

# Parent and Child Interaction Models in Islamic-Based Family Education

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## ABSTRACT

In the context of Islamic teachings, religious education for children is the main obligation that parents must carry out before teaching children another knowledge. The choices and patterns of parents in educating children in the family are directly correlated with the child's religious habits. In fact, the religious formation of children must be taught as early as possible, in fact these religious habits must begin in the womb. In fact, this research aims to find out how parents and children interact in Islamic-based education. This research uses a qualitative method with a phenomenological approach, data sources were taken through in-depth interviews with seven informants, to strengthen the interview data the author also carried out direct observations to document various activities carried out by parents in educating their children in an Islamic way. All interview and observation data were analyzed using the Milles & Huberman interactive thematic analysis model technique. Research findings found a model of interaction between mother and child in the informant's family, such as putting the family in one system, seeing children as small adults. Models such as the findings of this research can be used as examples by Muslim families in educating and interacting with children.

*Keywords: Interactions; Parents and Children Interaction; Islamic-Based Education.*

## 1. Introduction

In general, educational activities that take place in the family environment are educational processes that flow naturally between parents as educators and on the other hand children as students. It is said to take place naturally because in family education there are no standard and strict guidelines on how education should be implemented (Ogrinc et al., 2019). Everything depends more on the knowledge and insight that every parent has in educating

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their children. The family is the smallest, main and first social unit for a child. Before he becomes acquainted with the world around him, a child will first become acquainted with the family situation (Roostin, 2018). Social experiences within the family will have a huge influence on the child's future development. Family is the first and foremost education for children. Parents' education about their children is also influenced by the initial choice of partner and readiness before marriage (Pesando, 2022).

Zakiah Daradjat said that parents are the main and first educators for their children, because it is from them that children first receive education (Harahap, 2023). Thus the first form of education is found in family life. The family will give color to a child's life, both behavior, character and daily habits. The family is also the place where a child gets his first forgings which then determine the good and bad of his future life in society (Rosi et al., 2022). So it is not wrong that the family is an important element in determining the good and bad of society. If the atmosphere in the family is good and fun, then the child will grow well too. If not, of course the child's growth will be stunted.

The fact is that today there is a lot of negative behavior in society that can push children away from Islamic beliefs and morals. Poor quality television broadcasts, as well as the rise of pornography and pornographic acts, are part of the cause. As a result, children often experience role model crises. That's why parents need to educate their children in an Islamic-based family as described in Luqman's letter. For this reason, the family plays an important role so that children find role models in their lives so that Islamic character values grow within them. From the family, children discover religious values and norms relating to society, as taught by the Prophet Muhammad. Thus, a harmonious family is formed which is always protected by the guidance of Allah SWT.

Based on the description above, it is very urgent for parents in the process of children's growth and development and education, in line with Republic of Indonesia Law Number 20 of 2003 that the National Education System article 7 paragraph 2 states that parents from the age of children are obliged to study, are obliged to provide basic education. to their children, including informal education (Mansir, 2021). In this case, Islamic-based education can reduce the problems faced by children above (Utari & Hamid, 2021). If there is guidance and educational direction by parents in the family, it will revive the function of the family as the main education or core education (Scanlon et al., 2019). So the family indicators that are the subject of research are: there are parents who work, children's behavior is obedient to their parents, even though today's conditions have a very big influence on children's development, they cannot develop in a negative direction against increasingly sophisticated times (Turnbull et al., 2020).

We should actually consider various challenges as decoration in the struggle, so that the efforts made in children's education will be more serious in various appropriate ways. Challenges in children's education can be divided into two, namely challenges that come from within (internal) and from outside (external). These two challenges influence each other in children's education efforts. The main source of internal challenges is the child's parents themselves (Goldberg et al., 2021). Many parents lack materials and do not understand how to educate children. The situation will become more complicated if household harmony is disturbed. However, children need a safe haven for their physical, mental and thinking development. Other challenges can come from family members. Parents may have tried to educate their children as best they can, but intervention from family members can ruin the atmosphere. A common case is the attitude of grandparents who always pamper their children (De Castro & de Guzman, 2023). As a result, children become closer to grandparents and think their parents are too restrictive. Likewise between father and mother. It often happens that when a father reprimands a child for committing an incorrect act, the mother appears as a defender, or vice versa, as a result the child feels defended and supported, so that the child feels "validated" to repeat his actions (Okpokiri, 2021).

