

Emotional And Spiritual Intelligence Of Children In Coastal Areas

Tacha Toryeh¹, Fitriah M. Suud³¹ Universitas Muhammadiyah Yogyakarta, Indonesia² Universitas Muhammadiyah Yogyakarta, Indonesia

Corresponding Author:

Tacha Toryeh,
Universitas Muhammadiyah Yogyakarta, Indonesia
Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Kabupaten Bantul, Daerah Istimewa Yogyakarta 55183
Email: tacha.toryeh.fai22@mail.umy.ac.id

Article Info

Received: August 2, 2025

Revised: August 5, 2025

Accepted: August 12, 2025

Online Version: August 12,
2025

Abstract

This study aims to determine the emotional and spiritual intelligence of children who live side by side with prostitutes. This study used a qualitative method with a case study approach. Data collection techniques consisted of observation and interviews. The results stated that the emotional and spiritual intelligence of children who live side by side with prostitutes tends to be lacking. They tend to imitate the habits found in the environment. This study presents data on the causes and effects of the lack of emotional and spiritual intelligence in children so that it can be used as a reference for parents who have an important role in improving children's emotional and spiritual intelligence, especially for those who live in environments that are less conducive to children's growth and development. In addition, this study can be used as a basic reference for researchers who are interested in emotional and spiritual intelligence in children who live in areas with prostitutes.

Keywords: Emotional Intelligence, Tourist Areas, Spiritual Intelligence



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/wp>

How to cite:

Toryeh, T & Suud, M, F. (2025). Emotional and Spiritual Intelligence of Children in Coastal Areas. *World Psychology*, 4(2), 247–261.
<https://doi.org/10.55849/wp.v4i1.1420>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

Samas Beach is a tourist destination in the Yogyakarta area, which was once a famous destination from 1986 to 1990 (Najeha, 2023). The crowds of Samas Beach were misused for the provision of prostitution services (Judiman KrJogja, 2024). This activity caused Samas Beach to experience a decrease in the number of tourists due to the negative stigma of the community regarding prostitution practices that occurred around the beach. In response to this situation, the local government took firm steps by closing prostitution locations and

implementing Bantul Regency Regional Regulation No. 5 of 2007 concerning the "Prohibition of Prostitution in Bantul Regency" (Pemerintah Daerah Kabupaten Bantul, 2007). However, this regulation is not entirely effective. The problem is that prostitution activities are still carried out in a non-transparent manner at night. At Samas Beach, the perpetrators or prostitutes live side by side like residents. Based on the observations, there were currently 9 karaoke places still operating. It made some residents uncomfortable because this environment will impact children's growth and development. Children will imitate what people around them do (Zhao et al., 2024). While in the surrounding environment, religious activities are very minimal. Children easily encounter drinking alcohol, see men and women smoking, hear dirty words, and see prostitutes dressed sexily. The results of this behavior indirectly impact children's intelligence, both emotional and spiritual intelligence.

Children in such an environment may experience difficulties building social relationships and recognizing emotions, which influence the formation of children's character (Khasanah et al., 2024). Emotional intelligence is needed to overcome the emergence of selfishness, prioritizing violence and other aggressive behavior (Hanifah et al., 2023). Emotional intelligence is a child's ability to recognize, manage and control emotions in oneself and others with the aim that someone can respond well (Goleman, 2005). Children with good emotional intelligence can manage emotions, be empathetic, and have good social skills. They are also independent, responsible, resistant to stress, optimistic and able to solve problems (Emiliana et al., 2022). Sari et al. (2023) stated that children with low emotional intelligence often have difficulty managing emotions, lacking empathy, and building social relationships. They depend on others, are easily stressed, and have difficulty solving problems. It is feared that conditions like this will occur to children in the coastal areas of Samas who live side by side with prostitution activities if children's emotional intelligence is not directed properly.

Children's spiritual intelligence can be influenced by parenting patterns and support from the surrounding environment (Handayani et al., 2022). Spiritual intelligence gives meaning to worship for every behavior and activity through natural steps and thoughts towards a whole person having a monotheistic mindset and having the principle of only Allah (Sukidi, 2002). Spiritual intelligence is a person's ability to capture the meaning of life and the ability to live life based on moral principles. In Islam, several aspects are related to spiritual intelligence, such as consistency (*istiqomah*), humility, always trying and surrendering, sincere and honest feelings, totality, balance (*tawazun*), integrity and perfection (*ihsan*) (Agustian, 2022). Children with good spiritual intelligence are free to face problems and understand their life goals.

Meanwhile, children with low spiritual intelligence tend to be stubborn, find it difficult to be awakened, do not care about the surrounding conditions, have difficulty accepting criticism and advice, are vengeful, do not dare to be frank, are arrogant and cannot think clearly (Wahab, 2011). According to Syahnaz et al. (2023), spiritual intelligence is influenced by internal factors, namely the child's nature and external factors in the form of teachings received from outside. Therefore, the situation at Samas Beach is worrying because of the decline in children's spiritual intelligence.

Hanifah et al. (2023), Ghita (2023) and Pradipta et al. (2021) revealed that parenting patterns and environmental conditions affect children's emotional intelligence. Zhang & Chen (2023) and Herut et al. (2024) focused their research on children's emotional intelligence in schools and the role of schools in improving emotional intelligence. The results of their research found that family and school environments have an important role in improving

children's emotional intelligence. Sari (2023) also discussed emotional intelligence in children; only in her research did she focus more on the influence of gadgets on children's emotional intelligence. This study shows that excessive use of gadgets affects children's emotional intelligence. Anggraini & Habiby (2024) saw differences in children's emotional intelligence in lower and higher classes. Children in lower classes tend to have low emotional intelligence. Knoppa (2023) focused her research on children's emotional intelligence. His research found that children with good emotional intelligence in peer groups will experience rejection, but only initially.

