

Neuroparenting in Muslim and Catholic Children's Interactions at Dular Ulin Festival

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Abstract:

Encounters between religious communities are the gateway to knowing, understanding and tolerance. This was done by Catholic children from Joy Kids International Tasikmalaya Elementary School who visited the Darussalam Ciamis Islamic Boarding School. This encounter is packaged through the "Dular Ulin" (Playmates) Festival. It is hoped that through this activity, children can find interfaith playmates. This encounter then becomes a new parenting model regarding the introduction of diversity of beliefs for parents and children. Because of the memory of encounters with different cultures and religions. Children can explore various cultures, cultures and religions through this festival. This article uses qualitative methods and a phenomenological approach to see to what extent this activity provides meaning for parents and children to see that the memory of fraternal encounters between religious communities can have an impact on thought patterns and attitudes for parents and children. So the analysis used is Neuroparenting, because the "Dular Ulin" festival activities are expected to become a parenting program, namely introducing children to a diversity of beliefs. As a result, through meeting activities using traditional Sundanese games, children were able to establish communication, socialize and even explore good friends from Catholics and Muslims. The impression of happiness when playing with friends provides positive memories in seeing that differences in culture, culture and religion can still unite them in the game. So the "Dular Ulin" festival can be used as a means of meeting between religious communities to build a memory of brotherhood for children.

Keywords: diversity of beliefs; inter-religious encounters; phenomenological approach; religious community; traditional game.

INTRODUCTION

Meetings between religious communities are often carried out as a means of opening up space for open dialogue between people with the aim of getting to know each other and respecting each other (Bapa Suci

Paus Fransiskus, A Imam Besar, 2013). Encounters are used as an effective activity to get to know culture, ethnicity and religion. This was then done by Ciamis Regency religious figures gathered in the FKUB (Religious Communication Forum) created a new approach that was adapted to the existing culture in the surrounding area, namely Sundanese Traditional Games (An interview with FKUB, Religious Communication Forum activist, 2024).

This meeting between religious communities using a cultural approach to traditional Sundanese games was later given the name "Dulur Ulin Festival". This activity was organized by FKUB involving religious figures, cultural figures, educators and students. This activity has been carried out several times in different places, including the visit of Yos Sudarso Catholic Elementary School to the Sabilul Huda Tasikmalaya Islamic Boarding School, which was held on Tuesday, September 15, 2023; this activity was carried out as a means of introducing Catholic students and Muslim students at the Islamic boarding school. The aim is to introduce diversity in Indonesia through encounters between religious communities (An interview with FKUB, Religious Communication Forum activist, 2024).

Second, a meeting was held by SD Kristen 4 Bina Bakti Tasikmalaya at the Miftahul Ulum Bangunsirna Islamic Boarding School, Ciamis Regency. This activity was carried out on Thursday, November 16, 2023, as a realization of the Strengthening Pancasila Student Profile (P5) Project activities. This meeting was held to foster a sense of brotherhood in different beliefs. For the school, this activity is a basic process of cultivating an attitude of brotherhood in the golden age. Children can learn new environments and cultures as preparation to become harmonious individuals who adhere to the values of Pancasila (An interview with KFD, game coordinator, 2024).

Third, The activity of distributing Eid *ketupat* (food) by the children of Bina Iman St. John's Catholic Church in Ciamis to local residents was held on Saturday, April 30, 2022. This activity is carried out to build concern for others and the courage to build love with fellow humans. This makes children learn to have the courage to appear in the surrounding community and care about society (An interview with KFD, game coordinator, 2024).

Fourth, Dulur Ulin activities were attended by Joy Kids National Plus Tasikmalaya Christian Kindergarten to Raudhatul Athfal and Al Fadlilayah Darussalam Private Madrasah Ibtidaiyah Ciamis on Wednesday, February 21, 2024. This activity was also accompanied by visits to houses of worship in Harmony Village in the center of Ciamis City. There is a mosque, church, temple and Litang. The research in this article will focus on the 4th Dulur Ulin Festival looking at the varied activities carried out, namely visiting places of worship, meetings between religious communities and playing together using traditional Sundanese games (An interview with KFD, game coordinator, 2024).

The Dulur Ulin Festival is an approach taken to instill the values of brotherhood in young children through traditional Sundanese games this research also revealed the importance of encounters in the parenting process for parents and children (An interview with FKUB, Religious Communication Forum activist, 2024). Seeing that traditional games provide new knowledge for parents in instilling the values of diversity, social sensitivity, emotional regulation in children and creativity. So this research uses a Neuroparenting approach (Macvarish, 2023) to see to what extent encounters between religious communities at the Dulur Ulin Festival can have an impact on young children. Seeing that culture is used as a means of learning, the article written by Titi and Joko (Nugraini & Pamungkas, 2023) also explores research on the existence of kindergarten institutions in maintaining cultural values in the midst of globalization. This article wants to see to what extent culture can exist in practice in children's learning curricula amidst globalization. Through qualitative descriptive techniques and collecting data through interviews, observation and documentation. As a result, cultural values have been successfully instilled in young children through creative activities and increasing children's curiosity. Cultural values are not only included in the learning curriculum but are instilled through daily activities.

