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EARLY CHILDHOOD SOCIAL AND EMOTIONAL DEVELOPMENT IN ISLAMIC EDUCATION

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ABSTRACTS

Social and emotional development is an individual's ability to adapt to their environment by the rules of Allah and the Messenger. Meanwhile, early childhood education in Islam is a conscious effort to prepare children to enter the tamyiz phase (the phase where children know good and evil according to Allah and the Messenger according to their age). This research aims to discuss early childhood social and emotional development in Islam, considering that the social and emotional development of children in Islam has characteristics. This research uses a qualitative methodology, where the data sources are primary data and secondary data. The results of this research explain that the social and emotional development of early childhood in Islam has two dimensions: divine and human.

A. INTRODUCTION

Social in the Big Indonesian Dictionary (KBBI) is something related to society; it likes to pay attention to the public interest (like helping, donating, and so on) (Siti et al., 2021). The etymology of emotion comes from the Latin root *movere*, which means to move or move. Then, it is added with the prefix "e" to give the meaning of moving away. This meaning implies the impression that the tendency to act is absolute in emotions; according to its most literal meaning, the Oxford English Dictionary, as quoted by Daniel Goleman, defines emotion as any activity or upheaval of thoughts, feelings, passions; any great or overabundance mental state (Zulkarnai, 2018). thus, social-emotional intelligence is a person's ability to understand the feelings of others in interacting with their environment (Khadijah, 2021).

According to wisdom, social-emotional intelligence is the ability of children to express their feelings and adapt to themselves and the environment by the rules of Allah and the Messenger. The social-emotional development of early childhood in Islam has characteristics. Remembering, Islam views children not only as social and individual beings but also as 'Abdullah and the *caliph* of Allah. For this reason, in social interaction, children are bound not only by themselves and social rules but also by God's rules (Nurul Hikmah, 2022).

The social-emotional development of early childhood is a process in which children develop through interaction with the environment with parents, peers, and adults. A child's sensitivity to social conditions develops through listening, observing, and imitating and can be stimulated by existing reinforcement. Meanwhile, social-emotional development is the ability of children to express feelings and carry out social interactions. Children's social-emotional development is also a way of learning in their adjustment to understanding every feeling when children interact with people around them, such as parents, siblings, and friends (Arintya Rahmadani, 2023).

The social and emotional development of early childhood above is the process of children developing through children's interaction with humans and the universe through sensory devices, thought processes, and imitation. Meanwhile, according to Islam, the social-emotional development of children is not limited to the process of children developing through *human* interaction (interaction with humans and nature) alone, but also the interaction of children with God starting from the process of conception, growth, and development in the womb and after birth in its development (Nurul hikmah, 2016).

Aspects of children's social development can be interpreted as the achievement of a child's maturity in carrying out social relationships obtained from the experience of associating with people around him (Artha et al., 2023). In Law Number 137 of 2014 concerning national standards for Early Childhood Education (PAUD), the level of achievement of children's social-emotional development is: 1). Self-awareness, children can show the ability to adjust to situations, show caution to strangers, know their feelings and manage them reasonably; 2). A sense of responsibility towards oneself and others; 3). In prosocial behavior, children can play with peers, know their friends' feelings, respond reasonably, and share with their friends (Rianti Rianti, 2023). The understanding of social-emotional development above tends to be purely humanistic. Social, emotional, and social development only relate to human feelings and interaction without involving God.

The Western concept of social development tends to be purely humanistic and pays little attention to the child as a creature of God. For this reason, such a view is not suitable to be adopted by Muslim communities who have an understanding that social and emotional development is integrated with *Islamic width, shari'ah, and morals*. For this reason, it is considered necessary to discuss the social development of early childhood in Islam.

B. METHOD

This research uses a literature review; a literature review in a scientific study is one of the critical studies of all steps of the research method. Research literature review by reviewing primary references directly related to the research object. In addition to primary references, secondary references are used as complements and enrich data. Thus, this type of research is qualitative research.

