
Socio-Emotional Development of Children from Interfaith Family Couples in Semarang Regency

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ABSTRACT: The focus of this research is a description of the socio-emotional development of children from interfaith marriage couples. The aim of this research carried out by researchers is to reveal the dynamics of socio-emotional development of children from interfaith marriage couples in Semarang Regency. To obtain the data, the researcher made observations by holding FGDs and continued with interviews with couples in interfaith marriages. After obtaining the data, the data will be used in this research. The results of this research show that the socio-emotional development of children from interfaith couple experiences problems, both in terms of social interaction, emotional regulation, academic cognition and self-identity.

KEYWORDS: Socio-emotional development of children, married couples of different religions

I. INTRODUCTION

The phenomenon of interfaith marriage is not something new among the community, it has been happening for a long time. Interfaith marriages are certainly no different from marriages of the same religion because the purpose of marriage itself is an inner and outer bond between a man and a woman to achieve happiness based on the divine teachings they believe in. Although in Law No. 1 of 1974 article 2 paragraph 1 it is explained that marriage is valid if it is carried out according to the laws of each religion and belief. Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the one and only God[1]. However, in fact, even though there are strict legal regulations prohibiting interfaith marriages, there are still many who do so while maintaining their respective religions.

It is known that all marriage institutions in Indonesia do not serve people who hold interfaith marriages. However, in reality, many couples of different religions can get married while maintaining their respective religions, that is, initially they have to change religions and follow their partner's religion as a prerequisite for completing the specified administrative requirements[2]. After this is done, then each couple returns to carrying out their previous religious activities because they have achieved legality in the eyes of the law and do not appear to be breaking the law in the eyes of society.

For example, Islam and Christianity, by agreement of both parties, one of them must change beliefs, even though after the contract is carried out, they return to their original religion. This event is a social fact that occurs in society. Inter-religious marriages between Islam and Christianity also apply, or Islam and religions such as Buddhism, Hinduism and Confucianism, and even vice versa.

Basically, every adherent has the belief that their religion is the most correct, so they continue to maintain their respective beliefs. Even though they are married, parents have the intention to pass on their beliefs to their children[3]. However, often without them realizing that what they do actually becomes a problem for the child's psychological development, namely the child's socio-emotional development[4]. Children's socio-emotional problems become very fundamental if they are often collided with family problems, especially the issue of interfaith marriages.

According to Erikson, children's socio-emotional development can be described as one of the developmental tasks during adolescence is to resolve an identity crisis, so that it is hoped that a stable self-identity will be formed at the end of adolescence[5]. Interfaith marriages in families influence the development of socio-emotional personalities in adolescents. The identity issues of children in the adolescent phase are understanding differences and similarities with other people, feeling self-confident, being responsive to all types of situations, making important decisions, anticipating future challenges and recognizing their role in society[6]. The failure of adolescents to overcome the weak resolution of the identity crisis will endanger the child's future[7].

Religious matters often transform into ideologies which sometimes appear very dangerous[8]. This is even more so if religious ideology enters the scope of the family. On the other hand, every parent has the instinct and desire to indoctrinate their child to embrace their religion. From here, there will be a tug-of-war between desires and it is feared that there will be an attempt to carry

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out a tug-of-war on religious ideology to direct children's beliefs. So, interfaith marriages will make children feel less comfortable, a sense of insecurity will arise, children's communication will become increasingly limited, and children will even become the target of society's gaze.

Along with children's socio-emotional development, if parents still adhere to their theological stance, this will cause the family to lack harmony. The child's position will become less comfortable and the child's rights to communicate when discussing beliefs are very limited. Children feel insecure because there is always a suspicion that their parents are trying to attract their children to their respective religions. Interfaith marriages cause anxiety for children who are often the target of society's gaze. This is influenced by the conflict between people's cultures which is violated by families in interfaith marriages.

Researchers looked at the case experienced by Danial Sutami on March 16 2016, as a reflection, he told the story of being the child of a victim of an interfaith marriage. His father was a devout Muslim and his mother Christian. It started with countless insults from the two big families. In fact, many people doubt their family's Islamic faith. In early adulthood, when he was in the heat of religion, Danial once intimidated his mother, saying that if she didn't want to convert to Islam, then her blood would be halal. Since he was 9 years old, Danial has decided again not to go with his mother to church. His family was running less harmoniously even though his mother had high tolerance. A mother's sincerity in serving her children and husband prepares breakfast every morning. In fact, in the month of Ramadan, Danial's mother wholeheartedly prepares meals for sahur, even willing to stay up late to prepare food for the Eid al-Fitr celebration[9].

