

## **THE ROLE OF SINGLE PARENTS IN DEVELOPING CHILDREN'S EMOTIONAL AND SPIRITUAL INTELLIGENCE IN SUMENEP**

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### **Abstract**

This study seeks to ascertain the role of single moms in the emotional and spiritual intelligence development of children in Errabu Village, Sumenep, as well as the variables that impede this growth. This research employs a qualitative approach utilizing a case study methodology. This study utilizes interviews as primary data sources and significant documents as secondary data sources. The methods of data collection include interviews, observations, and documentation. In this study, data analysis encompasses data reduction, data exposure, and conclusion formulation. This study examines the role of single moms in Errabu Village in fostering emotional intelligence, focusing on the stages of emotional intelligence development and their involvement with children. The job of spiritual intelligence is encouraging children to read scriptures together, elucidating their significance in daily life, assisting in the formulation of their life missions, and engaging them in religious spiritual activities. Nevertheless, among the several responsibilities mentioned, the position of a single mother is significantly limited in fostering the emotional and spiritual intelligence of children in Errabu Village. The constraining elements include heavy work commitments, painful experiences, and overwhelming desires.

**Keywords:** *Single Mother; Emotional Intelligence; Spiritual Intelligence*

### **Abstrak**

Penelitian ini bertujuan untuk mengetahui peran ibu tunggal dalam pengembangan kecerdasan emosional dan spiritual anak di Desa Errabu, Sumenep, serta variabel-variabel yang menghambat pertumbuhan tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metodologi studi kasus. Penelitian ini menggunakan

wawancara sebagai sumber data primer dan dokumen-dokumen penting sebagai sumber data sekunder. Metode pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Dalam penelitian ini, analisis data meliputi reduksi data, pemaparan data, dan perumusan kesimpulan. Penelitian ini mengkaji peran ibu tunggal di Desa Errabu dalam menumbuhkan kecerdasan emosional, dengan fokus pada tahap-tahap perkembangan kecerdasan emosional dan keterlibatan mereka dengan anak-anak. Tugas kecerdasan spiritual adalah mendorong anak-anak untuk membaca kitab suci bersama, menjelaskan maknanya dalam kehidupan sehari-hari, membantu dalam perumusan misi hidup mereka, dan melibatkan mereka dalam kegiatan-kegiatan spiritual keagamaan. Namun demikian, di antara beberapa tanggung jawab yang disebutkan, posisi seorang ibu tunggal sangat terbatas dalam menumbuhkan kecerdasan emosional dan spiritual anak-anak di Desa Errabu. Elemen-elemen yang menghambatnya meliputi komitmen kerja yang berat, pengalaman yang menyakitkan, dan keinginan yang sangat besar.

**Kata kunci:** Ibu Tunggal; Kecerdasan Emosional; Kecerdasan Spiritual

## Introduction

The family is the primary group or smallest social unit in society and has an important role in the development of social and spiritual dynamics. One of the many human tasks is to become a parent. Parenthood is one of the developmental stages that most people go through and is universal. The integrity of parents (father and mother) in a family is needed in helping children to have confidence and develop themselves.

The family's function as the primary institution in a child's life has emerged as a significant subject of investigation across multiple disciplines, including psychology, sociology, and education. The family is responsible for fulfilling both physical and economic necessities while also playing a crucial part in forming the child's character, emotions, and spiritual ideals. In this perspective, the role of parents as the primary figures in the family is highly significant, particularly in the internalization of values and the development of emotional and spiritual intelligence in children from an early age. Nevertheless, in some socioeconomic contexts, not all children are raised in whole families. The occurrence of single parenthood, resulting from divorce, spousal death, or various socio-economic factors, presents a distinct obstacle in the parenting process.

Single parenthood necessitates that individuals assume multiple responsibilities as both providers and primary educators within the household. The obligation intensifies regarding the cultivation of children's emotional and spiritual intelligence, necessitating consistent affection, exemplary role models, and enduring significant interpersonal ties. Children's emotional intelligence encompasses the capacity to identify, regulate, and articulate emotions appropriately, in addition to fostering constructive social interactions. Spiritual intelligence includes profound aspects, such as the significance of existence, ethical principles, intimacy with the divine, and elevated self-awareness. Both serve as essential foundations for the development of a comprehensive and robust character in confronting diverse life circumstances.