C. RESULT AND DISCUSSION

Early Childhood Social-Emotional Development in Islam

According to Erikson, children's personality and social-emotional skills grow and develop in the surrounding environment. In this phase, children are also expected to be able to accept and respond to what family, society, and people around them want—early childhood social development simultaneously with cognitive and emotional development (Nazia et al., 2022). According to Daniel Goleman, social-emotional intelligence occurs because sympathy, empathy, and care for others are indicators that someone is socially emotionally intelligent (Afdal Hamid, 2023). Erikson and Daniel Golaman's views are insufficient to explain social-emotional intelligence broadly; several foundations are not covered in explaining social intelligence. Namely among them, faith, values, and laws of God, as well as obedience to the knowledge of religious teachings and beliefs, become one of the parameters in regulating all actions carried out by humans and maintaining the social system that prevails in society.

According to the theory of Theocentric Educonvergence, children's social-emotional development is influenced not only by the environment and brain structure alone but also by nature and environment. Fitrah is not only limited to heredity (fitrah *nafsaniyah*), such as physical, emotional, social, and cognitive nature but is also influenced by fitrah *munazalah* (Fitrah *tawhid*), which is the nature that Allah directly gives when the child is four months pregnant. This breed tends to be kind and active (Nurul Hikmah, 2016).

According to Erickson, there are several stages of early childhood social-emotional development. *First, essential trust vs. mistrust* (0-1 year). At this stage, the child's emotions are formed because the child gets stimuli from the environment. If, in responding to stimuli, children get pleasant experiences, they will grow self-confidence and, on the contrary, cause suspicion. *Second, autonomy vs. shame doubt* (2-3 years). At this time, the child can be independent. If the environment provides trust, the child will be quickly independent; otherwise, it will cause embarrassment and doubt. *Third is initiative vs. guilt* (4-5 years). At this time, the child can be separated from parents. The condition of being separated from parents encourages

children to take initiative. On the contrary, it causes guilt. Fourth, Hard work (industry) versus inferiority (inferiority). This stage occurs between 6 and 11 (Erickson, E, 1963).

Islam has a distinctive outlook on early childhood social and emotional development stages. This can be seen in the stages of social and emotional development of children in Islam, which are divided into three levels. First level *pre-tamyiz* (0-6 years). At this level, the child is prepared to distinguish excellent and wrong according to Allah and the Messenger in fulfilling his needs and social interaction with his God. This is related to everything around the child and the child's daily activities. Second, the level of *tamyiz* (7 years – before *puberty*). At this level, the child can distinguish the commandments and prohibitions from Allah. The Messenger regarding everything around the child and the child's daily activities when the child meets the needs of his life and instinctive impulses, social interaction, and interaction with his God, but the child does not yet have the obligation to carry out obligations. However, the child has received rewards for the good he does. Reward for himself and reward for both parents. Third, the *Baliq stage* (characterized by menstruation and wet dreams and maximum at the age of 15 years). Children have understood all the rules and prohibitions of Allah and the Messenger and must carry out the obligatory, abandon the sunnah, and preach it (Nurul Hikmah, 2022). Thus, it can be seen that the social and emotional development of children in Islam has characteristics that are different from the Western view. The religious development of children in Islam is *theocentric*, where God's rules bind the development of children as *God's creatures* (Nurul Hikmah, 2022).

Children's social development achievements vary according to their age. First, the age of 1 year. At this age, children have developed many social skills; although they have not said many words, they already have basic social skills that can support their association later, including Interacting with people stretching out their toys; children can interact but do not understand complicated social contexts, such as sharing, expressing desires, recognizing people around. Second, two years old. The child begins to have the ability to associate himself with things around him, demands ownership and territory, and develops relationships with more people. If, at the age of one year, the child can interact with one to two people in front of him, at the age of two, he has begun to be able to interact with more than one person in front of him. Third, at three years of age, children try to make friends with other children. Children at this age are already capable. Remembering and needing friends, the child starts playing with the playmate he likes, imagination. And empathize. The stage of Social Development at the age of 4-5 years includes showing an independent attitude in choosing activities, willing to share, help, and help friends, showing enthusiasm in doing competitive games positively, controlling feelings, obeying the rules that apply in a game, showing confidence, keeping yourself from their environment and respecting others. Then, for the stage of social development aged 5-6 years is to be cooperative with friends, show a tolerant attitude, express emotions by existing conditions (happy-sad-enthusiastic, etc.), recognize manners and manners by local socio-cultural values, understand rules and discipline, show empathy, have a persistent attitude (not give up quickly), be proud of their work and appreciate people's superiority (Nazia et al., 2022).

