

EFFORTS TO PREVENT MENTAL BLOCK AND INNER CHILD IN THE FAMILY WITH A MUB APPROACH IS THE CONCEPT OF ISLAMIC THOUGHT

¹Ainul Yakin, ²Luluil Maqnun

^{1,2}Universitas Nurul Jadid Paiton, Indonesia

¹Yakin4255@institution.ac.id, ²lulukmqn01@gmail.com

Abstrak

Penelitian ini bertujuan untuk mempelajari dan mengeksplorasi konsep mubadalah dalam mencegah mental block dan innerchild dalam konteks keluarga. Mental block adalah keadaan dimana seseorang mengalami kebuntuan dalam berfikir maupun beraktifitas. Sedangkan innerchild adalah luka batin yang terjadi pada masa lalu sehingga menimbulkan perasaan tidak percaya diri. Mental block dan innerchild maka perlu bagi sebuah keluarga untuk membangun kesalingan untuk mengkokohkan bahtera rumah tangga. Karena keluarga adalah sarana wadah perkembangan bagi anggota keluarga. Keluarga dengan konsep mubadalah akan menerapkan kesalingan, kesetaraan dan menolak hegemoni. Konsep mubadalah menawarkan prinsip kesetaraan dan kesalingan dalam hubungan suami istri untuk membangun bahtera rumah tangga yang bernilai. Melalui konsep mubadalah akan membawa rumah tangga lebih konstruktif. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data observasi, wawancara dan analisis dokumentasi. Hasil penelitian menunjukkan bahwa peran keluarga seperti pola pengasuhan, komunikasi, kasih sayang, merupakan faktor penting untuk dilakukan. Implikasi penelitian ini adalah bagaimana keluarga teredukasi menjadi wadah positif untuk tumbuh kembang anak agar menjadi tunas bangsa yang memiliki nilai serta terbebas dari mental block dan innerchild. Strategi untuk mencegah mental block dan innerchild dalam keluarga diperlukan adanya kesaling dalam kehidupan rumah tangga. Seperti saling mengerti, saling bertukar pendapat, saling menghormati. Dampak negative dari pada mental block dan innerchild akan hilang dengan meng aplikasikan konsep mubadalah/kesalingan dalam keluarga.

Kata Kunci: Mental block, Innerchild, Mubadalah dan konsep pemikiran Islam

Abstract

This study aims to study and explore the concept of mublah in preventing mental block and innerchild in the context of the family. Mental block is a condition where a person experiences a stalemate in thinking and activities. Meanwhile, innerchild is an inner wound that occurred in the past that causes feelings of insecurity. Mental block and innerchild are necessary for a family to build mutual support to strengthen the ark of the household. Because the family is a means of development for family members. Families with the concept of mub will apply reciprocity, equality and reject hegemony. The concept of mubadalah offers the principle of equality and reciprocity in the relationship between husband and wife to build a valuable household ark. Through the concept of mublah, it will bring a more constructive household. This study uses a qualitative descriptive method with observation data collection techniques, interviews and documentation analysis. The results of the study show that family roles such as parenting patterns, communication, and affection, are important factors to be done. The implication of this research is how the family is educated to become a positive forum for the growth and development of children so that they become the sprouts of the nation that have value and are free from mental blocks and innerchildren. Strategies to prevent mental block and innerchild in the family require mutual understanding in family life. Such as understanding each other, exchanging opinions, respecting each other. The negative impact of mental block and innerchild will disappear by applying the concept of mutuality in the family.

Keywords: Mental block, Innerchild, Mublah and the concept of islamic thought

Introduction

The National Population and Family Planning Agency of BKKBN Hasto Wardoyo said that the level of family quality can at least be seen from the family development index. The index includes three main indicators, namely peace, independence and happiness. The Indonesian family happiness index in 2023 reached 71.86%, peace of 59.79% and the independence index of 52.49%. This means that families in Indonesia have not fully occupied the word "safe" in their survival. Although the family is a small unit in a country, it is the small unit that determines the quality of the country itself. A good family will make the country prosperous and developing, but if it is the opposite, the country will be underdeveloped and damaged.

