



How Fitrah Based Education Predict Parent-Child Relationships in Early Childhood?

Hasna Hafizhah Salma^{1*}, Karlina Listra Veni²

¹Psychology, Bina Nusantara University, Indonesia

²Founder Quran Based Play Community, Indonesia

Correspondence: E-mail: hasna.hafizhah@binus.ac.id

ABSTRACT

Homeschooling in early childhood is not just learning like in formal school, but also doing many different activities to stimulate children's development. When homeschooling starts, parents are required to be involved and maintain a relationship with their children. One approach that can be used in carrying out learning activities from home is Fitrah-Based Education (FBE). This study aims to look at the role of FBE in the relationship between parents and children. This study uses a mixed method with a cross-sectional design. Data was collected using a reflection of Child-Parent Relationships Scale (CPRS) filled out by parents and observations via social media Instagram and Qur'an Based Play's community WhatsApp groups. Quantitative data analysis uses correlation and linear regression techniques, qualitative data analysis uses observation recording techniques. The results show that the routine of various Fitrah-based education activities can predict parent-child relationships (p -value <0.05) by 9.3% on the conflict dimension and 8% on the closeness dimension. This research can be useful for parents at home and the community of Fitrah-based education activists in general. The limitation is a threat to external validity.

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1. INTRODUCTION

Recently, the phenomenon of homeschooling has increased quite a bit (Kunzman & Gaither, 2020). Studying from home can be an alternative choice for parents (Razi, 2016), especially parents where one of them does not work, or both of them work with flexible hours. Nuhla et al (2020) stated the reasons why parents choose homeschooling, the first being the ideal vision and mission of the family which is difficult to synchronize with the education system in Indonesia. Second, some parents are dissatisfied with the learning practices carried out by the Kindergarten Education system in formal institutional situations. Third, in the end, the growth of various communities which are assumed to be external support makes it easier to practice homeschooling. For young children, homeschooling means carrying out various free play activities which tend to be unstructured and there are no standard assessments like in formal schools.

Free play in early childhood has been proven to be able to develop children's abilities if the environment is supportive for children to develop (Fitria & Djoehaeni, 2023). When children play freely in their surrounding environment, children will develop their social and emotional abilities (Yuliandari & Suryana, 2022), especially if children play accompanied and accompanied by their parents. The more often parents and children play together, the better the child's social-emotional abilities will be, such as empathy, adaptability, emotional regulation, politeness, cooperation, and sharing (Bakhtiar, et al., 2018).

When homeschooling, the relationship between parents and children in early childhood may be built through free play. Closer relationships between parents and children can be of higher quality through routine joint activities (Popov & Ilesanmi, 2015). The relationships between parents and children can be seen are conflict, closeness, and dependence (Ferreira, et al., 2021). As a result, children will be encouraged to be more confident and involved in the learning process as teenagers (Shao & Kang, 2022), and parents will be able to better understand their children's potential and interests in the future (Purwaningsih & Fauziah, 2019).

From the perspective of Fitrah-based education, the relationship between parents and children has a role in safeguarding children's nature in the golden years of early childhood, including the relationship between parents and children which involves Allah as the Almighty Creator. Parents play a role in introducing and instilling children's love for Allah subhana wa ta'ala (Santosa, 2021; Astuti, 2017). Fitrah-based education proposed by Santosa (2015) is education based on the Qur'an and Assunah, the end result of which is the hope that children will grow up to maintain the eight aspects of their nature, namely the nature of faith, the nature of learning and reasoning, the nature of talent, the nature of sexuality, the nature of aesthetics and Language, individuality and sociality, physical nature, and noble manners/morals. Researchers observed that Fitrah-based education has been developed by various communities of learning parents to accompany young children in playing, such as Qur'an Based Play, Namil Edufitra, Fitrahplay, Hannah Indonesia, and others.

In this study, researcher aims to see the role of various Fitrah-based education activities carried out by one community (Qur'an Based Play) on parent-child relationships. Activities will be carried out in the period September – December 2023 with guidance in the form of play ideas from the inventor and community team. The hypothesis is that various Fitrah-based educational activities carried out regularly by parents and early childhood can predict the relationship between parents and children.