Social and Emotional Development of Children in Islam

This study will discuss early childhood social and emotional development in Islam by discussing social and emotional development according to the Qur'an and Hadith.

Social and Emotional Development of Children in the Qur'an

The types of emotions that experts have agreed on as basic emotions are happy/happy emotions (*joy*, الابتهاج), anger (*anger*, الغضب), sadness (*sadness*, الحزن), fear (*fear*, الخوف), hate/disgust (*disgust*, الاشمزاز), and wonder (*surprise*, المفاجأة). First, happy emotions. Found among others in Q.S. Hûd [11]: 10; al-Rûm [30]: 36. Both angry emotions in the narration of the Qur'an are found in Q.S. al-Nahl [16]: 58-59; al-Zukhruf [43]: 7. Third, Sadness is found in Q.S. Âlu 'Imrân [3]: 140, al-Najm [53]: 43. Fourth, Fear is required in Surat Q.S. al-Baqarah [2]: 19 (Nurul Hikmah, 2022). Based on the Qur'anic cues above about emotions, emotional intelligence is the ability of children to manage their emotions according to the rules of Allah. Thus, Emotional Intelligence is the ability to stick to religious guidance when faced with calamity, luck, resistance, life challenges, excess wealth, and poverty.

People who have emotional intelligence are people who are good at controlling their emotions, while remaining *iqamah* in the truth (QS. An-Nur/12:21, al-Ahqaf/46:13), be patient, and control himself with gratitude and patience (al-Ma'arij/70:20-21, Yunus/10:12 and al-Isra'/7:83). The human characters who have emotional intelligence are; always have faith (Al-Hujrat/49: 14), submit to Allah (al-Haj/22: 54), be unique in worship (al Hadi: 12), give thanks (An-Nahl/16: 78), repent (Qoff: 33), a heart that is always clean (al-Maidah/ 5: 41), calm (an-Nahl/ 16: 106), airy heart (al-An'am/ 6: 125) (Jalaluddin Rahmat, in Nurul Hikmah).

As a law of law in Islam, the Qur'an hints at social interaction with several words, including ta'aruf, ta'afuf, mujadalah, ta'awun, and *birr*. This is hinted at in suras ad-Dhuha (93): 6-11 and al-Baqarah (2): 177. QS. Al-Maun:1 - 7), QS. Al-A'raf (7): 103, and ayat al-A'raf (7): 85 (Ahmad Zain Sarnotoaoej, 2021). The Qur'an hints at fulfillment of the social and emotional needs of children in a way that is by *aqidah*, *shari'ah*, and *Islamic morals*. The child's social-emotional impulse arises from external stimuli, the fulfillment of which is not mandatory immediately and can be delayed, diverted, or not fulfilled if it is considered contradictory. So, the social-emotional fulfillment of children does not only adjust to the environment around them.

Social Intelligence Indicators The perspective of the Qur'an has several dimensions; first, Feelings (Affective Aspects) such as Empathy An-Nisa' (4): 8, Ikhlas Al-A'raf (7): 29, Al-Hijr (15): 39- 40, Shad (38): 82, Az-Kumar (39): 11, al-Mu'min (40): 14. Second, action (psychomotor aspect) please howl al maidah (5): 2. Concern Ali Imran (3): 103, QS. Al-Ma'un (107): 1-7 Communication of An-Nisa' (4): 9 An-Nisa' (4): 63. Silaturahmi An-Nisa (4): 1, Muhammad (47): 22, Al-Hujurat (49): 10 (Nurul Hikmah, 2022).