Motherhood is esteemed in Islam, regarded as the paramount role, a noble status, a source of human glory and joy, a determinant of one's journey to the afterlife, and a foundational element of the State that influences its moral standing (Kaimuddin, 2023). However, the loss of a life partner (spouse) through divorce or death might result in an individual adopting a new status, specifically as a widow or single parent to her child. A single parent is described as an individual who has become a widow or widower who independently assumes the responsibility for the care and education of children following the divorce or death of their partner (Zuriati & Marnelly, 2021).

All of these factors constitute a significant obligation for a mother towards her child. Particularly for a single mother, it is undoubtedly rather challenging to manage. He must fulfill two distinct roles: that of a father and that of a mother in his life. Mother is an exceptional person, a significant presence in the family, and her role is equally remarkable. Parents must bestow upon their children the rights rooted in authentic Islamic beliefs. The process of achieving this must be viewed from the perspective of the parents and their methods of educating their children inside the family unit.

Single mothers typically experience greater pressure regarding their parenting efficacy compared to intact parents. This parental competence can subsequently influence how parents nurture their children, as single motherhood necessitates considerable effort in child-rearing. Becoming an exemplary mother does not occur spontaneously; it is the result of a process of maturation and character development. Independence within the essence of a single mother is essential to fulfilling a dual role: managing domestic responsibilities, including cooking, dishwashing, house cleaning, and nurturing, raising, and educating her children, while simultaneously engaging in the public sphere to ensure economic stability and meet the needs of her family through gainful employment.

All parents aspire for a child to possess both emotional and spiritual intelligence, as thriving in contemporary society necessitates not only cognitive abilities, skills, and expertise but also the wisdom to navigate rapid changes and adapt to ever-evolving conditions and environments. It is essential to possess a robust mental state that can endure while upholding religious ideals in society as a safeguard against the adverse effects of contemporary challenges.

Consequently, a developing youngster requires instruction to cultivate the inherent intellect present in every individual. Santrock defines intelligence as a problem-solving capability and the capacity to adapt and learn from everyday events (Asteria, 2014). Goleman defines emotional intelligence as an individual's capacity to adeptly manage their emotional life, sustain emotional equilibrium, and articulate it through the competencies of self-awareness, self-motivation, empathy, and social skills. Children with elevated emotional intelligence possess enhanced abilities to

identify their emotions, exhibit greater adaptability, demonstrate sensitivity towards others, and show increased concern for their surroundings.

In his literature, Maghfirah defines spiritual intelligence as the capacity to address matters of significance, namely the ability to contextualize behavior and existence within a broader framework of meaning, as well as the discernment to evaluate that certain activities possess greater significance than others (Maghfirah, 2014).

Zohar explains that the highest intelligence possessed by humans is spiritual intelligence. Spiritual intelligence is the basic intelligence that builds EQ and IQ. Spiritual intelligence is very important for every human being in living their lives. Through spiritual intelligence, a person can derive values from events experienced and determine good and bad things. If a person has high spiritual intelligence, it will be easier to find happiness in life, and vice versa. Spiritual intelligence is an intelligence of the soul that needs to be developed early to form human resources with character and have the provision to live life well.

The role of single mothers who are vital in the family is very important to discuss, because essentially single mothers are both mothers and fathers for a child in the family. Actually, a child really needs the love and upbringing of both parents (father and mother), especially in terms of emotional and spiritual matters, because internally their upbringing is very important and very much needed regarding this issue.

In Errabu Village, located in Sumenep Regency, Madura, the occurrence of single parents is prevalent. The majority of instances are attributed to economic migration, divorce, and the demise of a spouse. The Errabu community, characterized by a robust communal culture, possesses a distinctive value system yet contends with the problems posed by modernization and evolving family structures. In this context, it is essential to examine how single parents in this community devise parenting practices to cultivate the emotional and spiritual dimensions of their children. Is the existing social support sufficient? In what ways do local religious traditions and cultural norms either assist or hinder single parents in fulfilling their parenting responsibilities?