Previous researchers have widely studied spiritual intelligence. Spiritual intelligence is greatly influenced by the residential environment and school environment and parenting patterns of parents towards their children based on research results (Zendrato & Prayudhan, 2022), (G. P. Sari et al., 2023), and (Handayani et al., 2022). Helmalia & Mashudi (2023) and Hafidz & Diana (2022) found that habituation can be an effective step in increasing spiritual intelligence in children. Simak et al. (2019) and Faiz et al. (2024), in their research, looked at the extent of the role of spiritual intelligence in adolescents who experience violence. Adolescents who have good spiritual intelligence, when they experience violence either physically or verbally, are mentally stronger. Utomo (2022) studied the relationship between personal guidance and spiritual intelligence; the main subjects in his research were children. The results showed a moderate correlation between implementing personal guidance and forming children's spiritual intelligence.

Based on several references that have been discussed above, it was found that there has been no research on the emotional intelligence and spiritual intelligence of children living on the coast of the Wanita Tuna Susila area. Therefore, this study aims to explore and understand children's emotional and spiritual intelligence in the Wanita Tuna Susila area. Thus, it is hoped that the research can contribute to a better understanding of the needs and support needed to improve the quality of life of children in the area.

RESEARCH METHOD

This study used a qualitative method with a case study approach. Data collection techniques consist of observation and interviews. The aspects observed and interviewed are divided into emotional intelligence and spiritual intelligence. In emotional intelligence, the aspects used as references are (1) Recognizing one's own emotions, (2) Managing emotions, (3) Empathy, (4) Motivating oneself, and (5) Building relationships (Goleman, 2005). Meanwhile, the aspects that are used as references in spiritual intelligence are (1) The drive to be better, (2) The drive to learn, (3) The drive to be wiser, (4) The ability to face and overcome fear using spiritual sources, (5) Living life based on a vision and mission, (6) Tends to see the interconnectedness of various aspects (Zohar & Marshall, 2007) (Agustian, 2022).

In this study, the researchers have collected data through observations for five months in the coastal area of Samas Beach, Yogyakarta. Researchers also took data samples by interviewing children with different family backgrounds, parents, and residents of the coastal area (Suud et al, 2024). The techniques used in analyzing data included (1) Data triangulation using more than one theory and several analysis techniques, (2) Member checking or interview results were re-validated with participants to correct or strengthen the data results created by researchers, (3) Auditing, involving external parties in confirming research or evaluating research (Williams & Moser, 2019).

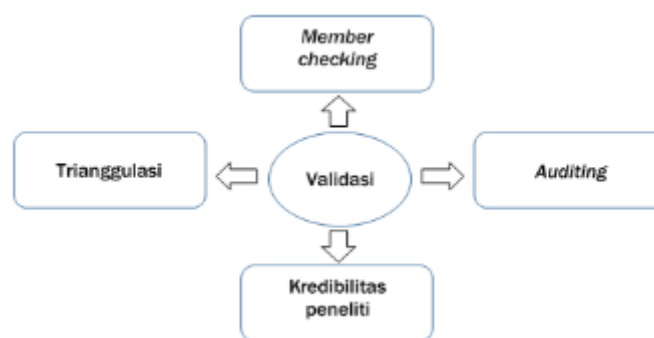


Figure 1. Validity of Qualitative Research (Fadli, 2021)

RESULTS AND DISCUSSION

A. Emotional and spiritual intelligence of children in the area of prostitution

The area of prostitutes is closely related to negative views among the community, regardless of what is behind the prostitution, committing acts that violate social norms. Still, this behavior cannot be justified because it will damage the social ecosystem, especially in the growth and development of children. In the case of the Samas Beach coast, the prostitute area obtained data on children's emotional and spiritual intelligence, as shown in Figure 2.

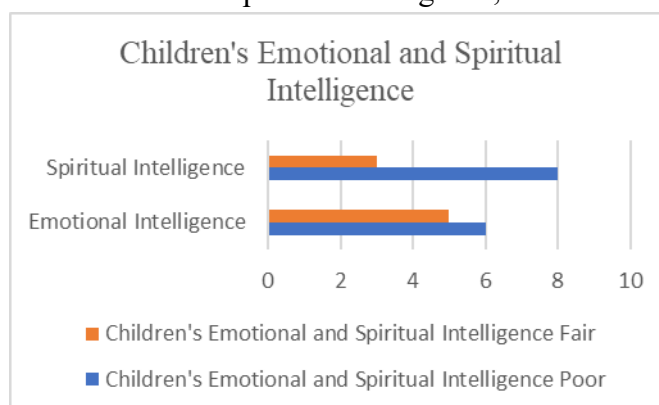


Figure 2. Emotional and spiritual intelligence of children in the area of prostitution

The results stated that children's emotional and spiritual intelligence in the area of prostitution varies. Most children showed low emotional and spiritual intelligence levels in the eleven subjects studied. Three children had good emotional and spiritual intelligence, two with good but low spiritual intelligence, and six with low emotional and spiritual intelligence. Emotional intelligence can be said to be good if someone can recognize and understand their own emotions, can control and adjust emotions to the situation being faced, can motivate themselves to achieve goals despite failure and obstacles, can understand the feelings, needs and perspectives of others, and can build and maintain social relationships (Goleman, 2005). The following describes children's emotional intelligence in the area of prostitution.