The Qur'an hints that social-emotional intelligence is having good relations with Allah, the Messenger, humans, and the universe. Word of Allah an – Nisâ/ 4:36)

Worship God, and do not associate Him with anything. Moreover, do good to two parents, relatives, orphans, poor people, nearby neighbors, and colleagues, Ibn Sabil and your servant Sahaya. Indeed, God does not like people who are proud and proud.

For this reason, the social-emotional intelligence perspective of the Quran not only explains how human abilities relate to other humans (Hablum minannas) but, more fundamentally, that relating well with others aims to seek the pleasure of Allah swt (*Hablum minallah*) (Afdal Hamid, 2023). In this verse, the Qur'an also hints that social-emotional intelligence contains social and religious dimensions (Afdal Hamid, 2023). Thus, the child's social-emotional intelligence can be seen from faith in God, doing good to parents, humans, and the universe. Thus, social-emotional intelligence is the ability of a person to interact with Allah and the messenger, humans, and the universe based on aqidah, shari'ah, and morals.

Social and Emotional Development of Children in Hadith

The Prophet gave information about children's social and emotional intelligence development through very friendly activities with children. First, the Prophet taught that social and emotional development is integrated with the development of *monotheism* in every daily activity of children. The development of *the nature of tawhid* is by accustoming children to worship Allah both obligatorily and through sunnah.

Second, get children used to worship. Teach children to pray by getting children used to praying. accustom children to prayer by going to prayer with them and kissing them,

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْأُولَى، ثُمَّ خَرَجَ إِلَى أَهْلِهِ، فَاسْتَقْبَلَهُ وِلْدَانٌ، فَجَعَلَ يَمْسَحُ خَدِّي، فَوَجِدْتُ لِيَدِهِ بَرْدًا، أَوْ رِيحًا، كَأَنَّهَا أَخْرَجَهَا مِنْ جُوزَةِ عَطَارٍ.

"I did the dhuh prayer with the Prophet Sallallahu 'Alayhi Wa Sallam. Then, he went home. I caught up behind him. He met with children. He rubbed their cheeks one by one. I felt his hands cold and smelling good as he rubbed my cheeks. It is like a perfume bottle had just been issued" (HR. Muslim).

In the habituation of congregational prayers in mosques, there is a process of social-emotional development in children; this can be seen in the interaction between children and the Prophet, who is very friendly with the level of child development. The Prophet fostered love, respect, fostering a sense of happiness, and others.

Third, traveling with children to the assembly of knowledge, running competitions.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَفُّ عَبْدِ اللَّهِ وَعَبِيدَ اللَّهِ وَكُنْيَرَا مِنْ بَنِي الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمْ، ثُمَّ يَقُولُ: مَنْ سَبَقَ إِلَيَّ فَلَهُ كَذَا وَكَذَا! قَالَ: فَيَسْتَبِقُونَ إِلَيْهِ، فَيَقْعُونَ عَلَى ظَهْرِهِ وَصَدْرِهِ، فَيَقْلِبُهُمْ وَيَلْتَرُمُهُمْ

The Prophet Shalallahu Alayhi Wa Sallam lined up Abdullah, Ubaidullah and several other children of Abbas's grandson (may Allah be pleased with him). Then he said: "Whoever can reach me first, and he will get such and such a gift!" they fought quickly at him and hugged his back and chest. He kissed and hugged them."(HR. Ahmad)

Fourth, invite children to exercise. teach children to ride horses and archery (Sunan Tirmidhi). Narrated from Umar ibn Khattab Radiyallahu 'anhu

عَلِّمُوا أَوْلَادَكُمْ السَّبِيحَةَ، وَالرَّمَايَةَ، وَأَنْ يَتَّبِعُوا عَلَى الْخَيْلِ وَثَبًا

Teach your children to swim, archery, and still sit on the back of a jumping horse

Fifth, get used to saying greetings. Narrated by Bukhary and Muslim from Anas radhiyallohu 'anhu:

أَنَّه مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

He (Anas) walked past a group of children. He saluted them and said, "The Prophet Sholallahu alayhi wasallam also did it."