2. METHODS

This study is a mixed-method research with a cross-sectional design. This research design is descriptive and correlational. The population in this research are members of the Qur'an Based Play community consisting of 300 participants in September 2023. Researchers used a probability sampling technique with a random sampling method. In this research, 121 participants were involved in the sample for this research. The sample obtained is included in the medium effect size [$f^2=0.15$; α err prob=0.05; Power ($1-\beta$ err prob)=0.95] based on G.Power calculation tool version 3.1.9.7. Data collection was carried out using questionnaires and observations of daily report uploads in WhatsApp groups and/or Instagram social media (Instastory and feed). The data analysis technique used is linear regression with the JASP version 0.18 tool and qualitative descriptive analysis (describing the results of observed observations).

Researchers used several modified items from the Child-Parent Relationship Scale (CPRS) questionnaire by Pianta (1992). Researchers took and modified four items of the conflict dimension and four items of the Positive aspects of the relationship (closeness) dimension. The measuring instrument was declared valid (GFI = 0.994; RMSE p-value = 0.02; SRMR = 0.07) and reliable (α conflict = 0.76; α closeness = 0.73). The scale used is a Likert scale with a range of 1 (very inappropriate) to 6 (very suitable). The following is a **table 1** regarding the measuring instruments used in this research.

Table 1. Child-Parent Relationship Scale (CPRS)

Dimensions	Numb.	Item	p-value	λ	error
Conflicts	1	Children whimper when they want something	<0.01	0.59**	0.10
	2	My child gets angry with me easily	<0.01	0.83**	0.08
	3	Every time I deal with children, I run out of energy	<0.01	0.73**	0.09
	4	I feel uncomfortable with how my child and I get along	<0.01	0.53**	0.08
Positive aspects of relationship (closeness)	5	Children spontaneously share information	<0.01	0.57**	0.13
	6	The child openly shares his/her feelings with me	<0.01	0.79**	0.13
	7	The child will seek comfort from me if he/she feels upset/negative emotion	<0.01	0.59**	0.11
	8	I am easily in tune with children's feelings	<0.01	0.61**	0.11

Note. **p-value<0.01 | λ = confirmatory factor analysis' coefficient.

Procedure for this study are community members registered in the first week of September 2023 will carry out joint activities between parents and children for one week. The activities in question are the first day of playing while introducing Tawheed with Asmaul Husna, the second day is imaginative play, the third day is playing which focuses on developing sensory-motor experiences, the fourth day is learning through living, the fifth day is dialogue activities with children, the sixth day is nature play, and the seventh day is free play based on reading books that you want to understand further (bookish play). Every day, parents need to report in the WhatsApp group regarding activities carried out with their children. The report uses a journaling format provided by the QBP community team. After one week has passed, the next step is for parents to fill out a reflection sheet which includes a CPRS questionnaire.

3. RESULTS AND DISCUSSION

3.1. Results

In this study, 121 samples were obtained. **Table 2** is an overview of demographic data in this study.

Table 2. Demographic Data

	N
number of children	
1	71
2	42
3	6
4 or more	2
Age of children	
less and than 7 years	111
More than 7 years	10
Routine	
almost never	2
seldom	11
sometimes	33
often	55
always	20
changes in behavior before after	
Yes	103
No	18
N	121

Note. N = number of participants.

The majority of participants involved were parents with one child who was less than 7 years old (including early childhood). From **Table 2** it is also known that the majority of participants also often participate in various Fitrah-based education activities at home and the results of the changes can be seen between before and after participating in the activities.

In the following **Table 3**, the correlation values are displayed.

Table 3. Correlation Value

	Number of Children	Age of Children	Routine	Changes	Conflict	Closeness
Number of Children	1					
Age of Children	0.33**	1				
Routine	-0.11	-0.07	1			
Changes	0.08	0.04	0.15	1		
Conflict	0.19*	0.12	-0.27**	-0.07	1	
Closeness	-0.05	-0.10	0.28**	0.05	-0.42**	1

Note. **p-value≤0.01 *p-value≤0.05.