The next external challenge comes from the mass media. Mass media is a source of challenges that are very difficult to anticipate. Information provided by mass media, both print and electronic, has a strong appeal. Because there are many cases in Padang City based on information from the Head of the West Sumatra PPPA Service regarding violence against children, children as perpetrators and children as victims of violence and crime or harassment. This happens due to several factors such as weak control from the family, non-educative viewing of pornography and action porn.

If there is no direction from parents, children will absorb all the information without control. Of course, we are all concerned about the various entertainment programs offered by

the mass media, especially electronic media, namely television. There is no longer an age limit for viewers for every program broadcast on television. Parents feel uneasy about song broadcasts on television, Facebook, Instagram, TikTok, etc (Arumi et al., 2022). Shows that are not suitable for consumption by children, but also the way the entertainers dress is very inappropriate (Naeem & Ozuem, 2021). The films that are shown to children are very worrying and can disturb their morals and morals (Rossi et al., 2020). The shows show off the private parts and intimacy of men and women.

Another thing is done by parents, especially mothers who are members of the Salimah organization in the city of Padang in particular. With the capital of self-taught knowledge and insight about children's education, then enriched with the knowledge and insight they gained through parenting seminars initiated by the Padang City Salimah organization, in the end they were able to educate their children in families with a fairly unique model. Family interaction here includes several important points, namely placing the family in one system, viewing children as small adults and the eight functions of the family in the law (Goulden, 2021).

For more details, findings in the field regarding three main things what parents need to pay attention to when interacting with children; firstly, Placing the Family in One System, to place the family in a system, husband and wife try to always remain united in viewing and understanding a concept, this concept is related to sharia, education and current challenges, aiming to unite their steps as parents in order to become clear direction for the family in navigating the ark of married life. *Second*, seeing children as little adults, Parents also have to learn a lot from their children's lives. *third*, Eight Family Functions in Law, The eight family functions in the Law are basically in line with the objectives of education in the family environment and operate naturally (Harahap & Hasanah, 2022). So, from the three interaction models built by Mrs. Salimah, Padang City, in interacting with her children in Islam-based education, it can be a motivation for parents.

## **2. Theoretical Framework**

### **2.1. Parent-Child Interactions**

Ideal parents are able to interact and communicate with children with problems or without problems, parents need to know the reasons behind the attitudes and actions of children. In terms of dealing with children's problems, parents carry out a series of dialogues with children. Interaction/communication is good, warm and familiar so that the desire arises to remove the difficulties that exist in the child. The process of the relationship between parents and children to support physical, emotional, social, intellectual and spiritual development takes place from the time a child is in the womb to adulthood (Lubis et al., 2019).

Interaction which can be interpreted as a process of total relationship between parents and children, which includes maintenance of feeding gifts, cleaning & protecting) and the process of socialization (teaching general behavior and synchronously using rules in society). This process also involves how caregivers (parents) communicate effectiveness, values, interests, behavior & religion to their children. According to Nasrum, interactions between children and parents include fulfilling physical needs (for example eating, drinking & others) and psychological needs (for example feeling safe, affection, protection etc.), as well as socializing the habits prevailing in the community. so that children can live in harmony with their environment (Nasrum et al., 2021).

Parenting is related to using the responsibilities and obligations of parents towards children. According to the Law of the Republic of Indonesia Number 35 of 2014, Article 26, parents in the family are obliged and responsible for: (a) caring for, nurturing, educating, & protecting children; Develop children according to their abilities, talents and interests; prevent child marriage from occurring; (d) providing character education and instilling moral values in children. Parental involvement in shaping the child's personality aims to prevent deviant behavior from within the child. This, parenting style means a process of relationship between parents & children which includes activities such as nurturing, educating, guiding and disciplining in achieving the maturity process both directly and indirectly.

Parents (father and mother) are natural educators. They are educators for their children because naturally mothers and fathers are given gifts by God the creator in the form of parental instincts. Because of this instinct, it arises from the affection of parents for their children, so that both of them feel morally burdened with the responsibility to care for, supervise, protect and nurture and guide them (Imamah et al., 2023). The relationship between parents and children in the family is established through relationships their daily

communication (Izzulhaq & Simanjuntak, 2022). Each parent-child activity can choose a communication link between the two. In this study there are similarities that parents or children who are busy doing activities outside the home as a result the intensity of their interactions decreases (Graham et al., 2021). Parents who work outside the city also choose the closeness of their children to their parents in communicating. Low communication interaction will determine the closeness & openness of parents and children in communicating (Ford et al., 2021).