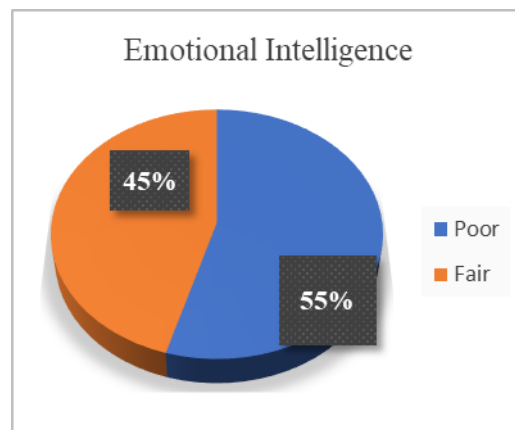


Figure 3. Emotional Intelligence of Children in the Area of Prostitution

Figure 3 illustrates that children's emotional intelligence in the WTS area is still lacking. Only 45% of children have fairly good emotional intelligence, and 55% still lack emotional intelligence. The informant's explanation about himself reinforces the data. Informant 1 (i1) still cannot recognize and manage his emotions; i1 often rebels if his wants are not immediately followed. Empathy is also lacking. i1 will feel empathy if someone is a close friend, but with his parents, i1 still cannot fully empathize. i1 has not been able to motivate himself, and based on his parents' statements, i1 often skips school and does not go to school for a week. It is tricky to build relationships because other people have to follow i1's wishes. Thus, i1's emotional intelligence is lacking.

In contrast to the previous, informant 2 (i2), informant 4 (i4), and informant 5 (i5) have quite good emotional intelligence. I2 can already manage his emotions and is often motivated to achieve his goals; when his friends are sad or in trouble, i2 will take the initiative to comfort his friends and offer help; he does not hesitate to apologize if he does something wrong so that i2 is easy to build social relationships in society. Overall, i3's emotional intelligence has fulfilled the aspects contained in the category of good emotional intelligence. I3 can already manage his emotions, has empathy, and can motivate himself to build relationships. I3 is included in the category of easy to get along with, so he has many friends.

Meanwhile, i4 does not fully understand his emotions. However, when angry, i4 can already control his emotions a little. When there is an uncomfortable feeling in friendship or family, usually i4 tells his closest friends to find a solution or strengthen each other. Regarding empathy, it is good that i4 likes to help people around him. It is certainly related to the ease of i4 in building good relationships in the scope of friendship and the community environment. Difficulty in managing emotions is also experienced by Informant 3 (i3); sometimes, i3 cries and even rebels if her wishes are not fulfilled to the point of uttering harsh words. I3 often feels sad for no reason and is motivated to improve, but it is often lost because i3 finds it difficult to control herself, so she prefers to follow what her friends do. I3 admitted that she had smoked because she followed her friends. Based on these results, i3 is categorized as having less than adequate emotional intelligence.

Meanwhile, informant 6 (i6) has quite good emotional intelligence. I6 is easy to get along with and empathizes with those around him. However, this empathy needs to be directed because i6 does not want to go to college and is afraid of burdening his parents; he prefers to be a fisherman and herder, like most of the population there, has good learning motivation and often participates in karate extracurricular activities and every weekend. Informants 7 (i7),

informant 8 (i8), informant 9 (i9), informant 11 (i11) each informant has low emotional intelligence. These four informants still struggle to manage their emotions emotionally; sometimes, when their wishes are not fulfilled, they will rebel, often say rude things, are not motivated to improve themselves, and often follow what their friends do.

Based on this explanation, emotional intelligence is very important to improve because this ability plays a big role in helping someone socialize, be wise in making decisions, and help someone deal with difficult situations. Emotional intelligence can also reduce the risk of health problems related to prolonged stress (I. N. Anggraini et al., 2024). Emotional intelligence can be increased through strategies to get used to interacting with children, developing self-confidence, building empathy by involving children in group activities, providing good role models, and controlling children's emotions by advising children (Muali & Fatmawati, 2022).

Emotional intelligence in Islamic spirituality is associated with self-emotions (nafs), while spiritual intelligence is associated with the intelligence of the heart or soul (Safitri et al., 2023). Spiritual intelligence is an important process in life because it plays a role in the spirit, heart, and soul, helping humans develop and build themselves. A good heart and soul will be reflected through a person's behavior, starting from speech, enthusiasm for worship, enthusiasm for seeking knowledge or enthusiasm for doing good. According to Ginanjar (2004), spiritual intelligence plays a role in building attitudes of honesty, compassion, responsibility, justice, and values closely related to noble morals under the norms prevailing in society. The following are the conditions of children's spiritual intelligence in the area of prostitution.

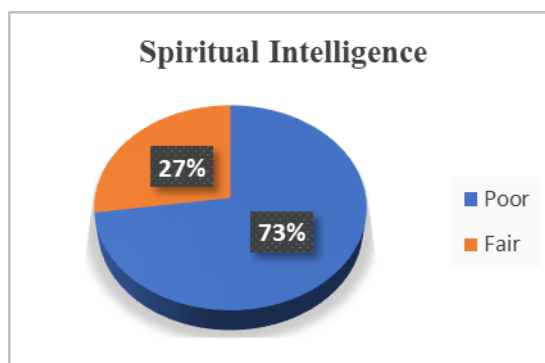


Figure 4. Children's spiritual intelligence in the area of prostitution

The spiritual intelligence of children in the prostitute's area, based on research results, shows that most of their spiritual intelligence is still lacking; as seen from the picture above, 73% of children have poor spiritual intelligence, while only 27% have fairly good spiritual intelligence. In this area, there are very few religious activities. Even the mosque, which is not far from the area, is often quiet. In this area, there are bottles of liquor, women and men smoking, women dressing sexily, many using bad words, and there are karaoke places.