Based on **Table 3**, it can be seen that there is a significant relationship between play routines and parent-child conflict and closeness. Another finding in this research is that the

number of children also influences parent-child conflict. Next, researchers will look at the linear regression test.

In the following **Table 4** is the regression values that predict the independent variable to the dependent variable.

Table 4. Linear Regression Test for hypothesis

Dependent Variables	R	R ²	F	β	p-value
Conflict	0.31	0.093	2.97*		≤0.05
Routine				-0.18*	≤0.05
Number of Children				0.19*	≤0.05
Closeness	0.28	0.080	2.52*		≤0.05
Routine				0.26**	≤0.01
Number of Children				0.02	0.86

Note. **p-value≤0.0 *p-value≤0.05 | R² = role of prediction | β = Coefficient of Regression

Based on **Table 4**, it can be seen that the research hypothesis is accepted (p-value≤0.05), namely that various Fitrah-based educational activities can predict the relationship between parents and children seen from their routines. In parent-child conflict, it turns out that it can also be predicted by the number of children, where the more children, the greater the conflict between parent-child.

To see the dynamics of the relationship that occurred, the researcher carried out a qualitative analysis which can be seen in the following **Table 5**.

Table 5. Qualitative Analysis

Day	Activities	N	Information
1	Tawheed (Asmaul Husna)	94	Trying to insert a narrative about Allah subhana wa ta'ala with Asmaul Husna (His best names), such as those who have the Ar-Razaq characteristic, namely the Most Giving of sustenance, Allah Al Kariim, and so on. They are also invited to engage in activities with the Qur'an (such as memorizing it, practicing it, and striving to practice it) and the As-Sunnah (including stories of the Prophet).
2	Imaginative Play	73	Role playing according to the desired story based on the verses of the Qur'an that were delivered on that day, such as pretending to save animals using the instructions in the Qur'an.
3	Sensory-Motor Experience	75	(1) Playing on the grass, playing in the water, and others that use the sense of touch. (2) Inserting or moving objects, such as practicing catching fish using a fork, and moving small and large objects. (3) Seeing the different colors of your favorite drinks and the different smells of your favorite fruits, such as bananas, apples, and others.
4	Learning Through Living	21	Get involved in cooking (becoming a little chef), washing dishes, and the like in daily life.
5	Dialogue with children	80	Discussing the child's emotions and feelings, discussing the child's preferences, discussing the Qur'an and its meaning.
6	Nature Play	25	Walk around the complex/park, including feeding cats (and introducing other animals/plants), and the like.
7	Bookish / Free Play		Read books together or play freely according to your child's preferences.

Note. N = The number of participants who join the activity.

Based on **Table 5**, it can be seen that the majority of participants were involved in the first day's activities regarding the introduction of Tawheed (asmaul husna). The activities carried

out are indeed varied, but all of the activities aim to maintain the nature of young children, namely the nature of faith, the nature of learning and reasoning, the nature of talent, manners and morals.

3.2. Discussion

Various Fitrah-based educational activities contribute to routine parent-child interactions which influence the quality of the relationship. Through Fitrah-based education, parents can better understand their children's bodies according to gender and their respective personal visions and missions in broad aspects of life (Ramadhani, *et al.*, 2021). Apart from that, parents who implement various Fitrah-based education activities from home from early childhood have a role in developing self-regulation abilities when children move towards adolescence and adulthood (Annissaniwati, *et al.*, 2023).

The various activities carried out in this research, such as the introduction of Tawheed, imaginative play, sensory-motor experiences, learning through life, and so on, can be a stimulus for young children to achieve optimal growth and development, thus forming a noble moral civilization following current development (Murhayati, *et al.*, 2023). Apart from that, various Fitrah-based educational activities can instill human values in children, and equip children with an understanding of human nature based on Islamic concepts (Astuti, 2017; Santosa, 2021; Susanto, *et al.*, 2023). This refers to the word of Allah subhana wa ta'ala which says "And I did not create jinn and humans except so that they would serve Me" (QS. Adz-Dzariyat verse 56).