There are a number of definitions of parents as the first and foremost educators in the family community. Law of the Republic of Indonesia Number 35 of 2014 concerning Amendments to Law Number 23 of 2003, (RI Law Number 35 of 2014, Article 1) stipulates that parents are biological fathers &/or mothers, or fathers and/or stepmothers, or adoptive father and/or mother. Parents are the first and foremost educators who have the responsibility to build and foster their children both psychologically and physiologically (Syahrul & Nurhafizah, 2021). Parents are required to be able to direct and educate their children so that they can become generations that are in accordance with the goals of human life. The family is the place of early and basic education for a child, before a child actually enters the formal education environment (Tao et al., 2019).

## **2.2. The Role of Parents in Islamic-Based Families**

Parents have an important role for their children, according to al-Ghazali children are a mandate for their parents. Her sacred heart is a priceless gem, still pure and unformed. His parents are architects or sculptors of their child's personality. Before educating others, parents should educate themselves first. Because children are great imitators. All information that enters the child, either through sight or hearing from people around him, including parents, will shape the child's character. Moreover, a child who is around 3-6 years old, he always imitates the people he admires (his father and mother).

The period of imitation of children who are so big, should make parents have to be extra careful in their behavior, especially in front of their children (Mahmood et al., 2021). Once a parent is caught doing something wrong in front of a child, don't expect the child to obey what they are told. Therefore, it is appropriate for parents who hold the mandate to set a good example for their sons and daughters in family life. Family is the first school for children. Parents, especially mothers, are the first and foremost educators for children in shaping their personality (Abroto et al., 2022). Mothers influence children through their warming nature, fostering a sense of acceptance, and instilling a sense of security in children. Meanwhile, fathers influence their children through their characteristics which develop personality, instill discipline, provide direction and encouragement and guidance so that children are more courageous in facing life (Wardani & Suharto, 2021).

A good example from parents to children (around 6 years old) will have a big influence on the child's development in the future (Romero et al., 2020). Because kindness in early childhood becomes the basis for development in adulthood later. For this reason, the family environment must provide as many examples as possible for children. By exemplary it will be easier for children to imitate him. Because exemplary more quickly affect the behavior of children. What he sees he will imitate and over time will become a tradition for children (Sari, 2023). This is according to the word of Allah SWT QS. al-Ahzab (33): 21;

*“Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot” (QS. al-Ahzab: 21)*

In terms of this exemplary, Abdullah Nashih Ulwan further interprets it in several forms, namely: a. Exemplary in worship. b. Generous example. c. The example of humility. d. Politeness. e. Exemplary courage. f. Exemplary holds the creed (Aulia et al., 2022). Because the object is a child (child), of course for parents in setting an example it must be in accordance with their development so that the child can easily digest what is conveyed by the mother and father. For example, in order for children to get used to saying "greetings", parents always have to give these teachings every day, namely greeting when they want to go and come home. what is important for parents to appear in front of children in accordance with Islamic teachings, surely all of that will be imitated (Rubini & Chaer, 2021).

## **3. Method**

This research was carried out in the family environment of Salimah Muslim, Padang City, West Sumatra Province, Indonesia. This research uses a qualitative method with a

phenomenological approach. The phenomenological approach is appropriate to use in this research because it is appropriate to the context of phenomena that are emerging, developing and being discussed in society, interaction between parents and children in Islamic-based family education. According to several experts, the phenomenological method design is appropriate to use if researchers want to study an issue and problem that is emerging and being discussed in society (Eberle, 2014; Eddles-hirsch, 2015). Referring to the opinion above, the phenomenological method is appropriate and appropriate to use in this research.

The data source was taken through in-depth interviews with seven informants who were selected using a purposive sampling technique. The selection of informants refers to the terms and criteria for selecting informants in qualitative terms such as still being active in the field being studied, having competence, being willing to spend time and being honest in providing information related to the data being studied delivered (Casey & Krueger, 1994; Engkizar et al., 2022; Murniyetti et al., 2016). Apart from interviews, the author also made direct observations at several locations in the family environment of Salimah Muslim, Padang City

All interview and observation data were analyzed using the Miles & Hubberman interactive thematic analysis model technique (Braun & Clarke, 2012; Renjith et al., 2021; Sabrina et al., 2023; Yaumas et al., 2023). Thematic analysis is one of the more flexible ways to identify, analyze, and report qualitative research data. Before the data is analyzed into a research conclusion, all interview results with informants are transcribed, then reduced, grouped into a theme of research results which are displayed in the form of graphs or images. Furthermore, to explain and strengthen the graphic and image data, it is supported by narration of part of the interview with the informant which is presented in dialogue or verbatim form (Rahman et al., 2020; Creswell, 2018; Febriani et al., 2022; Putri et al., 2022).