Interfaith marriages should have a socio-emotional impact on children. In Semarang Regency, the socio-emotional impact of children seems positive and harmonious in families with interfaith marriages. This is because Semarang Regency is an area that has a balanced dominance of beliefs. Harmony between families and society in viewing interfaith marriages is something worth emulating. The high level of tolerance in society, the attitude of embracing each other and the desire to socialize well in children of interfaith marriages in society is something interesting to research. From the above background, the researcher wants to dig deeper into the research title, namely "Socio-Emotional Development of Children from Interfaith Family Couples in Semarang Regency".

II. PSYCHOLOGICAL DEVELOPMENT OF CHILDREN

Development is a cycle that must continue and occur continuously, because it becomes one unit. Development also takes place slowly over a long period of time[10]. LaBarba stated that development can be interpreted as a process of quantitative and qualitative changes in individuals throughout their life span, starting from conception, infancy, childhood, adolescence, to adulthood[11]. So human development takes place sequentially and continuously through periods or when the time comes, that development will occur. There are three basic aspects and domains in development: cognitive, physical and socio-emotional. Physical development includes biological changes that occur in the body, including changes in size and strength, as well as the integration of sensory and motor activities. Neurological or brain development, has become a major area for research in physical development in recent years. Cognitive development includes changes in how we think, understand, and reason about the world[12]. This includes the accumulation of knowledge as well as the way individuals use that information for problem solving and decision making. Social-emotional development includes all the ways individuals learn to relate to other individuals, understand their own emotions and the emotions of others, interact effectively with others, and express and regulate their emotions. Families are the primary context for development for most children and have one important function: They are responsible for the socialization of their children. They instill the norms, values, attitudes and beliefs of their culture so that children grow up to be positive and contributing members of society[12].

A. Stages of Human Development

Development stages according to Erikson[13]:

Stage 1 — Infancy: Trust vs. Distrust

At this stage, babies learn to trust based on how well their caregivers meet their basic needs and respond when they cry. If a baby cries to be fed, parents may meet this need by feeding and comforting the baby or not meet this need by ignoring the baby. When their needs are met, babies learn that relying on others is safe; when their needs are not met, babies grow up to be less trusting.

Stage 2 — Toddlers: Autonomy vs. Shame and Doubt

The second stage is also termed independence versus dependency. Toddlers go through this stage responding to their caregivers. If caregivers encourage them to be independent and explore the world on their own, toddlers will grow up with a sense of self-efficacy. If caregivers are overbearing or encourage dependency, these toddlers grow up with less confidence in their abilities.

Stage 3 — Preschool Years: Initiative vs. Guilt

During the preschool years, children learn to assert themselves and speak up when they need something. Some children may state that they are sad because their friends stole their toys. If this assertiveness is met with a positive reaction, they learn that taking the initiative is a helpful behavior. However, if they are made to feel guilty or ashamed because of their assertiveness, they may grow up to be shy and less likely to lead.

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Stage 4 — Early School Years: Industry vs. Low Self-Esteem.

When children start school, they begin to compare themselves to their peers. If children feel successful in their relationships with peers, they develop strong self-esteem. However, if they notice that other children have achieved milestones that they have not, they may struggle with self-esteem.

Stage 5 — Adolescence: Identity vs. Role Confusion

The teenage stage is where the term “identity crisis” originates, and for good reason. Adolescence is about developing a sense of self. Teens who can clearly identify who they are grow up with a stronger sense of purpose and self-knowledge than teens who struggle to escape the influence of their parents or friends. Adolescents who still rely heavily on parents for social interaction and guidance may experience more role confusion than adolescents who pursue their own interests.

Stage 6 — Young Adulthood: Intimacy vs. Isolation

In young adulthood, which begins approximately age 20, people begin to strengthen their lifelong bonds; many people enter committed relationships or marriages, while others form lifelong friendships. People who can create and maintain these relationships reap emotional benefits, while those who struggle to maintain relationships may suffer from isolation. A young adult who develops strong friendships in college may feel more intimacy than someone who struggles to form and maintain close friendships.

Stage 7 — Middle Adulthood: Generativity vs. Stagnation

In middle adulthood, people tend to struggle with their contributions to society. They may be busy raising children or pursuing a career. Those who feel they are contributing experience generativity, such as the feeling of leaving a legacy. On the other hand, those who do not feel that their work or life is important may experience feelings of stagnation. For example, a middle-aged adult who is raising a family and working in a career that might help people may feel more fulfilled than an adult who works at a day job that feels meaningless.

Stage 8 — Late Adulthood: Integrity vs. Despair

When adults reach the end of life, they look back on their lives and reflect. Adults who feel fulfilled in their lives, whether through a successful family or a meaningful career, achieve ego integrity, where they can face aging and death with peace. If older adults do not feel that they have lived a good life, they risk falling into despair.

B. Emotional Development

Social emotional development represents a special domain of child development. It is a gradual integrative process in which children gain the capacity to understand, experience, express, and manage emotions and to develop meaningful relationships with others[14]. Thus, social emotional development encompasses a wide variety of skills and constructs, including, but not limited to: self-awareness, joint attention, play, theory of mind (or understanding others' perspectives), self-esteem, emotion regulation, friendship, and identity development.

Social emotional development sets the foundation for children to engage in other developmental tasks. For example, to complete difficult school assignments, a child may need the ability to manage their frustration and seek help from peers. To maintain a romantic relationship after an argument, a teenager may need to be able to articulate their feelings and take their partner's perspective to successfully resolve the conflict. However, it is also interrelated and dependent on other developmental domains. For example, language delays or deficits have been associated with social-emotional disorders[15].

Social and emotional learning involves 5 main abilities: self-awareness, self-management, social awareness, relationship skills, and responsible decision making[16]. This skill is seen as the foundation on which people can build all other relational skills. These core skills enable people to regulate and process emotions, think critically, maintain positive relationships, collaborate, and communicate effectively. Social and emotional learning also has a clear relationship with and is positively related to academic success. It introduces active learning in a community setting, providing the emotional support many people need to grow academically. Social and emotional learning recognizes that learning is a social activity and is most productive through collaboration. Many child theorists emphasize the importance of learning as a social process in theories of child development. Vygotsky's developmental framework highlights the importance of children as social learners who need connections to learn and grow[17].

At school age, children's emotional regulation becomes increasingly diverse as previously relied upon methods (e.g., seeking support from parents, distancing/avoiding emotionally activating stimuli) become less effective. In middle childhood, children employ more complex distraction techniques, cognitive appraisal strategies (e.g., choosing to focus on the positive), and problem-solving methods[18]. By age 10, children's emotion regulation involves a balance of problem-focused and emotion-focused coping strategies[19]. Problem-focused coping is a change-driven strategy, which focuses on eliminating the source of stress through proactive actions (e.g., if a child is worried about a test, choosing to learn to manage that worry). In contrast, emotion-focused coping is based on acceptance and can be more effective when the stressor cannot be easily changed or eliminated (for example, if a child is disappointed with his test score, use strategies to reduce disappointment in the moment: “this will help me know what that must be studied for the final”).

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C. Interfaith Marriage

According to the language, marriage is a general sunnatullah and applies to all creatures, both humans, animals and plants. It is a method chosen by Allah SWT, as a way for His creatures to reproduce and preserve their lives.

Marriage, according to the language al-jam'u and al-dhamu which means gathering. The meaning of marriage (zawaj) can be interpreted as aqdu al-tazwij which means marriage contract[20]. It can also be interpreted (wath'u al-zauj) as having sexual intercourse with one's wife[21]. A definition that is almost the same as above was also put forward by Rahmat Hakim, that the word marriage comes from the Arabic "nikahun" which is masdar or the origin of the verb (fi'ilmadhi) "nakaha", the synonym "tazawwaja" was then translated into Indonesian as marriage[22]. The word marriage is also often used because it has entered the Indonesian language.

According to Suma, he explained that marriage in Arabic comes from the words al-wath'u, adh-dhammu, al-jam'u. Al-wath'u which comes from the word wathi'a-yatha'u-wath'an which means walking on, having sex with, entering, climbing, passing, and having intercourse and sexual intercourse[23]. The term adh-dhammu comes from the words dhamma-yadhumudhamman which means holding, uniting, gathering, combining, embracing and adding, and means friendly and gentle. Meanwhile, the meaning of the word al-jam'u, which is derived from the words jama'a-yajma'u-jam'an, has the meaning of gathering, uniting and collecting.

Marriage is the union of two human beings, a man and a woman, with an agreement as believed in their religion, this is as explained in Article 1 of the Marriage Law, namely that marriage or matrimony is an inner and outer bond between a man and a woman as husband and wife[24]. Official relationships that bind one another, both to other people and society. Vice versa, "inner bond" is an informal relationship, a bond that cannot be seen, but must exist because without an inner bond, the external bond will become fragile[25].

In Indonesian, "marriage" comes from the word "kawin", which according to the language, means forming a family with the opposite sex; having sex or having sexual intercourse. The term "mating" is used generally, for plants, animals and humans, and indicates a natural generative process[26]. In contrast to that, marriage is only used for humans because it contains validity according to national law, customs, and especially according to religion. The meaning of marriage is a contract or bond, because in a marriage process there is ijab (a statement of submission from the woman) and kabul (a statement of acceptance from the man). Apart from that, marriage can also be interpreted as having sexual intercourse[27].

In Indonesian, marriage comes from the word "kawin" which according to the language means forming a family with the opposite sex, having sexual relations or having sexual intercourse. Marriage is also called "marriage", derived from the word nikah which according to the language means gathering, entering into each other, and is used to mean sexual intercourse (wathi). The word marriage itself is often used to mean sexual intercourse (coitus), as well as to mean the marriage contract[28].

Meanwhile, according to the term syarak, marriage is a contract of handover between a man and a woman with the aim of mutually satisfying each other and to form a sakinah household and a prosperous society. Fiqh experts say, zawwaj or marriage is a contract which in its entirety contains the words inkah or tazwij[28].

D. The impact of interfaith marriages on children's socio-emotional development

A new study suggests that growing up in a religious household can have mixed blessings for childhood development. Findings suggest that children raised in religious families tend to have better social and psychological skills, but may perform less well academically, compared to their non-religious peers. The results suggest that parental religiosity may be a mixed blessing resulting in significant gains in social psychological development among third graders while potentially harming academic performance, especially in mathematics and science. Religion emphasizes a moral code designed to instill values such as self-control and social competence[29]. The study found that religion was associated with improved psychological adjustment and social competence among elementary school-aged (kindergarten) children. The study also found that religious solidarity among parents and communication between parents and children were related to positive developmental characteristics, while religious conflict between partners was related to negative outcomes.

The need for unity in the family is highly expected by a child because the need to help each other can develop a child's self-potential and self-confidence. For this reason, it is highly hoped that parents will make efforts to help their children internalize moral values well. A balanced family is a family that has a harmonious relationship between the couple (father and mother) and their children who respect each other without demanding anything. Nowadays parents tend to have proactive and responsible behavior to focus on tasks to respect each other. They focus more on providing support, attention and guidelines that serve as a reference for their children and at the same time providing examples to follow, so that practically children will receive guidance, direction and education from their parents. This can lead children to have pure personalities based on the religious concepts given[30]. Therefore, the family has a very important role in determining the success of an educational process because that is where children first receive educational values.

The fact in society is interfaith marriages. This phenomenon became a public conversation, both in academic forums and in infotainment, which then became a trend and rolled like a snowball. According to Murtado, one of the reasons for prohibiting interfaith marriages is to maintain the longevity of the marriage because religious differences may have many consequences for couples, and one of them is problems in educating their children[31]. Hamdanah further explained that the foundation of religious

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values can be easily built if parents have the same beliefs and vice versa it will be difficult if they have different beliefs[31]. These conditions make it difficult for children to determine their attitudes and beliefs because of the dominant influence of parents which creates anxiety in the child's mind.

From a religious perspective, family or parental responsibility is absolutely necessary because parents or families have the responsibility to send their children to school or other educational institutions and are also required to educate them to become religious individuals, as stated in religious rules. In his book *Ilm al-nafs al-ma'asir fi daw'i al Islam*, states that environmental aspects that influence a child's personality include geographical aspects, historical aspects, sociological aspects, cultural aspects and psychological aspects[32]. A simple way for parents to provide religious education to their children is through advice. From an educational perspective, advice has psychological implications for child development. The soul always needs advice because it can make the heart calm and peaceful, especially if the advice comes from a sincere heart and a pure soul. In the soul, there is a trait of being influenced by other people's words. The nature is usually inconsistent so that words have to be repeated many times.

III. METHOD

The type of research used in this research is qualitative research. This can be seen from the established procedures, namely research procedures that produce descriptive data: speech or writing and observed behavior of the people (subjects) themselves[33]. Cropley defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior[34].

Qualitative research is research to answer problems that require in-depth understanding in the context of the time and situation concerned, carried out naturally and naturally in accordance with objective conditions in the field without any manipulation, and the type of data collected is mainly qualitative data[35].

Moleong states that qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc., holistically, and in a descriptive way in the form of words and language, in a specific context. natural ones and by utilizing various natural methods[36]. Meanwhile, Satori & Komariah state that qualitative research is a research approach that uncovers certain social situations by describing reality correctly, formed by words based on techniques for collecting and analyzing relevant data obtained from natural situations[37].

IV. GENERAL DESCRIPTION OF THE RESEARCH LOCATION

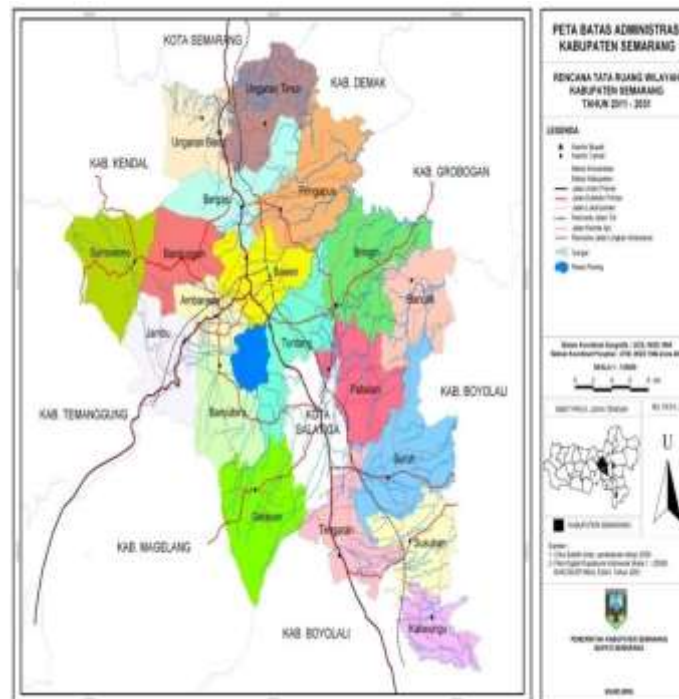


Figure 4.2. Semarang Regency Administrative Boundary Map[38]

Semarang Regency is geographically located at 110°14'54.75" to 110°39'3" East Longitude and 7°3'57" to 7°30' South Latitude. The four longitude and latitude coordinates limit an area of 95,020,674 Ha. Administratively, the geographical location of Semarang Regency directly borders six regencies/cities, apart from that, in the middle of the Semarang Regency area is the City of Salatiga. On the west side, the Semarang Regency area borders the administrative areas of Kendal and Temanggung Regency, on

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the South side it borders Boyolali Regency, while on the east side the Semarang Regency area borders the Grobogan Regency and Demak Regency. To the north it borders the city of Semarang[38].

Semarang Regency area consists of 19 sub-districts, 208 villages and 27 sub-districts. The largest sub-district is Pringapus Sub-district, which has an area of 7,835.17 Ha or 8.25% of the entire area of Semarang Regency. Meanwhile, the sub-district which has the smallest area of 2,822.15 Ha or 2.97% of the entire area of Semarang Regency is Ambarawa Sub-district[38].

Semarang Regency, there are many areas that have adherents of different religions and their numbers are balanced, including the sub-districts of Getasan, Tenganan, the mountainous part, Sumowono, Bandungan, Ungaran, Bawen Kota and Jambu. In the 1950s, there were many missions to spread Christianity in these areas, so that until now, the population in these areas, especially in the mountains, is balanced between Muslims and Christians. This causes interfaith marriages to occur in several areas. In this area, to be precise, most of it is in the mountains, there are more church buildings than prayer rooms or mushola.

The population of Semarang Regency in 2020 was 978,253 people, consisting of 497,227 people (51%) male residents and 493,431 people (49%) female residents. Then the data records that the number of Muslims in Semarang Regency is 765,128 people (90%), while the number of Christians is 112,218 people (20%), Catholics are 50,275 people (8%), Buddhists are 6,605 people (1%), Hinduism and Confucianism are only minorities and are recorded at 354 people and 400 people. Worship facilities in Semarang Regency consist of mosques, prayer rooms or mushola, churches, temples and monasteries. The number of prayer rooms in Semarang Regency is quite large, there are 2,666 (61%) while the number of mosques is 1,562 (33%). Apart from that, there are 100 churches (Protestant and Catholic), 8 temples and 5 monasteries. There are two temples for followers of the Confucian, Taoist and Buddhist religions[39].

With such a large and diverse number of believers, it is fitting that Semarang has been named one of the cities and regencies in Indonesia that has a high level of religious tolerance. The people of Semarang Regency: Javanese, Chinese, Arabs or from any tribe or race, have all been mixed together since ancient times. So that's the reason why the people of Semarang Regency look so tolerant and harmonious. They are the same, need each other and are bound together so they can live side by side well.

Based on figure 4.1, the districts of Getasan, Tuntang, Sumowono, Kaliwungu, Susukan have quite a large number of adherents. Especially Sumowono and Getasan with the highest mountainous areas in the Semarang Regency area. Most mountainous areas have a larger number of Christians. The figure only shows the number of adherents of the Christian religion, because almost all interfaith marriages that occur in Semarang Regency are carried out between adherents of Islam as the majority religion and adherents of Christianity.

Kecamatan	Islam	Kristen	Katholik	Hindu	Budha	Khong huwu	Lainnya	Jumlah
010 Getasan	42,348	7,401	708	3	1,711	0	17	52,788
020 Tenganan	69,828	1,819	224	3	128	0	2	71,806
030 Susukan	50,195	162	18	1	598	0	2	50,877
031 Kaliwungu	27,887	2,466	179	0	440	0	47	31,020
040 Srah	72,685	227	79	0	39	0	2	73,031
050 Patukan	43,842	301	129	5	33	0	7	44,317
060 Tuntang	62,458	3,207	1,476	15	300	0	6	68,222
070 Banyubiru	43,512	761	500	19	6	0	7	45,205
080 Jambu	26,348	149	1,602	0	129	0	139	41,425
090 Sumowono	32,899	960	204	1	893	0	149	34,905
100 Ambarawa	53,094	4,160	5,742	47	47	22	51	63,163
101 Bandungan	87,114	967	1,001	36	8	0	122	90,247
110 Bawen	64,185	1,268	3,496	60	19	4	30	69,138
120 Blega	47,493	360	118	0	21	0	0	47,992
121 Bakuk	24,862	10	5	0	0	0	1	24,878
130 Pringapus	54,496	388	243	3	19	0	12	55,261
140 Bergas	67,610	1,214	1,027	12	17	0	18	70,008
151 Ungaran Barat	74,298	3,894	2,338	11	60	2	8	81,000
152 Ungaran Timur	72,227	5,947	1,873	14	35	2	18	77,208
Jumlah 2021	881,538	33,542	22,841	221	4,489	30	631	1,058,219
2020	891,194	33,254	22,973	223	4,415	30	638	1,042,817
2019	972,868	33,138	22,950	313	4,467	30	696	1,034,352
2018	961,257	32,902	22,972	312	4,228	30	541	1,022,422
2017	890,216	32,886	23,181	366	4,377	30	592	1,011,638
2016	849,419	34,693	24,180	342	5,089	66	550	1,014,198
2015	825,258	34,139	23,843	338	5,022	65	592	1,000,997
2014	924,317	33,690	23,528	353	4,958	64	516	987,997
2013	911,690	33,428	23,205	328	4,888	64	508	974,113
2012	899,148	33,781	22,881	324	4,920	62	301	940,427
2011	886,340	33,281	22,552	319	4,750	62	484	946,728

Sumber : Dinas Kependudukan dan Pencatatan Sipil Kab. Semarang

Figure 4.2. List of Distribution of the Number of Christians in the District. Semarang.

V. RESULTS AND DISCUSSION

The results of this research show that all the families used as research subjects live in harmony, but there are several psychological problems hidden in the minds of parents. Moreover, children experience feelings of nervousness, shame, doubt and anxiety in facing reality, because there is more than one religion adhered to by their family members. In this study, researchers could only take photos of their parents, because the children of the research respondents were reluctant and avoided being asked to take

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photos. Based on interviews, researchers found two types of psychological problems; there are several minor and major psychological problems which are explained in the next paragraphs.

In the context of this research, psychological problems occur when children want to follow the religion of one of their parents, but on the other hand, because they are bound by an agreement or treaty, the child must stick to their beliefs. Parents also actually feel psychological pressure in the form of mild shocks or serious shocks due to religious differences. Some parents feel they have lost their responsibility, both as head of the household and as the main teacher for their children, especially in the process of internalizing a belief. Psychologically, it has been observed in families 1, 2, and 3 which are the only entities responsible for maintaining the integrity of the household, even though they are willing to make an agreement but anxiety is always felt. This psychological condition occurred because he felt unable to be a good head of the family because his wife and children, whom he loved so much, did not adhere to Islam.

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Researchers found 1 subject who experienced psychological problems with socio-emotional children. MR is unable to explain the various ideologies in his household because he gives his children's religious education totally to his wife and allows his children to become Christians. However, he still hopes that his last child, who is still in elementary school, will follow his religion and accompany him when carrying out religious activities in his village. The problem experienced by the children of this couple is that the first, second and third children, all of whom are Christians, have completed junior high school. They go to a Christian school. His achievements at school are below average and he is often involved in school indiscipline. The last child dropped out of school in grade 3 of junior high school. Even in the village, the latter children often withdraw from society because in the village the majority are Muslims although there are some Christians, while at school, they also have low academic achievements and are involved in various school indiscipline.

In subject 1, they have less religious knowledge which makes them avoid taking on the role of primary educator in the family, especially regarding formal religious education. The couple is worried that they will make a mistake in providing religious education to their children and ultimately cause them to depend on religious teachers at school for their religious education and also leave their education to the social environment. Their children, from the first to the last after completing formal education, immediately leave home to migrate, because they do not have a comfortable community to interact with. The religion adhered to by their three children is also called KTP, because even though they adhere to Christianity, they are also not devout Christians. Their children experience confused social identities, this is evidenced by their discomfort at school, in the village environment and within their own families. Apart from ambiguity in establishing self and social identity, they also experience problems with social interaction and adjustment to the environment. The results of the interviews showed that almost all of their children were often disciplinary at school, withdrawn or quiet and shy both in the school and village environments.

As adolescents, social worlds become increasingly diverse, their self-concepts shift to create and accommodate an organized understanding of how situational factors may influence their behavior (e.g., how and why behavior differs with friends compared with parents)[19]. With this added complexity, the fundamental task of adolescents is thought to be forming a unified and coherent identity, including traits, values, and goals. Erik Erikson theorized that adolescence is marked by a period of exploration and commitment. The combination of these two traits results in four identity states[13] a) Identity attainment: a status characterized by a past period of exploration, and subsequent commitment to values and goals. b) Moratorium: a status characterized by ongoing active exploration, without commitment. c) Foreclosure: a status characterized by a strong commitment to a prescribed identity (e.g., by teachers, parents), without a previous period of self-exploration. d) Diffusion: a status characterized by lack of exploration and lack of commitment

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However, the opposite happened to the children of couple 1, the dynamics that occurred between the two parents, with differences in thought patterns, religious practices in the social world and self-concepts in accordance with religious teachings, made their children experience difficulties navigating the social world. In the end, they experience dilemmas and confusion and migrate from home as teenagers, looking for a community in the outside world alongside their professional work.

The case of religious attraction between father and mother towards their children is clearly seen in subject 2. WR's wife is a devout Muslim woman, her wife is very fluent in reciting the Koran, diligently participating in religious activities in her village. Meanwhile, WR himself was a very strong and devout Christian. They have two children. The first child, who rarely reaches early adulthood, has followed Islamic beliefs since childhood and received his education at an Islamic boarding school. This is because the husband's extended family (Christians) are devout Muslims and mostly received Islamic boarding school education.