This situation also affects children's growth and development, especially regarding their spiritual intelligence; informant 1, informant 2, informant 3, informant 6, informant 7, informant 8, informant 9, and informant 11, with the category of spiritual intelligence still lacking. Among them, some admit that they rarely participate in religious activities, often argue with their parents, and do things that are prohibited by religion, such as dating, swearing, and smoking. The cause of their lack of emotional intelligence is not getting teaching and support related to spirituality in the family, unlike informant 4, informant 5 and informant 10, who have good spiritual intelligence. There is a drive to continue learning, be wiser, and carry out

religious activities within them. It can be seen from their great desire to learn TPA, to keep themselves from saying dirty words, and to do good things such as helping parents, praying for parents, and performing prayers.

B. The impact of the environment on forming emotional and spiritual intelligence of children in the area of prostitution

Internal and external factors influence children's emotional and spiritual intelligence. The internal factors in forming children's emotional and spiritual intelligence come from within the child, both physically and psychologically. Children with good emotional and spiritual intelligence tend to control their feelings more easily and adapt to their environment. Psychologically, children's emotional state, cognitive abilities, life experiences and motivations can play a role in forming their emotional and spiritual intelligence (Putri Mukhlisa et al., 2023). Internal factors impact the formation of good habits, empathy, self-control and the ability to give meaning to every action in everyday life. External factors also influence emotional and spiritual intelligence. External factors come from the surrounding environment, which provides stimulus and social influence. The family environment is the main factor because it is in the family that children first learn to recognize and manage emotions, get guidance on religious values, moral guidance and spiritual experiences through interactions between children and parents (Marqomah & Ichsan, 2023) and (Putri Mukhlisa et al., 2023).

In addition to the family, educational and environmental factors play a role in forming children's emotional and spiritual intelligence; in the educational environment, children will be exposed to social and emotional values through interactions at school (Rahmi, 2019). In addition, children are involved in religious activities that can strengthen their spiritual understanding (Parera, 2020). The next factor is the community environment factor, including the environment around the house, social interactions, and culture and values adopted in the community. This situation can shape the child's mindset and spiritual attitude and provide meaning to life, which will be the basis for the child's emotional and spiritual intelligence. In general, it can be understood as in Figure 2.

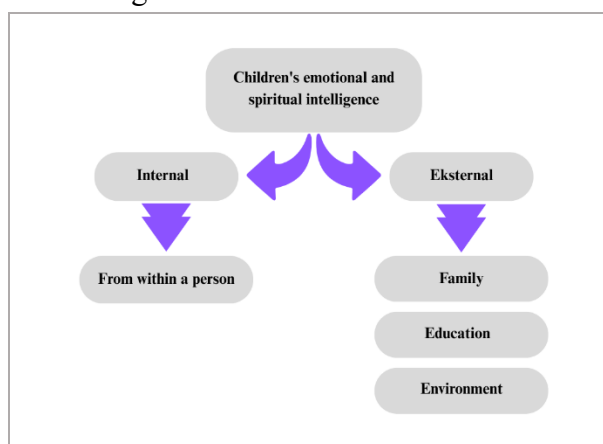


Figure 2. Factors in forming children's emotional and spiritual intelligence.

Most of the community living on the Samas coast work as fishermen. This condition makes children there reluctant to continue their education. They prefer to become fishermen like their parents or families. On the other hand, the coastal environment of Samas is less conducive to the growth and development of children, especially in forming children's emotional and spiritual intelligence. Many liquor bottles are found in this environment, which has become an open secret. There, children are used to seeing liquor, seeing people around

them and even their own families consuming liquor until they are drunk. Men and women smoking has become a daily spectacle. Many women are found dressed sexily, and religious activities are very rare so that when one of the residents dies, only a few people can read the Yasin during *tahlilan*. Sadly, among their families, some do not memorize the adzan.

“Yesterday, ma’am, someone died here. Most residents here cannot recite the Quran, so usually, the only ones who read the Yasin letter aloud during the *tahlilan* are me, the neighborhood head, and the neighbor at the end of the room, ma’am. It even happened once that a parent died, but the child could not call to prayer, he could not even call to prayer, how could he understand about handling a corpse.” (interview: I.12)

Not only that, sadly, every morning, the houses that were initially quiet, as if there were no residents in the early hours of the morning, become crowded; there are many prostitutes ready to serve their customers. Of course, alcoholic drinks are provided for sale. Children who live side by side with these conditions are used to it and consider it normal. At the age of growth, of course, an environment like this hurts the growth and development of children. Children easily imitate what they see, especially things normalized in the community (Ulya et al., 2021).

In this case, the researcher found information from informants, both male and female, that they had smoked secretly. They did this because they imitated the behavior they saw directly in their families and around them. The researcher also found a case in which one of the informants had committed immoral acts, such as demonstrating sexual movements to friends of the same sex; they also did not hesitate to ask about things related to sex. If observed more deeply, their knowledge of sex is more advanced than children of the same age. They do not hesitate to say dirty words to their peers or people older than them. This behavior also occurs because their parents often use dirty words spoken to fellow parents or parents to their children. So, children do not hesitate to follow the behavior of their parents.