## **4. Results**

### **4.1. Islamic Based Family Education**

M. Arifin state that Islam-based education is the effort of pious Muslim adults to consciously direct and guide the growth and development of the nature (basic abilities) of students through Islamic teachings towards the maximum point of growth and development. Because humans need education, humans as objects of education according to Islam have started from birth and ended at death (Ekasari et al., 2021). In interacting with children, mother Salimah 1 did it gently and lovingly and not spontaneously.

Overall, the definition with the theme of Islamic-based education refers to an understanding that what is meant by Islamic-based education is an effort to guide, direct, and foster students who are carried out consciously and planned, in order to build a main personality that is in accordance with the values of Islamic teachings (Elihami, 2022).

### **4.2. Interaction Model in Islamic Based Family Education**

The discussion of family interactions here includes several important points, namely: placing the family in one system, seeing children as adults who are still small and the eight functions of the family in the Act (Zakaria et al., 2022). For more details, the findings in the field regarding the three main points can be explained as follows.

#### *a. Putting the Family in One System*

Based on the results of the interview with Mrs. Salimah 1, it was revealed that to place the family in a system, husband and wife try to always remain united in viewing and understanding a concept. Both concepts related to sharia, education and today's challenges. This aims to unite the steps as parents so that the direction of the family becomes clear in navigating the ark of married life (Stewart & Timothy, 2020).

When interacting with children, mother Salimah 1 and her husband do it gently and not spontaneously. Because if the child is treated well, the response will also be good. Vice versa, if the child is treated badly, such as saying rudely to the child even though the aim is to advise the child, or doing physical violence such as hitting, kicking, pinching and so on, then the response will also not be good. Like when waking a child from sleep to perform the Fajr prayer, it is necessary to be what.

**Figure 2.** Salimah's mothers in interaction with children in learning of iqra

*Sources: Researcher Document*

Based on the observations, it can be seen that Salimah 1's mother in interacting or talking to her children is always done with gentleness and affection. In addition, it is also seen that Salimah 1's mother treats her children well and is not rude, let alone speaks to them with words that hurt or offend their children. In addition, it was also seen that the children also spoke politely to their parents in response to the gentle attitude shown by their parents to them. From this it is clear that Mrs. Salimah 1 has made the principle of love in educating children in the family environment. This principle is also an important part that is taught in Islam and has been exemplified by the Prophet Muhammad during his life.

Mrs. Salimah 3 explained that placing the family as a system is very important. Therefore, husband and wife must cooperate with each other, help each other and complement each other's shortcomings. Likewise in the education of children, husband and wife must also be one in vision and mission. This has been proven by Mrs. Salimah 3 and her husband who have agreed and made a previous commitment to send their children to Islamic schools.

A similar statement was also expressed by Mrs. Salimah 5 that husband and wife must be in one vision and mission in educating and conveying a thought to their children. Because if parents are different in terms of vision and mission, then each tries to maintain their vision and mission, one here and the other there, then this can cause the child to be confused which one to follow and who to choose. Therefore, in order for the family to remain in one system, the main requirement is the willingness of each parent to be elegant towards any differences that arise.

Based on the results of the interview with Mrs. Salimah 7, it was revealed that as an institution, the family is also a system in which it consists of several elements that work together and support each other. The main elements are father, mother and children. In order for the system in this family to function properly, each element must understand its role, function and position in the family. In educating children, Mrs. Salimah 7 together with her husband tries to unite the vision and mission so that all educational actions and actions taken are one step towards the expected goals, namely so that children achieve success in this world and also in the hereafter.

#### *b. Seeing children as small adults*

Based on the results of the interview with Mrs. Salimah 1, it was revealed that in family life, parents must be able to see their children as small adults. This means that sometimes parents also have to learn a lot from the lives of their children. Like learning to always be patient, learning not to be a vindictive person. It is often found that children are fighting, both with their own siblings and with their peers, but after a while they make up again, as if nothing had happened before. According to Mrs. Salimah 1, the key to all this lies in peace of mind. If the heart is calm, then the communication between family members will be well established.