It is said that this is because the family is a forum for the growth and development of the nation's national tuna. Tunas bangsa is a child whose dignity and dignity should be protected [1]. Therefore, the damage created by the family will have an impact on the structure of the family members themselves and automatically the state will also be damaged if it is filled by a community that does not support. The family is the gateway to life that has an influence on the offspring and the life of the people [2]. Relationships between male and female couples and broken families pose danger signs for children's growth later in life. For this reason, children's growth and development will be good when the family is harmonious which becomes the growth and development of their lives. A harmonious family characterized by healthy relationships between each family member can be a source of comfort, inspiration, encouragement, and protection for each family member. In general, a harmonious family can be defined as a family with members who understand each other and carry out their rights and obligations in accordance with the functions and positions of the family to the maximum, and strive to give each other peace, affection, and share happiness. A prosperous family is a family that can meet the needs of its members, both the needs of clothing, food, housing, social and religious [3].

The family has an important role as the first environment in shaping the personality and psychological development of each individual. However, it is not uncommon for family dynamics to give rise to psychological barriers, such as mental block and innerchild, which can disrupt the harmony and quality of relationships between family members [4]. Mental block occurs when a person experiences a stalemate in thinking or acting, while innerchild refers to unresolved childhood emotional wounds, which can impact self-confidence and interpersonal relationships. The causes of mental block and innerchild in the family often come from unhealthy communication patterns, emotional distress, prolonged conflicts, or parenting styles that do not support the child's

emotional development. If not handled properly, both of these issues can have an ongoing negative impact on family relationships and an individual's psychological well-being.

As a preventive measure, the concept of mublah or reciprocity is a relevant approach. Mublah emphasizes the importance of equality, mutual respect, and mutual support in family relationships. This approach not only aims to improve communication patterns, but also creates a harmonious family environment that is conducive to overcoming psychological barriers. Mublah is a word that comes from the Arabic language. The word is derived from the syllable ba –da – la, which means to replace, change and exchange [5]. The Qur'an uses this word 44 times in various forms of words with meanings around mublah. Mublah is a form of reciprocity (mufa'alah) and cooperation between two parties (musyarakah) for this meaning, which means to replace each other, change or exchange each other. In the modern dictionary, Al Mawrid, for Arabic-English, by Dr. Rohi Baalbaki, the word mublah is interpreted as muqabalah bi al mitsl, which means to confront something with its equivalent. Then this word is translated into English with several meanings, namely reciprocity, reciprocation, repayment, requital, paying back, returning in kind or degree.

Meanwhile, in the Indonesian dictionary, the word "mutuality" is used for things that show a reciprocal meaning. Just as domestic life is the union of two human beings between men and women from various aspects of differences including thoughts, character, lifestyles and even mindsets. Therefore, it is necessary to build a household by understanding each other, competing to understand and take care of each other. In order to establish good cooperation in navigating the ark of the household. Because the bond in the household does not mean that it is built to dominate each other, suspect each other, ridicule each other and even hurt each other. For this reason, in order to prevent such a thing from happening, it is necessary in the household ark to apply the concept of reciprocity or we call it the concept of mubadalah. The relationship that is built is partnership or reciprocity and cooperation, not domination and hegemony [6].

With the concept of mublah or mutuality, it will strengthen the foundation of the household and straighten out the roots of the problem. The concept of mub introduces us to the importance of cooperation in married life such as understanding each other, understanding each other and exchanging opinions. In that way, all through the mublah method, it can give birth to a family that feels complete. With the mub method, the family will be the main support system in or for the entire family member structure. Thus the family will go towards the maximum function of marriage. In accordance with the words of Allah in surah Al Baqoroh verse 187 by understanding the concept of mubadalah or reciprocity in building a household ark.