In this research, it was found that routinely carrying out various Fitrah-based educational activities can predict the relationship between parents and children, where the more routine the more closeness will increase with a role magnitude of 8% and reduce conflict with a role magnitude of 9.3% (see table 4). Seven Fitrah-based educational activities that can be repeated every week to build positive routines so that a stronger connection is formed between parents and children (Astuti, 2017). The relationship between parents and children will play a significant role in developing the child's competencies, such as self regulation or motivation to learn, self-worth and self-confidence, adaptability, and other positive behavior (Lanjekar, *et al.*, 2022). Apart from that, the relationship between parents and children can also be seen from the parenting process of parents which has an impact on children's emotional regulation abilities and behavioral problems (Haslam, *et al.*, 2020).

When children are invited to be pro-active in daily interactions and activities carried out by parents (see table 5), children will develop their nature (Nersehan, *et al.*, 2022). This is in accordance with Fitri's (2024) view that the nature of faith will be maintained and grow with monotheistic dialogue and building a positive image through an atmosphere of piety, example, learning in nature and the surrounding environment (Putra, *et al.*, 2020). The nature of learning and reasoning will develop if children are involved in providing ideas and exploring their curiosity through reading or free play. Natural talents will emerge when we are given the opportunity to explore the world with a broad perspective according to the rules of Allah subhana wa ta'ala. The nature of sexuality arises because of the child's closeness to his father and mother. The nature of individuality and sociality develops because children will observe and imitate the behavior of their parents or the surrounding environment. Aesthetic nature and language will be honed through regular dialogue and reflection. Physical fitness will be strengthened by carrying out various physical and sensori-motor activities, one of which can

be the Montessori approach (Noor & Sari, 2022). The integrity of all nature that is maintained is reflected in the positive behavior that occurs every day (Yunita, *et al.*, 2023).

This research also found that the number of children can predict the relationship between parent and child conflict. The more children there are, the greater the opportunity for conflict to occur among children. According to Edward *et al* (2010), conflict can occur because parents are not fully involved in their child's development. In addition, Jarvis *et al* (2020) found that children who live in a larger family structure will have more parent-child conflict, and it is very likely that more diverse behavioral problems will emerge when the child grows up. When parents have many children, parents need to allocate time to be fully involved and close to all their children, not just one of them. Thus, it is very important to build clear routines and rules at home, one of which can be implementing various Fitrah-based educational activities regularly.

The results of this research can be applied by parents who want to choose to study from home to be able to learn various educational value principles that may be in line with the family's vision and mission. If the value principle that is upheld is Fitrah-based education, then it is necessary to understand that Fitrah-based education cannot only be limited to the realm of curriculum and understanding, but it is hoped that parents will be able to apply and set an example in everyday life at home so that the character of their children and the next generation is getting better (Muniroh, 2019; Maesyaroh, *et al.*, 2022). Apart from that, for education activists or practitioners, it is possible to carry out training or socialization or psychoeducation related to the implementation and application of Fitrah-based education as carried out by Qur'an Based Play (QBP) and similar communities. Because, in implementing Fitrah-based education, there are still many parents who need guidance and assistance on how to care for, look after and educate children to help children develop according to their nature (Sulaimawan & Nurhayati, 2023).

4. CONCLUSION

Based on this study, it can be concluded that various Fitrah-based educational activities that are routinely carried out between parents and children, will predict the relationship between parents and children. The more routine it is, the closer the relationship between parents and children will be, and the less likely it is that conflicts will occur between parents and children. Various Fitrah-based educational activities that are routinely carried out can also make positive changes in children, including remembering and getting to know Allah more, growing interest and encouragement to learn, being able to overcome practical problems encountered in everyday life, although statistically it is not significant but is Qualitatively, gradual changes can be seen. The principle is "small progress is still progress".

The limitation of this research is that there is a threat to external validity, because the population taken is limited to members of the QBP community, so these results cannot necessarily be generalized to a wider population in other communities. Thus, future research can try to conduct similar research and see the impact in other populations with different characteristics.

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6. AUTHORS' NOTE

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