Research regarding the role of single parents in rural settings like Errabu remains limited within Indonesian academic literature. The majority of research predominantly concentrates on urban households or just highlights economic factors. Indeed, in a rural milieu, social, religious, and cultural forces influence distinctive parenting behaviors. Consequently, it is essential to investigate comprehensively how single parents in Errabu Village fulfill their parenting roles, particularly in cultivating balanced emotional and spiritual intelligence in their children. However, in Errabu Village, several children only live with single-parent mothers. This results in a lack of a

mother in educating her children, such as being left to work due to inadequate economic factors or other busyness that makes a child lack special attention and upbringing from his mother.

Additionally, some overindulge in the education of their children, such as providing them with an excessive amount of spoilage and fulfilling all of their desires without any oversight or filter from a mother. This is due to the fear that a mother has of losing her offspring. This will have a detrimental effect on a child, as the child will be unable to regulate their emotions and determine whether their actions are beneficial or detrimental. Consequently, a mother must monitor and evaluate the consequences of her child's desires. It is detrimental to an infant to receive an excessive amount of attention and affection. Because a mother will indulge her child excessively, neglecting her child's development by being preoccupied with other activities is also a significant error.

It is the privilege of every child to receive attention and affection from their parents to ensure that all of their economic and mental needs are met. Similar to emotional and spiritual intelligence, the development of spiritual intelligence that has been innately possessed by children since childhood is contingent upon the ability of single mothers to lead or cultivate this intelligence. Consequently, children who have inherited the seeds of spiritual intelligence must continue to develop. An infant will be able to comprehend the genuine meaning and purpose of life and become a generation that is capable of optimally developing itself as a result of spiritual intelligence. In contrast, emotional intelligence is not predetermined at birth, necessitating a process of learning, nurturing, and training in the management of emotions, contingent upon the mother's role in its development. The development of spiritual and emotional intelligence is crucial for the formation of an individual who is optimistic, confident, possesses mental resilience, possesses a sense of morality, and can assimilate to achieve success in life.

Numerous individuals are intrigued by the prospect of researching the topic of fostering emotional and spiritual intelligence in children, given the diversity of methods and objects employed to achieve this goal. The following journals investigate the development of emotional and spiritual intelligence in infants.

Some of them are the discussions in Rika Armiyanti's thesis entitled "The Role of Parents in Fostering Children's Spiritual Intelligence in the Family in Hujung Village, Belalau District, West Lampung Regency" (Armiyanti, 2018). This study emphasizes the importance of intact parents (mother and father) in cultivating the spiritual intelligence of children within their families, thereby preventing technology from influencing their behavior. In addition, the study did not explore emotional intelligence. Furthermore, this investigation emphasizes the significance of single

mothers in enhancing the emotional and spiritual intelligence of children to comprehend the genuine essence of existence.

Previous research was conducted by Zahrotul Badiah in her journal entitled "The Role of Parents in Developing Children's Emotional and Spiritual Intelligence (ESQ) in an Islamic Perspective". In this study, the role in question is the role of parents as a whole, meaning that it is not focused on single parents as studied by researchers, parents in this study are intact parents. In addition, in the thesis the reference to the Islamic perspective is different from the research conducted by researchers whose discussion is general.

Not only that, in his journal Mawardi Pewangi entitled "Parents' Strategies in Improving Early Childhood Spiritual Values in Families in Tanjung Merdeka Village, Tamalate District, Makassar City" (Pewangi & Yuni, 2021). The focus of this study is more on the use of strategies used by parents in improving the spiritual values of early childhood, one of which by patience and focus on understanding the nature and character of children. Meanwhile, this research focuses more on the role, in the sense of how the role of a single mother in developing the level of emotional and spiritual intelligence of children aged 7-15 years, one of which is by spending a lot of time with children.

While in Khairatul Maghfirah's thesis entitled "The Role of Parents in Developing Children's Emotional and Spiritual Intelligence (Case Study in RT.004 RW.01 Neighbourhood, Kamal Muara Village, Penjaringan District, North Jakarta) (Maghfirah, 2014). The research undertaken by researchers is influenced by various factors, specifically the subject matter and the use of research methodologies. The thesis examines the role of parents in cultivating children's emotional and spiritual intelligence, rather than concentrating just on moms as single parents, as is the focus of current research. This thesis employs library and field research methods for data collection, with a primary emphasis on field research as the principal source of data.

Among the four aforementioned research, each possesses distinct focal points regarding location, age restrictions, methods of cultivating emotional and spiritual intelligence, and the presence of intact versus single-parent households. Although the primary issue pertains to the cultivation of children's emotional and spiritual intelligence, it will inevitably yield several interpretations in the study.

This study is significant for enhancing family empowerment programs within the community. By understanding the challenges and prospects encountered by single parents in psychosocial and spiritual realms, village governments and educational institutions may formulate a more contextual and sustainable approach to assist families. This corresponds with the human development agenda that emphasizes the balance of cognitive, emotional, and spiritual aspects in fostering a character-driven youngster.

This study is significant in addressing the knowledge gap about the influence of single parents on the emotional and spiritual intelligence development of children in rural settings. This study aims to offer both conceptual and empirical insights into the discussion of alternative parenting within the social dynamics of modern Indonesian families, particularly in the Madura region.

### **Research Methods**

This study employs a qualitative research method utilizing a case study approach. It was conducted in Errabu Village, Bluto Sumenep, concentrating on the role of single mothers in fostering children's emotional and spiritual intelligence. Researchers performed direct observations and interviews with various single mothers, their children, and community leaders (Maharani, 2022).

This study utilizes primary data, namely data acquired directly through interviews with informants. Secondary data refers to information acquired by researchers from pre-existing sources, including library books, articles, journals, and documents pertinent to the role of mothers as single parents in fostering children's emotional and spiritual intelligence (Sugiyono, 2015). Data collection techniques in this research is using interviews, observation and documentation. Data analysis in this study is data reduction, data presentation and conclusions (Nasution, 2023).

### **Results and Discussion**

Community family empowerment projects benefit from this research. By understanding single parents' psychosocial and spiritual challenges, local governments and educational institutions may create a more contextual and sustainable support system. The human development agenda emphasizes balancing cognitive, emotional, and spiritual elements to build character-driven youth.

This research is essential to understanding how single parents affect rural children's emotional and spiritual intelligence. This study seeks conceptual and empirical insights into alternative parenting rhetoric in modern Indonesian households, particularly in Madura. From the research and data, theories were applied. Researchers employed Daniel Goleman's emotional intelligence theory and Danah Zohar and Ian Marshal's spiritual intelligence. Data analysis follows.

After interviews, observation, and documentation, researchers found that single mothers in Errabu Village were not doing their children's emotional and spiritual intelligence justice. If researched further, Errabu Village's single moms' roles are numerous but can be categorized into three groups:

First, the role as a breadwinner. In this category, there are two types: those who are preoccupied with their professional responsibilities and neglect their primary responsibilities as mothers, such as single mothers who are too preoccupied with their work to be aware of their children's emotional and spiritual intelligence development.

They even acknowledge that they are unaware of whether their children are capable of managing their emotions. This aligns with Magdalena's assessment that this is an obstacle to becoming a single mother, as the responsibility of rearing and caring for children is challenging and not easily accomplished independently (Primayuni, 2019). Moreover, being a single mother who is required to be able to carry out multiple roles in her life. It is also evident from the behaviour of her child who is classified as a shy child and does not get along with her friends. This is not by Danah Zohar's opinion that one aspect of a person who has spiritual intelligence is to easily adjust to the environment (Matwaya & Zahro, 2020) .

Moreover, there are single mothers who, despite their demanding work schedules, yet manage to supervise their children by inquiring about or confirming their daily activities. This single mother enjoys evening time with her child since her work hours extend just from morning to evening.

This single mother's youngster, although residing solely with her, exhibits commendable motivation and emotional regulation comparable to that of his peers. This aligns with Daniel Goleman's theory, which posits that individuals capable of self-motivation exemplify emotional intelligence (Goleman, 2006). This single mother can monitor her child's emotional intelligence development throughout their nighttime interactions. Her contribution to her child's emotional intelligence is suboptimal due to her inconsistent presence, which hinders her awareness of the child's entire development. This aligns with Michael E. Rock's thesis, which posits that fostering children's emotional intelligence involves recognizing the developmental stages of their emotional growth (Gottman, 2003).

While one of the roles in developing her child's spiritual intelligence is that she invites her child to read the scriptures together and explain their meaning in everyday life, it is by the opinion of Jalaludin Rakhmat who says that reading holy verses and explaining their meaning is one way to develop her child's spiritual intelligence. (Rahmawati, 2016). This single mother fails to serve as a positive role model for her child, even though exemplification is a potent method for educating and guiding youngsters, as their inherent tendency is to imitate and be influenced by their surroundings or parental figures. The absence of a positive role model for her child has led to the child's behavior being deemed less independent. Her comment indicates that her child frequently requests toys and snacks, and all of the child's desires, whether related to food or toys, must be satisfied. This contradicts Danah Zohar's assertion that a key component of spiritual intelligence is the ability to be an independent individual, meaning one does not rely on others.

Spiritual intelligence refers to a child's ability to understand the meaning of life, connect with the divine, and adhere to moral and ethical values. In the religious framework of Errabu Village, many single parents utilize religious institutions like



masala, madrasa, and village recitations to instill spiritual ideals in their children. Regular recitations, collective prayers, and the involvement of children in religious activities are effective strategies for fostering spiritual awareness from an early age.

Single parents in this area frequently offer religious narratives that enhance their children's spiritual development. For instance, they cultivate patience and sincerity by recounting narratives of religious figures who remain resolute in confronting life's challenges. Children are urged to see that their familial circumstances do not signify failure but rather constitute an aspect of a destiny that can be embraced with faith and excitement. Values like *tawakkal*, thankfulness, and responsibility for others are cultivated through exemplary figures and everyday discourse. In several instances, solitary parents employ a spiritual methodology to stabilize their children's emotional well-being, particularly when confronting social stigma. Children raised in single-parent households are susceptible to emotions of inferiority or marginalization. A robust spiritual approach assists these children in cultivating self-esteem and self-confidence rooted in religious ideals rather than social standing.

Second, acting as an educator, in Errabu Village there is a single mother who has a big desire in her life, namely wanting to make her child a pious child, able to control herself and able to establish good relationships with others. However, in the process of developing emotional intelligence she is less precise in providing parenting to her child. while according to Michael E. Rock says that one way to develop emotional intelligence is to provide the right parenting patterns (Rahmawati, 2016). Meanwhile, the parenting approach she employs is excessively demanding or overly controlling in the education of her child. This pertains to her assertion that she exerts pressure on her child to excel, particularly in reciting the Koran and to develop into a devout woman. However, such parenting adversely affected her ability to live her life. This is demonstrated by her assertion that her child is presently unable of normal verbal communication with others, occasionally exhibiting quick anger and frequent fainting episodes (Interview, 2024).

Meanwhile, the way this single mother develops her child's spiritual intelligence is by participating in formulating her child's life mission, namely the main mission for children is to make pious or pious children who are actually (Rahmawati, 2016). Nonetheless, her conduct, which consistently suppresses and demands her children to comply with her directives, culminates in the youngster lacking a significant drive for life. This contradicts the notion asserting that spiritual life encompasses the desire for a meaningful existence (the will to meaning), which drives humanity to perpetually seek life's significance (the meaning of life) and yearn for a meaningful existence (the meaning of life) (Matwaya & Zahro, 2020). So, this single mother is able to be both a father and mother figure in her family but the parenting that is applied is not appropriate. This could be because she had to be two different

figures, so she put too much emphasis on making her child's future destroyed because of this parenting and even more fatal to make her child a child with special needs (ABK) (Observation, 2024).

Third, the role of a protector means that single mothers are responsible for protecting, directing and accompanying their children to grow well and perfectly. This is a very important role for parents and cannot be replaced by others. While the role that should be done in developing emotional intelligence is to provide the right parenting patterns, but in fact she is too protective of her child and this single mother is somewhat excessive in loving her child, even she does not like it if someone makes a bad comment about her child even though her child is actually in a guilty condition. She always fulfils all the wishes of her child without seeing the good or bad effects, it unwittingly makes her child a spoilt child, unwilling to accept input, and unwilling to be regulated. By the theory of Michael E. Rock who said that parents who overprotect their children will make the child become less independent (Gottman, 2003).

It appears that the infant of this single mother consistently indulges her emotions without considering the consequences. It is clear from his expression that he went to visit his friend because he was feeling restless at home and believed it was a natural occurrence, even though his mother was extremely concerned. The child's conduct is inconsistent with Daniel Goleman's assertion that emotional intelligence does not entail the permissive expression of emotions, but rather the management of emotions in a manner that is both effective and appropriate (Goleman, 2006).

Emotional intelligence is the ability of a child to establish positive interpersonal relationships and recognize and regulate their own emotions. Single parents in Errabu Village are subjected to a diverse array of obstacles, such as economic burdens, time constraints, and social pressure. Nevertheless, they can offer emotional support to their offspring by incorporating local values and adaptive strategies. For example, in Madurese culture, noble values such as *adhâp asor* (respectful and modest attitude) and *lakè è temor* (guarded timidity) are instilled from a young age through stories, proverbs, and daily examples.

Single parents in Errabu strive to preserve an emotional presence by engaging in consistent communication, despite the constraints imposed by their professional obligations. In addition, some of them engage the support of extended family members, such as grandmothers or uncles, to provide emotional support to their offspring. This demonstrates that the parental process is not conducted individually, but rather collectively, which is indicative of the typical patterns of rural families.

Moreover, single parents frequently implement an empathic approach to assist their children in coping with emotional distress, which may include the absence of a father or mother figure, insecurity, or academic challenges. In the context of negative emotions, they impart the principles of acceptance, courage, and responsibility, thereby

facilitating the development of healthier self-management skills in children. In numerous cases, single mothers are the primary storytellers for their children, which fosters a more intimate and open relationship with them than children from intact families with fixed emotional relationships.

The social support that solitary parents have access to is inextricably linked to the impact they have on the development of their children's emotional and spiritual intelligence. The principle of gotong royong and the robust kinship-based social structure in Errabu Village allow unmarried parents to avoid isolation. Local community members, spiritual leaders, and extended family members frequently engage in the parenting process in collaboration. For example, to preserve an emotionally and spiritually supportive environment, children from single-parent households may receive care from their siblings or reside at their grandmother's residence. However, challenges continue to exist. The psychological well-being of the child is indirectly impacted by societal pressure that is manifested as stigma or adverse perceptions of their status, which is experienced by certain solitary parents.

In developing her child's spiritual intelligence, this mother does one thing that can be a way of developing it, namely involving children in religious ritual activities. It is proven that her child is still included in the sholawat group and is one of the personnel of the hadrah. However, it does not have a significant impact on her child's spiritual intelligence even though this single mother has guided her child to become a knowledgeable child and be able to be her pride (Interview, 2024). However, according to researchers, this mother's role in protecting her child is somewhat less assertive, as evidenced by the statement that she must obey all her child's wishes for fear of her child leaving her. In fact, what researchers found was that the child was just bluffing so that his wishes could be fulfilled, which was a sign that this child was spoiled and could not accept other people's input.

The child's behaviour is not by aspects of spiritual intelligence which states that spoiled children and children who cannot accept input from others cannot fulfil aspects of children's spiritual intelligence, because according to Danah Zohar and Ian Marshal, one of the aspects of a person who has spiritual intelligence is being able to be flexible in the sense that he can accept input from others and is able to become an independent person, meaning that he does not depend on others (Matwaya & Zahro, 2020).

## **Conclusion**

Based on research and a series of analyses conducted by researchers, this study concludes that the role of mothers as single parents in developing children's emotional and spiritual intelligence in Errabu Village, Bluto District, Sumenep Regency, in general, is grouped into three types, namely the role of breadwinner, the role of educator, and the role as a protector. Meanwhile, the role of single mothers in Errabu

Village in terms of developing emotional intelligence includes paying attention to the stages of development of emotional intelligence, and accompanying children but in this case, it is less precise in applying parenting. The role of spiritual intelligence is to invite their children to read the holy book together and explain its meaning in everyday life, participate in formulating their children's life mission, and involve children in religious spiritual activities. However, from some of the roles above, it turns out that the role of a single mother is very minimal or less than optimal in developing the emotional and spiritual intelligence of children in Errabu Village.

Factors inhibiting mothers as single parents in developing children's emotional and spiritual intelligence in Errabu Village, Bluto District, Sumenep Regency are three factors. Namely, too busy working, excessive traumatism or fear that has an impact on over-indulging her child.... resulting in her child not being independent and unable to accept excessive input of desire by suppressing it excessively.

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