Previous research by M. Afiqul Adib Natacia Mujahidah with the title "The Concept of Mubadalah Faqihuddin Abdul Kodir and Its Formulation in the Pattern of Parenting" states that the concept of mubadalah means the relationship that occurs between two people that contains the value of cooperation, the reciprocity that occurs. In various social statuses, both husband and wife, parents with children [5]. Then in his research Wilis Werdiningsih with the title "The Application of the Concept of Motherhood in Parenting Patterns" stated that the concept of Motherhood is one of the concepts in gender equality that emphasizes the partnership and cooperation of two related people to both contribute according to their respective abilities so that both can benefit from the cooperation [7]. Researcher Minatur Nur Laela with the title "The Relationship of Parenting and Inner Child to Child Growth and Development" stated that because educating children aged 0-6 years only happens once in a lifetime and cannot be repeated, it is necessary for parents to make full preparations for the golden age. If the child is already an adult, the way to respond to it is how the inner wound or inner child develops by repairing instead of developing with the opposite. In another study, Elia Firda Mufidah, Ragil Saloka Wijaya Isya with the title "innerchild in the view of transactional analysis counseling" stated that the innerchild is a phenomenon that arises due to the inability of counseling to control its childish nature.

Then group the ego into 3 parts, namely the ego of the parent or parent, the ego of the adult and the ego of the child or child. This child's ego, which then when he has an inner wound and is not healed, always avoids it and even makes him more wounded, will make a person spontaneous to things that make them even more depressed about the situation. The research was also conducted by Wilis Werdiningsih with the title "The Application of the Concept of Mublah in Parenting Patterns" stating that it is necessary to instill in early childhood not to discriminate between genders because both women and men are the same [7]. It is recorded in the word of Allah that the caliph on this earth is a human. This means that human beings are not only men but also women. An example in domestic life is the domestic role that is often delegated to women and men are not responsible for it. It is a wrong and wrong practice and understanding of course. In the household, the life lived is a shared life, which means that responsibility must be shared in domestic matters. Of course, men in that case have the same responsibility as women take care of domestic affairs.

Research on mental block and the inner child has been widely discussed in the context of individual psychology and therapy. Similarly, the concept of mubadalah has been explored in studies related to gender equality and the dynamics of the husband-wife relationship in an Islamic perspective. However, the integration between the psychological approach and the concept of mubadalah in the context of the family as a preventive effort against mental block and inner child

healing has not been widely researched. This research offers a unique contribution by incorporating the principle of mubadalah as a framework in creating a supportive family environment to prevent the appearance of mental blocks and facilitate the healing of the inner child. This approach not only promotes equality and mutual respect between married couples but also extends it to all family members, including children. Thus, this study opens up new insights on how family values can be effectively integrated in family mental health improvement strategies.

One example of the application of the concept of mublah or reciprocity is mublah in straightening out problems in the family. The concept of mub can encourage more open and honest communication between married couples. Couples can exchange ideas and ideas about a variety of things, including important decisions in the family. This can help increase mutual trust and strengthen the marital relationship. Then with this concept of reciprocity, it can help married couples to resolve conflicts in a more constructive way. Couples can listen to each other attentively and try to understand each other's point of view. They can seek mutually beneficial solutions and strengthen their relationship. The purpose of this study is to find out what causes mental blocks and innerchildren to occur in a family.

As well as how to foster the importance of roles and reciprocity in the family for the sustainable life of child development. by using the mublah method or the concept of reciprocity to build a strong foundation in the family. A strong foundation will not knock down anything that stands on it. But if it is the opposite, then whatever stands that is not based on strength will not be solid, easily cracked, collapsed and even destroyed. That is why in the household it is necessary to understand the concept of mubadalah or reciprocity. So as to create a family that is valuable, quality and will have a positive impact on the growth and development of children. So that children's growth and development are free from mentalblock and innerchild. Even when faced with such a situation, children will easily control themselves, channeling their emotions with positive things. So it is undeniable that the household that is created is a family with an Islamic concept in accordance with the guidelines of Muslims, namely the Qur'an, the family of sakinah mawaddah warohmah.

It is mentioned in the hadith: "From Bahz bin Hakim from his father from his grandfather said, "I once asked the Messenger of Allah. O Messenger of Allah regarding our wives, what are we obliged to do and what should we leave behind?" The Messenger of Allah replied that you may have intercourse with him according to your taste, give him food as you eat, give him clothes when you can get dressed, do not make fun of his face and do not hit (Sunan abu Dawud)". In the words of Allah Surah Al Baqoroh verse 187 that between husband and wife are clothes for each other. So referring to the sources above is peppered with the concept of mub, it can be learned that for

husbands and wives they should do the best for their partners. This means all components in the household. As well as spreading love and affection to each other by building a strong foundation in domestic life, a sense of security, peace, and peace will arise and present the family with an Islamic perspective, namely sakinah mawaddah warohmah.