During the observation, children participated in TPA activities, but their clothes, the girls still did not cover their bodies; they wore shorts and short-sleeved shirts and did not wear hijab. When asked why, they answered that they felt too hot and lazy to wear closed clothes; on the other hand. They liked one of the boys there, so the desire to show off their beauty was strong. In addition, some of the girls there often used make-up. This behavior is present as a form of children imitating what they see. In this area, women often wear thick make-up and sit in front of the house. Based on the explanation above, the environment is one of the factors that also impacts children's growth and development, especially on children's emotional and spiritual intelligence. With less conducive environmental conditions, children find it difficult to distinguish between what is worthy of being imitated and what should be avoided (Khaerunnisa et al., 2023). This phenomenon confuses children, who imitate what has been normalized in the family and community environment. This condition has a fatal impact on the emotional management of children who live in that environment. It was found that some of them have difficulty controlling their emotions and often rebel when their wishes are not fulfilled. In addition, environmental conditions like this also make it difficult for children to be better motivated and motivated to carry out spiritual activities. However, this can be minimized by the approach of parents and children.

C. The role of parents in the emotional and spiritual intelligence of children in the area of prostitution

In his book, Wijanarko (2005) states that educating children is a simple matter, including:

1. Teachings/rules. In this section, in educating children, it is necessary to convey teachings and shape behavior. The purpose of having rules is to clarify what is allowed and what is not, in addition to being a limit on norms, ethics and manners. Rules are made gradually according to their age. These teachings will make them accustomed to the rules, understand them, and have good emotional and social maturity and development. 2. Punishment/disciplining children. Teachings and rules will not apply if there is no punishment. Part of educating children is punishing or disciplining children because it is a form of love and attention. The punishment given to children is not just any punishment; there are principles of punishment as follows,

a. Time unit, disciplining children when children break the rules, teachings. Disciplining children does not need to be long; if the child feels guilty, stop punishing him. When the child feels guilty, the parents are still angry; that is not educating but venting anger, which is a sin. b. Unit of measurement, there is harsh and mild discipline, differentiated according to the size of the mistake, who is punished, how old, and male or female. Punishment does not need a stick; it can be done with words. Parents should not hit any of the body parts of their children because it can be dangerous. Various forms of punishment, education or disciplining children that can be applied include: (1) scolding with words, (2) shouting, (3) raising your hand as if you are going to hit, (4) work punishment, for example, cleaning the room and so on.

The role of parents in increasing children's emotional intelligence can be done by implementing a communication process that children can understand (Abdulwahid, K. S. (2021)) If there is a misunderstanding, this error can leave a mark on the child's subconscious until adulthood. Wrong parenting patterns such as overprotection, prioritizing the satisfaction of the mother's desires, giving excessive punishment, and lack of confidence in parenting skills will destroy positive bonds in the family and the child's relationship with their environment (Muali & Fatmawati, 2022). In addition, the role of parents in increasing children's emotional intelligence can be through (1) getting used to interacting with children, (2) giving children the opportunity to develop self-confidence, such as parents involving children in a competition or social activity, (3) building empathy, (4) setting a good example for children, (5) parents must be able to control their children's emotions.

According to Farok Afero et al. (2023), parents should play the following roles to increase children's spiritual intelligence. 1. Teaching about Islamic laws. (basic laws such as purification, prayer, covering the genitals and the law of halal-haram), 2. Introduction to noble figures in religious teachings by telling stories, 3. Educating children to find out everything they do not yet understand, 4. Giving meaning to something in the environment, 5. Developing a child's sense of responsibility, 6. Instilling an honest attitude, 7. Educating self-confidence. These roles are not easy to apply, especially in less conducive environments. Of the many negative impacts experienced by children in the area of prostitutes, parents, as the main factor in the formation of children's emotional and spiritual intelligence, certainly play an important role (Arsini et al., 2023). Only a few children who live side by side with prostitutes have good emotional and spiritual intelligence, as the results of the study explained previously. Those with good emotional and spiritual intelligence mostly come from family backgrounds that care about children or those with limitations, so they find it easy to empathize and understand

others. However, the most important aspect is parents' awareness of the importance of their role in the growth and development of their children's emotional and spiritual intelligence.

From the results of the interviews, the informants explained that parents do not play a major role in the growth and development of children's emotional and spiritual intelligence. Informant 1 (i1) has low emotional and spiritual intelligence. I1 comes from a complete family. I1 is quite close to his mother. I1 often tells what happened to his mother. Based on the interview results, the lack of emotional and spiritual intelligence of i1 is due to parental factors. i1's parents always follow i1's wishes, his father often gets drunk and swears, and there is a lack of support from both parents towards i1 both emotionally and spiritually. The absence of religious guidance in i1's family resulted in a lack of spiritual intelligence of i1 so that i1 did not hesitate to say rude things to his friends and behave outside social norms.

Informant 2 (i2) grew up in an incomplete family; she only lived with her mother when her mother was sick, so in her daily life, i2 had to live more independently. It makes i2 easy to empathize with her friends, wiser and more motivated to improve. However, the lack of attention from parents, especially in spiritual matters, caused i2 to rarely participate in religious activities and live life like going with the flow. Even in reciting the Koran, i2 was still very hesitant. I2 is categorized as having quite good emotional intelligence, but her spiritual intelligence is lacking. The background of a broken home family was experienced by informant 3 (i3). I3's mother used to be a migrant worker but is currently experiencing mental illness, while i3's father is unknown where he is. He has left Java Island, and currently, i3 lives with her grandmother. In contrast, her grandmother used to be a liquor seller. With these conditions, i3 lives with a lack of care, affection, and religious education. I3 imitates a lot from the surrounding environment. From the study results, i3 has low emotional and spiritual intelligence. Unlike the previous informants, Informant 4 (i4) and Informant 5 (i5) have good emotional and spiritual intelligence.