Mrs. Salimah 1 also explained that in responding to the role of children as young adults, the strategy used by parents in treating children is to have dialogue, answer questions posed by children with the right knowledge and try not to be lazy. Convey knowledge as it is, both about the shari'a of prayer, fasting, zakat in language that is easy for them to understand.

Based on the results of the interview with Salimah 3, it was revealed that sometimes children also have to be seen as small adults. Physically, a child does not have as many life experiences as parents, but in certain cases it turns out that parents can also learn and take lessons from their children. Maybe from the way the child behaves, the way the child talks and from the way the child interacts with his fellow friends who seem to resemble adults. This kind of thing has often been done by Mrs. Salimah 3 in her family environment. For example, mother Salimah 3 asks the child to evaluate the food she cooks herself, or asks the child to evaluate the clothes worn to attend an event or invitation, so that in this situation the child's position is considered as a friend. However, it is important to underline that the child's process of becoming an adult does not occur spontaneously, but through a process of identifying with parents.

According to Mrs. Salimah 7 that children in the family have a unique personality. As a unique person, parents must be able to see their children as small adults. This means that in interacting with children, parents must be clever in placing themselves, when to act as a father, when to act as the head of the family and when to act as a partner for their children.

### c. *Eight Function of the family in the Act*

Based on the results of the interview with Mrs. Salimah 1, it was revealed that the eight functions of the family in the Act are basically in line with the purpose of education in the family environment and run naturally. For this reason, Mrs. Salimah 1 and her husband always strive so that the developmental needs of children can be fulfilled properly according to their abilities, communicate and give the best possible attention, and instill etiquette as much as possible.

Mrs. Salimah 3 explained that in total the eight functions of the family in the Act have been implemented in family education. Because the eight functions of the family in general are part of the roles that must be carried out by each father and mother.

According to Mrs. Salimah 7, regarding the eight functions of the family in the law, in general, it has been implemented in the family. One of the functions of the family, for example, is the reproductive function. In this case, Mrs. Salimah 7 always tries to build closeness with children and an atmosphere that is full of intimacy. That way, Salimah 7's mother can be more open to her children and exchange ideas, both regarding social problems outside the home and the side effects or consequences that arise on themselves and the child's personality.

Based on the research conducted at the three previously mentioned schools, SMP Negeri 1 Gunung Talang, Solok SMP Islam Terpadu Adzki Padang, and SMP Negeri 1 Padang, the following results were obtained. First, the objective of the parenting activities was to equip parents with materials related to better ways of parenting to be able to assist their children with studying and learning (Kosim et al., 2022). Study from Firman explains that parenting style can determine the character and attitude of a personality in everyday life, both in the family and in society. Thus, the Islamic education approach is one of the solutions to strengthen and shape children's character in navigating their lives (Mansir, 2022).

Based on the data it is found that there are five major Islamic characters could be developed through the family-based character building in the Jama'ah Tabligh community, namely: (1) good moral conduct to parents, (2) having a sense of shame to violate the shari'a, (3) behaving based on Islamic shari'a, (4) time punctuality, (5) good moral characters (Engkizar et al., 2021).

## 5. Discussion

The results of the findings are threefold Interaction in the family, can be seen through the following indicators: petama; Putting the Family in One System, One important indicator of the form of family interaction is placing the family in one system (Hysa et al., 2020; Yanez-Araque et al., 2021; Serrano-Alarcón et al., 2022; Couch et al., 2022). Previous research states that optimal implementation of family functions can support the realization of quality human



and family resources. Family characteristics can influence the optimization of family function. This research aims to analyze the influence of socio-economic characteristics, knowledge and access to information on family function (Herawati et al., 2020). This means that the family is an institution in which there are a number of elements that work together, complement each other, and support each other. Although each element has its own function and role, in certain circumstances, it is possible for one element to play the role of another element, as long as this aims to maintain the integrity of the built family system.

As the findings in the field show that Salimah's parents and their partner always maintain cohesiveness by unifying their vision and mission in educating their children (Dimario, 2022). Salimah's parents, in accordance with their functions and roles, try to provide the best for their children, including in terms of education. The education provided not only prioritizes religious aspects whose orientation is the afterlife, but is also balanced with general education that can provide happiness and prosperity in life in the world. On this basis, the ultimate goal of children's education in an Islamic-based family is formulated, namely so that children grow up to become people who believe and fear Allah SWT and are ready to face the challenges of the times with all the negative influences that arise.

*Second*, Seeing children as small adults ; As a person who has a lot of uniqueness, it turns out that parents can also learn a lot from their children (Kim et al., 2021). Because, although children will inherit many talents and abilities that exist in both parents, it is possible that the potential for these talents will develop in children. This is something that must be recognized by parents, because the talent that exists in a person is not something to be learned, but is a gift given by Allah SWT as an advantage for him (Riyadi, 2020; Nurwadjah, 2021; Rahmi et al., 2021). The various uniqueness in this child is also explained by Mansur as follows:

Development Appropriate Practices (DAP) views children as unique individuals, with different talents and abilities. The period from birth to the third year is a special time in a child's life. It is a period of greatest growth and at the same time the most important. Children enter the world with perceptual, startling motor skills and a set of social skills for interacting with others and ready to use learning skills (Herawati et al., 2020).

*Third*, Eight Function of the family in the Act ; literature review that family functions include: religious functions, socio-cultural functions, love functions, protecting functions, reproductive functions, socialization and education functions, economic functions and environmental development functions, (Oktavina, 2020). Starting from the eight family functions above, Salimah's parents in Padang City have generally implemented these functions in their respective families. Judging from the religious function, it is clear how Salimah's parents educate their children to carry out the Shari'ah of Allah SWT and His Messenger (Umar et al., 2023). One of the most important Shari'ah is the five daily prayers. Because prayer is a pillar of religion which if done means that it has established religion and if it is abandoned it means destroying religion.

Prayer education given by Salimah's parents to children in the family environment has been started since early childhood. The goal is for children to get used to praying. Among the methods used by Salimah's parents in educating children related to prayer is the method of habituation, example and advice. here are important values in the educational character that include aspects of faith (iman), morals (akhlaq), and manners (Sultana & Fatima, 2022). The character building also carries out through worship Fardhu, Sunnah, interaction with the Qur'an, and Islamic science Program (Akrim, 2023).

The results of study indicate that the family becomes a model and habituation of good behavior in everyday life as a positive strategy for the education of mentally retarded children, The family also applies several pillars, one of which is the aspect of faith, the aspect of worship and the moral aspect as the basis for educating their children (Damaiwati et al., 2024).

Prayer education for children in the Salimah family has been carried out since early childhood gradually and continuously (Fuady et al., 2022; Hastuti & Putro, 2023). When the child is good at walking, a father can invite his son to pray in congregation in the mosque. This at least aims to introduce children to prayer itself and also introduces the mosque to children as the house of Allah where Muslims pray in congregation. This research show that parents' leadership needs to be aligned with the concept of children's education in the perspective of Islamic education is based on the values of the Qur'an and al-Hadith as fundamental things in the educational life of children to become superior, devoted, and tough (pious) children (Mansir, 2022).



The role of parents is in reminding children to maintain cleanliness. The children also need a continual notifications from the mother (Randles, 2021). The role of the mother is not only to remind, but also to be a model for the children. It is also important to teach Islamic religious knowledge to children (Hasanah et al., 2022). The Qur'an, which is freely read by all, is at the heart of Islamic education. Any attempt to research and present thoughts on the concept of Islamic education is a good thing. This is because Islam is a revealed faith (Tabroni & Bumi, 2022).

The research findings found that, there are three forms of parenting carried out by coastal community parents in educating children's morals in their daily lives (Gatwiri & Anderson, 2021). The three patterns are first; authoritarian parenting, second; democratic, third; permissive (Zen et al., 2022) here are three appropriate times in advising children that the Prophet taught his people in educating children, namely: a) Time on the way b) Mealtime c) When the child is sick (Resa et al., 2022).

## 6. Conclusions

The interaction model that takes place between parents and children in the Salimah family environment is built on principles such as: placing the family in one system, seeing children as adults who are still small, and the eight functions of the family in the Act. In connection with the first principle, namely placing the family in one system, Salimah's parents showed good cooperation and willingness to carry out their respective duties and obligations in the household. In connection with the second principle, namely seeing children as adults who are still small, Salimah's parents always learn all the time from the experiences of educating children. This means that children are not only placed as objects of learning, but also a source of learning for the improvement of better education in the future. The last principle is the eight functions of the family in the Law that Salimah's parents have also thoroughly practiced the family functions in the Law.

## 7. Conflicts of Interest

The author explicitly states that there is no conflict of interest in writing this article.

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