This study aims to identify the factors that cause mental block and innerchild in the family and explore how to prevent it through the application of the concept of mubadalah. By understanding the causes and solutions offered by mubadalah, it is hoped that the family can become a forum that supports the positive growth and emotional well-being of each member.

Research Methods

This study uses a Qualitative Descriptive method with data collection techniques of field observation and interviews of respondents in the form of experiences and objects of observation by attaching research documentation in the form of words and interview drafts with related parties. Qualitative research methods are a method or research method that emphasizes more analysis or descriptive [8]. This qualitative descriptive research uses a case study approach. Qualitative research methods are a method or research method that emphasizes more analysis or descriptive [9]. The researcher conducted research in the specific community environment of West Demung village of Besuki as an object of observation and interviews also involved prominent people to explore the experience of being married to the concept of mubadalah. The benchmark in choosing a research site is because diverse family parenting patterns can affect children's growth and development and have an impact on the sustainability of children's development now and later.

Discussion

Causes of mental block and innerchild in the family

Some of the factors that affect include relationship dynamics, communication, emotional experiences and parenting that occur from childhood [10]. Here are some key factors: *First*, Negative parenting patterns refer to incorrect practices in educating and caring for children and can adversely affect a child's psychological and emotional development [11]. Such as excessive control in children. This can limit the child in expressing things and showing his or her identity naturally. Excessive control in children will limit their experience to learn from mistakes and be independent in solving problems because they are always supervised and given restraint rules in their lives. This was proven by one of the family members who was interviewed with the initials SA said "I do what my parents want in front of them, outside of their monitoring I do what I want". This is enough to indicate that strict control over the child and not giving the child the opportunity to express himself will trigger unwanted things (outside of parental monitoring).

Second, Childhood trauma caused by divorce [12]. It can also be caused by physical, emotional, or verbal abuse in the family can leave deep inner wounds and form an innerchild with feelings of insecurity, fear, or anger. Children should have protection against violence and crime in accordance with the law. Violence against children includes the act of stabbing, kicking and hitting [13]. Children who are often treated harshly will have an impact on their life development both physically and psychologically [14]. Often the BK-WA counseling service at the Nurul Jadid Islamic Boarding School, especially in the al-hasyimiyah area of the al-munawwaroh area, finds naughty students when counseled saying that they do not get love and affection from their own parents. So that students will do things that attract attention rather and can be paid more attention by friends and even the management. In accordance with the statement of LR's initials "because of the lack of affection from my parents after divorce made me choose to date, because that way I can get attention, affection, feel cared for by someone" this clearly indicates that adequate parental affection in a family will not cause emotional wounds for children. Parents who do not accommodate the distribution of affection to children indirectly direct children to seek affection outside the scope of the family.

Third, the lack of healthy family communication has a great influence on the characteristics that shape us when it comes to our environment [15]. Children can feel unheard or valued if their family does not communicate openly and honestly [16]. As a result, they can suppress their feelings, which in turn can lead to mental blocks, or an inability to express themselves. The interview conducted with the initials HH told that "often I get annoyed with my parents for not listening to my confessions, my people are ignorant and don't seem to care so I prefer to be silent, anyway it's the same as telling a story or not both, not in the gubris" can be taken from the resource person that communication interaction is very much needed by children no matter how little appreciation is given. Lack of appreciation from the family will make children unconfident and end up not being open to parents.

Fourth, comparisons with others are often done by parents because they see that their neighbor's children are more diligent in school, worship and study. Please note that this will cause a bad thing, namely losing a child's confidence and feeling unappreciated. It even puts pressure on a child. Parents should instill an understanding that every human being has their own strengths and weaknesses. Conveyed by the interviewer, AP initials "very annoyed when compared to the neighbor's children, even though it is just a joke for parents, in the end I was not motivated, but even more down and lazy to do something" as conveyed by the interviewer, the comparison did not

have a positive effect on his growth and development. However, comparisons have a shrinking effect and cause laziness, irritation and a decrease in confidence.

Fifth, Patterns of bad habits in the family refer to daily behaviors and interactions that can negatively impact the mental and emotional well-being of family members [4], especially children. This pattern is often formed from unconscious habits, but it can contribute to the development of mental block and injured inner child such as not listening to the child when telling stories, complaining and even not listening when asking for opinions. In an interview, the UJ resource person said "sometimes I feel satisfied with the material, it's just that the warmth of the house doesn't seem to exist. Indeed, money is important, but there should be a balance between material things and things outside of material" it can be concluded that family functions should not be unequal side by side, but must be organized and balanced. Because it is not only materials/money that are needed by children's growth and development, but also positive daily interactions.

How to Prevent Mental Block and Innerchild With Mutation/Overlap

The concept of mublah is the concept of reciprocity or reciprocity. Mublah is the concept of reciprocity or equality. The concept of mublah was put forward by Faqihuddin Abdul Qodir that there should be no hegemony in the family and should apply the concept of reciprocity for a more constructive domestic life. Therefore, the concept of mublah offers an understanding to relate to each other, exchange opinions, understand each other, respect each other, tolerate each other and exchange love [17]. This concept of reciprocity is certainly very well applied in the household [5]. Mublah, when applied in the household, will cause a symbiotic relationship of mutualism, which is mutually beneficial to each other. The concept of mublah will create a valuable family because it pays attention to honesty, understanding, affection and tolerance.

The concept of mublah is triggered by the concept of balance, justice and equality in the lives of both individuals and groups. Including married life, it is necessary to use the concept of mublah in order to achieve the value of balance and equality. There is no more hegemony, loss, and lack of freedom in the household. This concept of reciprocity will create a family that is free of mental blocks and innerchildren with the following steps:

1. A positive parenting pattern is a parenting pattern that pays attention to the health of both fictional and psychological. Positive parenting patterns focus on developing healthy character and social skills to strengthen the bond between parent and child and support child growth and development [18]. Positive parenting patterns are carried out by: setting a good example for children, paying attention to children's feelings, supporting children's positive activities and encouraging learning from children's mistakes.

2. Building awareness of the past is certainly very necessary to prevent bad things that happen to parents from happening to children [19]. For this reason, awareness of the past of parents needs to be evaluated for the growth and development patterns of children in the future.
3. Build mutual communication. It is said that communication is the most important thing in a relationship [16]. A family will be prosperous if family members listen to each other, exchange opinions and give each other positive feedback and suggestions [20].
4. Prioritizing affection and attention. Children tend to obey their parents' words if their affection and attention have been fulfilled. Because if the child does not get it inside the house, he will run looking for affection and attention outside the house. Especially the affection of both fathers and mothers should not be inequality between the two [21]. Because each one has affection with different applications.
5. Creating a fair and equitable environment. In the concept of mublah, there is no difference between men and women, therefore mublah is the concept of equality [22]. No one is stronger and no one is weaker. Apply the concept of equality in the family by providing an understanding that both men and women are equal. For example, women are not allowed to climb trees because it is a man's business. That is a misunderstanding. Both men and women should not be allowed to climb trees for fear of falling, injury and so on. Broadly speaking, the core of the results of this study is described in the following table:

Causal Factors	Description	Prevention (The Concept of Mublah)
Wrong parenting	Excessive control limits children's expression, inhibits independence, and suppresses natural potential.	Implement positive parenting patterns: Set a good example, support children's activities, and respect children's feelings.
Childhood trauma	As a result of divorce, physical, verbal, or emotional abuse in the family.	Prioritize affection: Provide equal attention and love from both parents.
Lack of healthy communication in the family	Children feel unheard, ignored, or unappreciated in the family.	Build mutual communication: Listen to each other, exchange opinions, and give appreciation.
Comparison with others	Comparing children to others leads to a loss of confidence.	Creating an equitable environment: Valuing children's uniqueness and instilling the value of equality.