Regarding parenting, their parents are strict in educating their children because they know that living in this area has high risks, especially for girls. They also try to get their children to participate in religious activities. Their parents always try to get the best education for their children. Although i4 grew up with a stepfather, it did not make i4 careless because her father was very caring and gave her affection like her biological parents. i4 and i5's parents often provide an understanding of what should and should not be followed. The same thing was also experienced by Informant 6 (i6). His parents always tried to do what his child wanted, supported every good thing that i6 wanted to do, and taught him what was good and what was not. So, i6 grew up with good emotional intelligence, but i6's parents were not strict enough about religious education. Informant 7 (i7) and informant (i8) had less good emotional and spiritual intelligence. I7 was raised by his grandmother; i7 only met his mother once a week because his mother worked (WTS), and his mother was worried that i7 would grow up to be a lesser person. However, i7 still grew up lacking affection; i7's closeness to his mother was lacking; i7 only approached his mother when asking for money. All i7's needs were often fulfilled, so i7 became less appreciative of the effort. While i8 grew up in a complete family, i8's parents often played the role of parents as long as they had only provided for their children. These two informants did not get the role of parents during their development.

In the case of i9, her emotional and spiritual intelligence is lacking due to environmental factors; i9 often says rude words and is aggressive because she is friends with children older than her, so i9 imitates this behavior. Unlike i11, her mother acts as a prostitute, so her time

with i11 is lacking. I11's growth and development are mostly spent with her father, attending school and playing with her friends. The parents of informant 10 (i10) play a role in forming emotional and spiritual intelligence. Especially i10's mother is a former prostitute who understands the poor conditions of the Samas environment. i10's mother tries to always be near her child; she will try anything for i10's good, starting from formal and non-formal education. i10's mother realizes she lacks religious knowledge, so she tries to get i10 to attend TPA regularly. She also always tries to validate her child's feelings, hoping that her child will not experience what she experienced. I10 grew up as an independent, wise child and enjoyed participating in school and TPA activities.

Based on the explanation above, parents have a crucial role in improving children's emotional and spiritual intelligence. In this case, the role of parents as the main factor in improving children's emotional and spiritual intelligence seems lacking. They, the parents, love their children, but that feeling of love is mostly only shown through their ability to support their children. Some of them work at night, so when they wake up, they feel tired and pay less attention to their children. The same is true for children who are entrusted to their grandmothers. They do not get full attention in their growth and development due to the age factor of the caregiver (grandmother). Parents' attention, especially mothers', is different from that of other family members and is needed more by children (Purwandari & Andriyani, 2022).

Children with incomplete parental conditions or parents indifferent to their children grow up with less emotional and spiritual intelligence (Saputra & Yani, 2020). They are not free to express what they feel. They experience confusion in determining something, their feelings, and what they should do when angry, so they often rebel to the point of destroying things around them. They grow up fearing being wrong, and all these conditions make them grow up as children who are easily carried away, unwise and judgmental. The lack of examples in spiritual matters also makes them feel normal when they do not carry out worship such as praying, reciting the Koran and other worship. They do not feel guilty when they say rude things or feel uncomfortable with a bad environment.

CONCLUSION

The emotional and spiritual intelligence of coastal children who live side by side with prostitutes tends to be lacking. Children's emotional and spiritual intelligence is influenced by internal factors related to themselves, then by external factors, including the family, education, and surrounding environment. A poor environment is one of the causes of children's emotional and spiritual intelligence not developing. They tend to follow what they see around them, such as smoking, dressing sexily, drinking alcohol, and swearing. At this stage, the role of parents is critical in increasing children's emotional and spiritual intelligence so that they can distinguish between what is worthy of being followed and what is not worthy of being followed, besides also playing a role so that children can face various problems they face. However, the results of the study stated that the role of parents in increasing children's emotional and spiritual intelligence is very lacking, which is because among them, there are parents who work as prostitutes, parents who are tired of their children's condition, so they choose to ignore their children, and parents who are sick so they have limitations in caring for and educating children. The results can certainly be a note for parents to learn more about the impact of the environment and the role of parents on children's emotional and spiritual intelligence. From the various problems found in the coastal areas of prostitutes, the researcher realizes that this study

still has shortcomings. This study only uses quantitative methods, so the results cannot be completely good. Then, in terms of the number of informants used as research sources, it is still small. Therefore, this study can be used as a basis for further research using various methods, such as mixed methods or quantitative methods, to determine the high and low levels of emotional and spiritual intelligence of children in the coastal areas of prostitutes.

AUTHOR CONTRIBUTIONS

Look this example below:

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest

REFERENCES

- Abdulwahid, K. S. (2021). Social factor effects on linguistic performance, emotional and spiritual intelligence. *International Journal of Islamic Educational Psychology*, 2(1), 15-35.
- Agustian, A. G. (2022). *ESQ Emotional Spiritual Quotient*.
- Anggraini, I. N., Kartika, K., & Darmayanti, H. (2024). Pengaruh Kecerdasan Emosional terhadap School Burnout Siswa di SMA Muhammadiyah 8 Palembang The Impact of Emotional Intelligence on School Burnout among Students at SMA Muhammadiyah 8 Palembang. *JoPS: Journal of Psychology Students*, 3(2), 79–89. <https://doi.org/10.15575/jops.v3i2.37407>
- Anggraini, I. U., & Habiby, W. N. (2024). Emotional Intelligence of Elementary School Age Children in Low and High Classes. *DIDAKTIKA TAUHIDI (Jurnal Pendidikan Sekolah Dasar)*, 11(1), 1–16. <https://doi.org/10.30997/dt.v11i1.12672>
- Arsini, Y., Zahra, M., & Rambe, R. (2023). Pentingnya peran orang tua terhadap perkembangan psikologis anak. *MUDABBIR Journal Research and Education Studies*, 3(2), 36–49.
- Emiliana, E., Nugraha, A. E., & Susilawati, I. (2022). Kecerdasan Emosional Menurut Goleman Dalam Perspektif Kurikulum 2013 Paud. *Masa Keemasan: Jurnal Pendidikan Anak Usia Dini*, 1(2), 16–20. <https://doi.org/10.46368/v1i2.800>
- Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *Medan, Restu Printing Indonesia, Hal.57*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1>.
- Faiz, A., Inayat, H., & Noreen, N. (2024). Spiritual Intelligence and Emotional Regulation among Abused Adolescents of Pakistan. *Pakistan Journal of Humanities and Social Sciences*, 12(02), 2179–2188. <https://doi.org/10.52131/pjhss.2024.v12i2.2390>
- Farok Afero, Setiawan, B. A., & Tamami, B. (2023). Peran Orang Tua dan Pengembangan Kecerdasan Spiritual Anak. *Jurnal Parenting Dan Anak*, 1(2), 10. <https://doi.org/10.47134/jpa.v1i2.186>
- Ghita, R. C. (2023). Parental Influence on Children's Social and Emotional Intelligence : a Gender Differentiated Analysis. *Journal of Contemporary Approaches in Psychology and Psychotherapy*, 1(1), 33–47. <https://doi.org/https://doi.org/10.57017/jcapp.v1.i1.03>
- Ginanjar, A. A. (2004). Rahasia sukses membangkitkan ESQ power. In *Penerbit Arga*.
- Goleman, D. (2005). *Emotional intelligence: Why it can matter more than IQ*. Bantam.
- Hafidz, N., & Diana, R. R. (2022). Pembiasaan Nilai-Nilai Keagamaan dalam Mengasah Kecerdasan Spiritual Anak. *Aulad : Journal on Early Childhood*, 5(1), 182–192. <https://doi.org/10.31004/aulad.v5i1.310>

- Handayani, Y., Nugraha, A. E., & Suyatmin, S. (2022). Pola Asuh Orang Tua Dan Peran Guru Dalam Mengembangkan Kecerdasan Spiritual Anak Usia 5-6 Tahun Di Paud Tunas Harapan Pekawai. *Masa Keemasan: Jurnal Pendidikan Anak Usia Dini*, 1(2), 12–15. <https://doi.org/10.46368/mkjpaud.v1i2.799>
- Hanifah, N., Oktaviani, M., & Mulyati, M. (2023). Pengaruh Sibling Rivalry Terhadap Kecerdasan Emosional Anak Usia Sekolah. *Js (Jurnal Sekolah)*, 7(2), 282. <https://doi.org/10.24114/js.v7i2.43389>
- Helmalia, R., & Mashudi, E. A. (2023). Mengembangkan Kecerdasan Spiritual Anak Berkebutuhan Khusus ADHD dengan Metode Pembiasaan. *SMART KIDS JURNAL PENDIDIKAN ISLAM ANAK USIA DINI*, 5(1), 9–19. <http://smartkids.ftk.uinjambi.ac.id/index.php/smartkids>
- Herut, A. A. H., Muleta, H. D., & Lebata, M. F. (2024). Emotional Intelligence as a Predictor of Children's Academic Achievement: Evidence from Primary Schools in Southern Ethiopia. *Social Sciences & Humanities*, 9(November 2023).
- Judiman KrJogja. (2024). *Dulu Dikenal Angker, Ini Asal Mula Nama Pantai Samas*. KrJogja.Com. <https://www.krjogja.com/bantul/1244862034/dulu-dikenal-angker-ini-asal-mula-nama-pantai-samas?page=2>
- Khaerunnisa, Ardilansari, Haifaturrahmah, Nizaar, M., Rezkillah, I. I., & Juliaifah, N. (2023). Pengaruh lingkungan sosial terhadap kebiasaan tumbuh kembang anak usia dini. *Jurnal Seminar Nasional Paedagoria*, 3, 105–112.
- Khasanah, A. F., Maulia, A., Fauziah, W. S., & Fidrayani, F. (2024). Meta Analisis: Pengaruh Lingkungan Keluarga dan Sekolah Terhadap Perilaku Sosial-Emosional Pada Anak Usia Dini. *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*. <https://doi.org/https://doi.org/10.59059/tarim.v5i3.1319>
- Knoppa, K. A. (2023). The effects of cognitive, social, and emotional intelligence on children's sociometric status in a new peer group 1. *Quarterly Journal Fides Et Ratio*, 55(3), 136–147. <https://doi.org/https://doi.org/10.34766/fetr.v55i3.1218>
- Marqomah, & Ichsan, A. S. (2023). Pengembangan Kecerdasan Spiritual Siswa Perspektif Psikologi melalui Pembelajaran Fiqih Development of Students ' Spiritual Intelligence from a Psychological Perspective through Fiqh Learning. *Journal of Elementary Educational Research*, 3(2), 9.
- Muali, C., & Fatmawati, S. (2022). Peran Orang Tua Meningkatkan Kecerdasan Emosional Anak; Analisis Faktor dan Strategi dalam Perspektif Islam. *Fitrah: Journal of Islamic Education*, 3(2), 85–100. <https://doi.org/10.53802/fitrah.v3i2.135>
- Najeha, A. S. (2023). Analisis Presepsi Potensi Pengembangan Objek Wisata Pantai Samas Bantul Yogyakarta. *IKONIK: Jurnal Seni Dan Desain*, 5(2), 121–126. <https://doi.org/10.51804/ijsd.v5i2.14329>
- Parera, H. R. (2020). Kecerdasan Spritual dan Lingkungan Keluarga Mempengaruhi Hasil Belajar IPS Ekonomi. *Ekspektasi: Jurnal Pendidikan Ekonomi*, 5(1), 68–75. <https://doi.org/10.37478/jpe.v5i1.647>
- Pemerintah Daerah Kabupaten Bantul. (2007). *Peraturan Daerah*. Jaringan Dokumentasi Informasi Hukum.
- Pradipta, D., Mulyadi, S., & Rahman, T. (2021). Pola asuh orang tua terhadap kecerdasan emosional anak usia dini. *Jurnal PAUD Agepedia*, 5(2), 211–218.
- Purwandari, S., & Andriyani, A. (2022). Pengaruh Reward dan Perhatian Orangtua Terhadap Motivasi Belajar Siswa. *Jurnal BELAINDIKA (Pembelajaran Dan Inovasi Pendidikan)*, 4(2), 77–84.
- Putri Mukhlisa, Sindi Yohenda, Ulfa Yanti, & Linda Yarni. (2023). Kecerdasan Emosional/Emotional Intelligence (EQ). *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, Dan Sosial Humaniora*, 2(1), 115–127. <https://doi.org/10.59024/atmosfer.v2i1.656>