Sixth, Joking with the child, the hadith is narrated by Bukhory:

يَا أَبَا عُمَيْرٍ ، مَا فَعَلَ النُّعَيْرُ ؟

"O Abu 'Umair, how is the sparrow?"

Seventh, through playing with children, children can accept the existence of people other than themselves and easily accept strangers.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ فَرُبَّمَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي الْجَوَارِي فَأِذَا دَخَلَ خَرَجَنَ وَإِذَا خَرَجَ دَخَلَنَ

"Narrating to us Musadad, narrating to us Hamad from Hisham bin Urwah from his father from Aisha said: "I was playing with the daughters, & probably at that time the Messenger of Allah came in to see me, while by my side there were many enslaved women. So when he goes in, they come out, & if he goes out, they come in. (HR. Abu Daud) (Sulayman ibn Al-Ash'ats Al-Azdi As-Sijistani).

Eighth, the Prophet developed children's social-emotional intelligence with affection through kissing and holding to provide affection that can foster self-confidence and courage in children.

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : أَخَذَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِبْرَاهِيمَ ، فَقَبَّلَهُ وَشَمَّهُ . رواه البخاري..
Anas bin Malik (r) said: The Prophet (peace be upon him) took Ibrahim in his arms and kissed and fondled him. (HR. Al Bukhari) (Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Ja'fai).

Ninth, the Prophet developed social and emotional intelligence, creating a sense of security and comfort.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَبَّلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْحَسَنُ بْنُ عَلِيٍّ ، وَعِنْدَهُ - الْأَقْرَعُ بْنُ حَابِسِ التَّمِيمِيِّ ، جَالِسًا ، فَقَالَ الْأَقْرَعُ : إِنَّ لِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا ، فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، ثُمَّ قَالَ : " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. " رواه البخاري.

Abu Hurairah (r) said: The Prophet (peace be upon him) kissed Al Hasan bin Ali in the presence of Al Aqra' bin Habis At Tamimiy, who was sitting. Then Al-Aqra said: Verily, I have ten children and never kissed anyone. Then the Holy Prophetsa looked at him and said: "Whoever does not love will not be loved" (HR. Al Bukhari)

Creating a sense of security and comfort during social and emotional development aims to motivate children to dare to move and encourage them to be creative because they can adapt to their environment.

Tenth, the Prophet advocated creating an atmosphere of brotherhood between friends bound by qidah.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ ، وَلَا يُسْلِمُهُ . وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ . كَانَ اللَّهُ فِي حَاجَتِهِ . وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً ، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ . وَمَنْ سَتَرَ مُسْلِمًا ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ اخبره البخاري.

"From Abdullah bin Umar (r.a.) said: The Prophet (peace be upon him) said: A Muslim brother to his fellow Muslims, does not persecute him and will not be allowed to be persecuted by others. Moreover, whoever conveys his brother's blessing will receive his blessing from Allah. Moreover, whoever extends the distress of a Muslim, Allah will expand his hardship on the day of qiyamat, and whoever covers the aura of a Muslim will cover it on the day of qiyamat." (H.R. Bukhari) (Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Ja'fai).

It creates an atmosphere of brotherhood in every interaction with relatives and friends. It develops the qualities of helping, forgiving, apologizing, asking for help, being patient, thankful, cooperating, saying kindness, and advising one another.

Social and emotional intelligence can be developed by getting children used not to break brotherhood. The Prophet (peace be upon him) said:

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقْطَعُوا طُعْمًا وَلَا تَدَابِرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاكُمُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ . مُتَّفَقٌ عَلَيْهِ .

Moreover, Anas (r.a.) said: The Prophet (peace be upon him) said: Do not break ties and do not turn your back and do not hate, and do not incite and be you servants of Allah as brothers, and it is not lawful for a Muslim to boycott his fellow Muslims for more than three days. (HR. Bukhari) ((Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Ja'fai).

Moreover, it stimulates children's emotions by teaching them courage. According to al-Ghazali, ethical courage is that children are not allowed to do secretly because hidden deeds are evil deeds that are not worth doing (Abu et al. bin Ismail bin Ibrahim bin al-Mughirah al-Ja'fai).

Based on the discussion of early childhood social-emotional development in the Qur'an and the hadith above, it can be seen that early childhood potential in Islam has two dimensions, namely divine and *human development*. Divine development is an effort carried out by God to develop a child's potential toward maturity. This can be seen in suras *Al Fatihah*:2, *Al-Baqarah*:31, 282, *Arrahman*: 2, verse 4, *al Hashr*: 22-24, *An Nahl*: 44, 64, and *Arrum*: 22-25 (Nurul Habiburrahmanuddin, 2022). The divine social-emotional development of early childhood can be seen in Cues ranging from conception, fetal growth, birth, and growth and development after birth; this is hinted at in sura al-Hajj: 5 (Imam Hanafi, 2018) in Sura Al-A'raf/7:172. This divine interaction is hinted at in the form of a direct dialogue between Allah and the spirit of the prospective child; Allah directly gives *the nature of tawhid* to the child when he is four months pregnant. This later fitrah was known as the *munazalah* fitrah . Then the child interacts with Allah when Allah gives hearing and teaches the child to function and function other organs; this can be seen in Sura An-Nahl: 78. Then, at the beginning of the birth of each organ of the body functions everything God teaches children to function it, such as how to breastfeed, how to cry, function the heart, breathing, blood, beak, and so on (Mukhlis, 2022).

The social and emotional development of children with the Human dimension is the development carried out by humans, both from within the child, people around (children, parents, and peers), or by the stage of child development. The development of social emotions in children humanly can also be seen in the social and emotional development signals in the hadith of the Prophet of Allah.

The social and emotional development of children in Islam, namely, social and emotional development, is based on *aqidah*. This can be seen in the early interaction of children and Allah. When the nature of monotheism is given, the habituation and example of parents develop sincerity in every social interaction of children, and the social and emotional measure of children is *the pleasure* of Allah. Second, social-emotional development is based on *Shari'ah*. This can be applied to many Shari'a that bind children's social and emotional development, such as by developing social emotions in worship activities and daily activities that are Shari'a. Just as Shari'a interacts with Allah, Shari'a interacts with the environment, such as dressing, playing, etc. The third is social-emotional development based on morals.

Familiarize, exemplary, and understand morals in children's social interaction and emotional management.

There are several stages of achievement of the development of social intelligence and emotions in early childhood, namely, first pre-birth, which is receiving interaction from the environment while hearing passively. In this phase, the child is captured by hearing everything done by parents in the form of sound. Second, the initial stage of birth is up to 2 years. Social-emotional interaction of children, parents, and adults around them in the form of receiving nurturing, habituation, and exemplary based on *aqidah*—*Shari'ah* and morals to develop children's social and emotional. Third, at the age of 3 to 6 years, children have been able to interact reciprocally with the *insyanyiah* and *divine* environment by following examples and refractions and repeating the understandings given orally rather than with complete understanding. Based on *faqih, sharia, and morals, they* are related to the problem of simple interaction of children at their age—fourth, age seven years until before *puberty*. Children have been able to interact with the environment with basic understanding, refraction, and examples based on *aqidah, sharia, and morals* to develop children's social and emotional.

The method of social-emotional development of children by the Qur'anic Signs and Hadith above, namely first the ability, example, and provision of understanding in meeting the needs of children's lives and instincts in the daily care of children, providing understanding and understanding. Second, play. In the early stages, parents establish fun games that can develop children's social and emotional by playing with children. Next, provide opportunities for children to play with peers and interact socially with adults in general community events and Islam. Third, tourism. Invite children to travel. Travel activities will foster love, mutual trust, and the development of social intelligence and other emotions. Fourth, demonstration. They involve children directly in social interactions that exist in the community to develop self-confidence, courage, the ability to accept different environments, and so on.

D. CONCLUSION

Early childhood social-emotional development in Islam has two dimensions, namely, the dimension of *divine* development and the dimension of human development. Divine development is an effort carried out by God to develop a child's potential toward maturity. The social and emotional development of children with the Human dimension is the development carried out by humans, both from within the child, people around the child, parents, and peers, or by the child's stage of development.

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