Prevention of Mental Block and Inner Child in the Family with a Mub Approach is the concept of Islamic thought

Mental block and inner child are two psychological aspects that often affect a person's mental health. Mental block is a condition in which a person feels emotionally or mentally inhibited in living life, while inner child refers to a part of the self that holds emotional wounds or unresolved childhood experiences. In Islamic thought, the values of *rahmatan lil alamin* and a balanced approach between worldly and ukhrawi needs can be the way to overcome this problem. One relevant approach is Mubadalah. In Islamic thought, the values of *rahmatan lil alamin* (mercy for all nature) are the basic principles that affirm that Islamic teachings are designed to bring goodness and peace to all aspects of life. Islam focuses not only on man's relationship with Allah (hablum minallah), but also on man's relationship with others and himself (hablum minannas). This principle includes a balance between worldly and spiritual needs, both spiritually, emotionally, and socially.

The Mubadalah, which means reciprocity, is one of the perspectives in Islam that emphasizes the principle of justice and reciprocal relations between individuals and groups. This approach is oriented towards respect, compassion, and mutual support, which is relevant in overcoming various psychological problems, such as mental block and inner child. By using Mublah as a framework of thought, Islam offers not only theological solutions, but also practical approaches that help people achieve balance in life

The Mubadalah (reciprocity) approach in Islam emphasizes a fair and compassionate reciprocal relationship, both between man and man and man and himself. This approach can be used to prevent and overcome mental blocks and manage the inner child wisely. It encourages affection between the adult self and the inner child. In the hadith of the Prophet PBUH, it is stated: "*Not one of you believes until he loves his brother as he loves himself*" (HR. Bukhari & Muslim). In this context, the inner child is a part of the self that must be loved and cared for.

Conclusion

Based on the results of the above research, it can be concluded that mental and inner child blocks in the family are often triggered by negative parenting patterns, childhood trauma, lack of healthy communication, comparisons with others, and family habits that do not support the child's emotional development. Prevention can be done through the application of the concept of mubadalah that emphasizes reciprocity and equality, such as positive parenting patterns, mutual communication, balanced affection, and creating a fair and harmonious family environment. The Mubadalah (reciprocity) approach in the Islamic view emphasizes a fair and loving reciprocal relationship, both between man and man and man. This approach can be used to prevent and

overcome mental blocks and manage the inner child wisely. With this approach, the family can become a space that supports the mental and emotional health of all its members.

Bibliography

- [1] N. K. Astuti and Taufiqqurachman, “Analisis Korban Kekerasan Terhadap Anak Selama Pandemi Rumah Faye Kota Batam,” *JISIP (Jurnal Ilmu Sos. dan Pendidikan)*, vol. 7, no. 1, pp. 304–308, 2023, doi: 10.58258/jisip.v7i1.4234.
- [2] A. S. Malisi, “Pernikahan Dalam Islam,” *SEIKAT J. Ilmu Sos. Polit. dan Huk.*, vol. 1, no. 1, pp. 22–28, 2022, doi: 10.55681/seikat.v1i1.97.
- [3] D. P. Sari, W. Astuti, and N. Dzulfikry, “Indikator dan Tingkat Keluarga Sejahtera menurut Dinas P3AP2KB Kabupaten Sambas,” *Ekodesignasi*, vol. 1, no. 1, pp. 47–54, 2023, doi: 10.59996/ekodesignasi.v1i1.38.
- [4] K. D. Dhiu, Y. M. Fono, T. Ngao, and F. Rita, “Optimasi Pola Pengasuhan Orang Tua: Fondasi Pembentukan Karakter Anak Usia Dini,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 6, pp. 7204–7213, 2023, doi: 10.31004/obsesi.v7i6.5673.
- [5] M. A. Adib and N. Mujahidah, “Konsep Mubadalah Faqihuddin Abdul Kodir Dan Formulasinya Dalam Pola Pengasuhan Anak,” *FOKUS J. Kaji. Keislam. dan Kemasyarakatan*, vol. 6, no. 2, p. 171, 2021, doi: 10.29240/jf.v6i2.3412.
- [6] E. M. P. Dewi *et al.*, “Mengenali Inner Child untuk Berdamai dengan Luka Masa Kecil,” *Madaniya*, vol. 4, no. 2, p. 640, 2023.
- [7] W. Werdiningsih, “Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak,” *IJouGS Indones. J. Gend. Stud.*, vol. 1, no. 1, pp. 1–16, 2020, doi: 10.21154/ijougs.v1i1.2062.
- [8] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2016.
- [9] D. Assyakurrohim, D. Ikhram, R. A. Sirodj, and M. W. Afgani, “Case Study Method in Qualitative Research,” *J. Pendidik. Sains dan Komput.*, vol. 3, no. 01, pp. 1–9, 2022.
- [10] A. Istiqomah, “Analisis Perilaku Mental Block Siswa Di SMKN 2 Kota Madiun,” *Semin. Nas. Sos. Sains, Pendidikan, Hum.*, vol. 2, no. 1, pp. 173–178, 2023.
- [11] A. C. McWhirter, L. L. McIntyre, D. B. Kosty, and E. Stormshak, “Parenting Styles, Family Characteristics, and Teacher-Reported Behavioral Outcomes in Kindergarten,” *J. Child Fam. Stud.*, vol. 32, no. 3, pp. 678–690, 2023, doi: 10.1007/s10826-023-02551-x.
- [12] K. Dianovinina, E. R. Surjaningrum, and P. Y. Wulandari, “Kejadian hidup yang menekan bagi remaja yang memiliki gejala depresi pasca perceraian orang tua,” *J. Psikol. Ulayat*, vol. 10, pp. 151–166, 2023, doi: 10.24854/jpu581.
- [13] Margie Gladies Sopacua, “Kekerasan Fisik Terhadap Anak Pasca Pandemik Covid 19,” *Sawerigading Law J.*, vol. 2, no. 1, pp. 22–35, 2023, doi: 10.62084/slj.v2i1.328.
- [14] A. Asmah, S. Sulaiman, and N. Noorhapizah, “Adversity Quotient sebagai Perantara Pengaruh Persepsi dan Kecerdasan Mengelola Emosi terhadap Kekerasan Verbal pada Anak,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 1, pp. 225–239, 2023, doi: 10.31004/obsesi.v7i1.3744.
- [15] K. Annuar and N. Sa’adah, “Pentingnya Komunikasi Keluarga Terhadap Perkembangan Remaja Dan Faktor Yang Menyebabkan Kurang Efektifnya Komunikasi Dalam Keluarga,” *Cons-Iedu*, vol. 3, no. 1, pp. 20–26, 2023, doi: 10.51192/cons.v3i1.182.
- [16] R. S. Mohamad Permana and N. Suzan, “Peran Komunikasi dalam Konteks Hubungan Keluarga,” *J. Kaji. Budaya dan Hum.*, vol. 5, no. 1, pp. 43–49, 2023, doi: 10.61296/jkbh.v5i1.93.
- [17] T. Pertamawati, M. Marhumah, K. Munasti, U. Hasanah, I. S. Anggita, and L. I. Sa’diyah, “Analisis Pendidikan Moral Anak Usia Dini dalam Keluarga Jawa,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 5, pp. 6107–6114, 2023, doi: 10.31004/obsesi.v7i5.3682.

- [18] I. K. A. J. Artha and A. D. Cahyani, “Aplikasi Parents and Kids Berbasis Android untuk Meningkatkan Keterampilan Pola Pengasuhan Positif Anak,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 1, pp. 1001–1016, 2023, doi: 10.31004/obsesi.v7i1.3903.
- [19] E. Fitriahadi and Luluk Rosida, “Kekerasan Verbal Ibu Mempengaruhi Pertumbuhan Dan Perkembangan Anak,” *KOSALA J. Ilmu Kesehat.*, vol. 11, no. 2, pp. 121–130, 2023, doi: 10.37831/kjik.v11i2.294.
- [20] J. Alfin, *Halaqoh Nasional dan Seminar Internasional Pendidikan Islam*, no. August 2015. 2014.
- [21] S. A. Parinduri and R. Fadilah, “Analisis Pola Asuh Ayah Tunggal terhadap Kelekatan Anak,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 1, pp. 887–894, 2023, doi: 10.31004/obsesi.v7i1.4040.
- [22] F. Hilal, “Harmonisasi Keluarga Dan Adopsi Nilai Moderasi Beragama Dalam Upaya Pencegahan Keluarga Non-Harmoni,” *J. Al-Qadau Peradil. dan Huk. Kel. Islam*, vol. 10, no. 1, pp. 55–67, 2023, doi: 10.24252/al-qadau.v10i1.38122.