- Rahmi, P. (2019). Mengelola dan Mengembangkan Kecerdasan Sosial & Emosional Anak Usia Dini. *Bunayya: Jurnal Pendidikan Anak*, VI(2), 19–44.
- Safitri, D., Kahfi, A., Tinggi, S., & Islam, A. (2023). PENDIDIKAN KECERDASAN SPIRITUAL PERSPEKTIF AL-GHAZALI DAN RELEVANSINYA DENGAN EMOTIONAL SPIRITUAL QUOTIENT (ESQ) PENDAHULUAN Pendidikan adalah suatu proses untuk mendewasakan manusia dan memanusiakan manusia . Melalui pendidikan , manusia dapat tumbuh d. *Tarbawi : Jurnal Pemikiran Dan Pendidikan Islam*, 6(1), 78–98. <https://stai-binamadani.e-journal.id/Tarbawi>
- Saputra, F. W., & Yani, M. T. (2020). Pola Asuh Orangtua dalam Pembentukan Karakter Anak. *Kajian Moral Dan Kewarganegaraan*, 8(3), 1037–1051.
- Sari, G. P., Fadullah, & Kusumawardani, R. (2023). Pengaruh Peran Orang Tua Terhadap Kecerdasan Spiritual Anak Usia 5-6 Tahun. *Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, 09(02), 3171–3178.
- Sari, S. P., Handayani, Y., & Herliana, I. (2023). Hubungan Tingkat Adiksi Penggunaan Gadget dengan Kecerdasan Emosional pada Anak Usia Sekolah Dasar. *Jakarta Journal Of Health Sciences*, 02(02), 579–585. <https://doi.org/10.53801/oajjhs.v2i2.105>
- Simak, V. F., Fitriyani, P., & Setiawan, A. (2019). The Relationships between Risky Sexual Practices and Spiritual Intelligence of Adolescents in Indonesia. *Comprehensive Child and Adolescent Nursing*, 42, 73–81. <https://doi.org/https://doi.org/10.1080/24694193.2019.1578298>
- Sukidi, H. (2002). Kecerdasan Spiritual: Mengapa SQ Lebih Penting Daripada IQ dan EQ. In *Jakarta: Gramedia Pustaka Utama*.
- Suud, F. M., Hapsari, T. B., Kibtiyah, M., Rouzi, K. S., Mahmud, S., & Huda, E. N. (2024). Opportunities for the development of tourism education in Indonesia: A bibliometrics analysis. *Multidisciplinary Reviews*, 7(10), 2024229-2024229.
- Syahnaz, A., Widiandari, F., Khoiri Risalah, N., & Khoiri, N. (2023). Konsep Kecerdasan Spiritual pada Anak Usia Sekolah Dasar. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 9(2), 868–879. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v9i2.493.
- Ulya, N., Diana, R. R., Uin, P., Kalijaga, S., Uin, P., & Kalijaga, S. (2021). Peran Pola Asuh Orang Tua Dalam Meningkatkan Kepercayaan Diri Pada Anak Usia. *Jurnal Golden Age*, 5(02), 304–313.
- Utomo, P. (2022). The Effect of Personal Guidance on the Formation of Child Spiritual Intelligence. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 86–94. <https://ejournal.iaindalwa.ac.id/index.php/almusyrif/>
- Wahab, A. (2011). *Kepemimpinan pendidikan dan kecerdasan spiritual*. Ar-Ruzz Media.
- Wijanarko, J. (2005). *Mendidik anak: untuk meningkatkan kecerdasan emosional dan spiritual*. Gramedia Pustaka Utama.
- Williams, M., & Moser, T. (2019). The Art of Coding and Thematic Exploration in Qualitative Research. *International Management Review*, 15(1), 45–55.
- Zendrato, J., & Prayudhan, N. (2022). Pelatihan Untuk Guru dan Orang Tua Dalam Mengembangkan Kecerdasan Spiritual Anak. *PKM-CSR*, 5, 1–10.
- Zhang, Y., & Chen, J. (2023). Emotional Intelligence and School Bullying Victimization in Children and Youth Students: A Meta-Analysis. *International Journal of Environmental Research and Public Health*, 20(6), 4.
- Zhao, M., Fong, F. T. K., Whiten, A., & Nielsen, M. (2024). Do children imitate even when it is costly? New insights from a novel task. *British Journal of Developmental Psychology*, 42(1), 18–35. <https://doi.org/10.1111/bjdp.12463>
- Zohar, D., & Marshall, I. (2007). *SQ-Kecerdasan spiritual*. Mizan Pustaka.

First Publication Right :

© World Psychology

This article is under:

