and habits instilled in the family. So the author concludes that to successfully educate a child, parents must first do it, if necessary, parents must do this together with their child.

CONCLUSION

Instilling social intelligence in children from an early age may be the duty and responsibility of parents as the first teachers in the family. Based on this research, children's social intelligence is influenced by the attitudes and behavioral habits of parents in the family, in addition to that, parents' choices and directions regarding their children's education are no less determining. The five results of the impact of parental education based on the Tablighi Jamaah's preaching on children's social intelligence based on the findings of this research, according to the author, are the results of an exemplary portrait of a Muslim family because it

has been proven to be able to educate children to have social skills correctly and consistently. With the results of this research, the author suggests to future researchers to increase the number of related studies on this issue so that the literature for academics and the public will be richer and more diverse. According to the author, further research that can be raised is, for example, the relationship between parental education in the Tablighi Jama'ah on the academic achievement of their children, the impact of parental education in the Tablighi Jama'ah family on children's motivation to worship, as well as various other issues which of course can be different. On the aspects of time, place and instrument.

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