However, there is a problem in the first child's social life, even though he completed his Islamic boarding school education, he withdraws from social life in his village. There is awkwardness, especially when celebrating Islamic holidays, he also tends to be quiet. The second child from subject 2 (CA), is often involved in disciplinary behavior at school. When he was baptized as a child, his father hoped that if the first child followed the mother's beliefs voluntarily, then the second child will have to follow his father's beliefs. However, in the 4th grade of elementary school, the second child feel uncomfortable following his father's beliefs. When he was in middle school, his second child often ran away from home for several days.

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The case left CA confused. CA follows her mother's religion but she and her father (WR) also celebrate Eid al-Fitr with their relatives. CA once asks his parents about this and the parents answer that CA has the authority to choose the right religion according to himself when CA is an adult. Their formal academic achievements are fairly average, they are not very active in class and tend to be passive. CA is often ignored by his peers because of the differences in the family pattern between him and his peers in the Muslim-majority village. When CA offers him food, his friends in his village refuse on the grounds that his father certainly does not wash clean and unclean because Christians do not understand uncleanliness.

In subject 3, they have an only child, and the child voluntarily follows the beliefs of his Muslim father. The child is active in activities in the village, both youth organization activities and religious activities. However, he often experiences confusion in positioning himself in society. He wants to actively help as a useful person, but people often ridicule him that he is not worthy because his mother is Christian.

The third subject couple appears to live in harmony, but in reality, psychological problems occurred with their child (TG). The child said that: "I embraced Islam since I was little, because according to my father, I should be a Muslim even though my mother wasn't. My father asked me to study the Koran and read it with the teacher at the mosque.

"Sometimes I go to the mosque, but I often don't attend because my friends always ask me: "Your mother is a Christian, isn't she? She goes to church at Christmas." I can only answer by saying that it is true that he is a Christian because my grandparents are also Christians."

TG follows his father's religion but he and his father also celebrate Christmas with his relatives. He once asks his parents about this and the parents answer that he has the authority to choose the right religion according to himself when he is an adult.

TG often gets into fights or has problems with his peers. On the one hand, he wants his parents to have the same perception of how to deal with social matters, but in fact, differences in teachings make them have different perspectives. For example, the Muslim father suggested that TG often give alms to his friends to strengthen ties of friendship, because in Islam there are many types of almsgivings according to the benefits and goals. But mother is different, that alms are only given to the poor, in accordance with Christian teachings.

• Educational and coaching efforts provided to children of couples from families of different religions in Semarang Regency.

After entering school, children's emotional regulation methods are within the family, for example, seeking support from parents, moving away or avoiding emotionally activating stimuli. In middle childhood, children employ more complex distraction techniques, cognitive appraisal strategies (e.g., choosing to focus on the positive), and problem-solving methods. Emotion regulation in children involves a balance of problem-focused coping strategies and emotion-focused coping strategies[19]. However, children will experience less effective regulation in dealing with social problems when parents as role models experience disharmony.

Both children from subjects 1, 2, and 3 experienced problems in social interactions. According to Ryan's explanation, during adolescence, children increasingly form peer groups, often with similar interests or values (e.g., "skaters", "jocks"), which are somewhat insular in nature (e.g., "cliques" or "crowds.") [40]. Theoretically, peer groups have been hypothesized to serve as an intermediary source of support as adolescents exert independence from their families. This is supported by data showing that the importance of peer group membership for adolescents increases in early adolescence, followed by a decline in late adolescence.

Peers groups at this age become important agents of socialization, contributing to adolescents' sense of identity, behavior, and values. Peer groups, whether intentionally or unintentionally, apply peer pressure and operant learning principles to shape behavior through reinforcement, so that members of a peer group become more similar over time. Many adolescents report the effects of peer influence on many aspects of their behavior, including academic engagement, risk taking, and family involvement. However, the direction of this influence varies depending on the peer group the adolescent is affiliated with.

CONCLUSION

Based on the results of research and discussion regarding the socio-emotional development of children from interfaith family couples: 1) Social development in the world of interaction, experiencing obstacles such as their difficulty in adapting to the environment and attracting themselves, acceptance by an environment that is less appreciative. 2) The emotional development of children raised by couples of different religions also experiences difficulties in emotional regulation. 3) Children who are raised in families with different religions also experience confusion in their identity in a family that has a social impact, this has an impact on their ability to adapt to their environment. 4) The academic performance of children raised by interfaith family couples is classified as average to below. This is because parents experience conflicts over different parenting styles which impact their indifferent behavior towards their children's education.

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