The use of a cultural approach is also important to stimulate and grow children's brain function. Through culture, children can recognize diversity according to the environment developed in their environment. So the role of family care is also an important factor in the process of children's growth and development, as written in the article by Debie et al. The role of brain function in children begins to develop properly at the age of 4 years to 6 years, so in this time period, every knowledge will become a basic foundation for children for the next life. So parental care programs must be able to develop brain function optimally (Susanti et al., 2023). In religious education, such as introducing lived beliefs and the diversity of beliefs outside of one's own can also be done from an early age. Nabila et al's article explains that the family is an important center in early childhood education, especially religious education (Azzahra et al., 2023). The values applied by parents in religious

education in early childhood will shape children's behavior, so provisions are needed for parents to be able to provide a comprehensive picture of religion.

Looking at several of the articles above, related studies on religious education in early childhood directed at brain capacity must start from wise parenting patterns and the environment, especially in religious education. This research also focuses on studying early childhood, religious education, culture and parenting patterns as the article has explained. The difference is, in introducing a diversity of beliefs, children are invited to play traditional Sundanese games with their peers through the Dulur Ulin Festival activities. This activity then provides new insights for parents in the parenting process of introducing religious diversity.

It is hoped that this research can provide an idea for parents to be able to introduce the diversity of religions of other people through traditional Sundanese games. This allows children to play and learn about the diversity around them. Parents can have new insights about parenting patterns in recognizing religious diversity. Traditional Sundanese games are used as a means to bridge meetings between religious communities, namely Catholic and Muslim children.

METHOD

This research on the analysis of neuroparenting in the encounter between Muslim and Catholic children at the Dulur Ulin Festival at the Darussalam Ciamis Islamic Boarding School uses a qualitative method because it looks at the meaning of inter-religious encounters through culture for children. So to explain this, researchers used a phenomenological approach (Tumangkeng & Maramis, 2022) to explain how inter-religious encounters carried out by Catholic and Muslim children through traditional Sundanese game media can develop Neuroparenting (Macvarish, 2023).

Traditional Sundanese games have cultural as well as educational elements for children to be able to develop brain abilities (Kesuma, 2022). Children instinctively play with their peers. In this study, children were given a space in the form of the Dulur Ulin Festival to be able to play with their peers who have different beliefs. This then gives rise to new knowledge about diversity through encounters. So, through the Dulur Ulin Festival, we can produce parenting patterns that are in line with children's brain development in the process of getting to know religious diversity.

The list of those taking part in this Dulur Ulin activity is:

1. Joy Kids Kindergarten 61 students with 17 accompanying teachers
2. Joy Kids Elementary School has 63 students and 7 accompanying teachers
3. Raudatul Athfal 38 Students
4. Madrasah Ibtidaiyah Class 1, 42 Students
5. Madrasah Ibtidaiyah Class 2, 50 Students

The data in this research uses interviews, observation and documentation, this is in accordance with data mining in qualitative methods (Mujib, 2015). Interviews were conducted with the Principal and Teachers of Joy Kids National Plus Tasikmalaya Christian Kindergarten and Elementary School, Teachers of Raudhatul Athfal and Madrasah Ibtidaiyah Al Fadliliah Darussalam, parents, children and the organizing committee. Observations were carried out during the activity in one day starting from departure from Tasikmalaya to Ciamis. Activity documentation is taken with permission from the school and event organizers. Additional data was also taken from several articles and books that were in accordance with the study theme. In the process of presenting data, this study uses structural analysis to explain the data that has been obtained and then analyzed to find relationships between research variables (Ahimsa-Putra, 2012). This study also presents experience reflection data from the activities carried out to see the meaning that can be taken from the activities carried out by children, parents, schools and organizers (Rahman, 2025; Silverman, 2015).

RESULTS AND DISCUSSION

The Dulur Ulin Festival

In order to strengthen the unity and unity of the Indonesian nation, people from various religions, facilitated by the government, have formed a forum called the Religious Harmony Forum (FKUB). Under the auspices of the National and Political Unity Agency (Kesbangpol), FKUB plays an important role in building, fostering, maintaining and strengthening harmony between religious communities. Through the dialogue space provided, FKUB becomes a place for religious leaders, community leaders and religious organizations to

express their aspirations. Recommendations resulting from this forum will later be taken into consideration in making regional government policies (An interview with FKUB, Religious Communication Forum activist, 2024).

The first step of FKUB Ciamis in building tolerance and harmony between religious communities is to hold interfaith dialogue among religious leaders. Then they began to expand the scope of dialogue across the student environment with the aim of indirectly introducing the beauty of togetherness amidst diversity. After carrying out various socializations and interfaith dialogues, they finally met cultural experts and Sakola Motekar (Kadaek Rampak's Capital of Determination). Sakola Motekar is a non-formal school that tries to answer and facilitate various concerns and needs of the residents of Cibunar Village. One of them is strengthening children's identity with local culture and teaching them traditional Sundanese games that their parents once played. From this meeting, FKUB Ciamis took the initiative to collaborate with cultural experts and Sakola Motekar to build tolerance and harmony between religious communities through culture and games (An interview with FKUB, Religious Communication Forum activist, 2024).

This collaboration resulted in an activity called Dular Ulin. Initially, they only carried out this activity at the elite level by displaying wayang arts. However, they think that efforts to spread the beauty of diversity and togetherness need to be extended to middle school and early childhood. Finally, they carried out Dular Ulin activities in schools and Islamic boarding schools in Ciamis Regency. This activity can be a solution to the strategic issue of weak culture in today's children's environment, as part of a religious moderation program that seeks to achieve national priority programs (An interview with KFD, game coordinator, 2024).

The Dular Ulin activities designed by FKUB are an effort to stimulate the abilities of young children Golden Age (Ulfah, 2024), namely the period when children's ability to absorb all information is very high. So this period is very effective in providing an understanding through habituation. However, understanding this habit cannot simply develop without stimulation. Apart from that, children also need an environment that can stimulate all their abilities (Sholichah, 2020). The stimulation received during this period will greatly influence the child's life in the future.

Therefore, it is important to instill good things and create a positive environment for children's growth and development. That is what FKUB Ciamis wants to strive for (An interview with FKUB, Religious Communication Forum activist, 2024). They want to instill an attitude of tolerance, mutual respect and respect through creating an environment that reflects the beauty of togetherness amidst diversity. So that children in the future can behave tolerantly toward the diversity that exists in Indonesia (Haryanto & Rizqi, 2023). By utilizing the world of play which is the world of children, Dular Ulin introduces togetherness through music and games. They choose several traditional Sundanese games that require children to play together, such as pinch of langur, Egg-endogan, scrambled, And chirping. These traditional games are very different from games on gadgets today which encourage children to be individualistic (Somalia, 1995).

Playing (Somalia, 1995) is one of the human activities to seek entertainment or pleasure. Whether it starts with children or even adults who still play the game. Coupled with developing technology, there are various kinds of games that can be accessed by many people. Not only the number of people accessing it, but also the type of game that can be chosen according to taste. Kleden in Yudiarti and Graniadi argues that in their context, games are considered something that is not serious (Somalia, 1995). But in the end, the meaning of play seems to cover all things in life. Where this game is controlled by instinct, reason, integrity, autonomy and awareness. Not just for entertainment, games nowadays can be an income. From the human tendency towards play, Huizinga, a Dutch philosopher, created a theory called *Homo Ludens* which was finally published in 1983 (Saleh et al., 2017).

Huizinga himself believes that the characteristics of play are autotelic, spontaneity, freedom and voluntariness (Ammer, 2010). These four things are extraordinary, necessary and essential elements. First, autotelia, which means that the game has its own goal, namely pleasure in playing. Second is spontaneity, which means one's own desire to participate in a game without being forced by outside parties. He can self-regulate his playing experience and the pleasure it brings. Lastly, freedom and volunteerism mean that in playing we have the freedom to be what we want and create creative imaginations. Voluntarism means that in the game, there must be no coercion, and it must be of one's own will.

So the traditional Sundanese game approach is an effective means of bridging inter-religious encounters between Catholic and Muslim children. Every child enjoys games, and in games there are no rules for participating in the game. Everyone can play together for fun without being limited by beliefs.

The arrival of the children at the Village of Harmony started a series of "Dular Ulin" activities, which were held on Wednesday, February 21, 2024. On this occasion, the children who took part in the Dular Ulin festival

came from Joy Kids National Plus Tasikmalaya Kindergarten and Elementary School. Harmony Village, or its original name Kampung Lebak, is called the village of harmony because Kampung Lebak is inhabited by residents with different beliefs but can coexist in a balanced manner and respect each other. Lebak Village was inaugurated by the Regent of Ciamis as a village of harmony on April 21, 2022, with the aim of preserving ancestral heritage. In general, the residents of Kampung Lebak are dominated by Islam, which can coexist harmoniously with other beliefs. In this village, there are four places of worship close together, namely the Al Mujahidin Mosque, St. John the Baptist Church, Hok Tek Bio Temple, and Litang Confucianism which can walk peacefully side by side (An interview with KFD, game coordinator, 2024).



Figure 1 Group photo inside the Li Tang House of Worship (Personal Document)

The Dulur Ulin Festival activities also invite children to get to know the places of worship in Harmony Village. Children are given the freedom to surround the place of worship and are given time to ask questions to the caretaker of the place of worship. This activity aims to provide space for children to explore the places they visit. The children were enthusiastic when they saw the buildings and equipment in the house of worship.



Figure 2. Students Beating the Bedug (Personal Document)

After the visit to Harmony Village, the children's journey continued to the Darussalam Ciamis Islamic Boarding School. The peak of the "Dulur Ulin" activity, which was held on Wednesday, February 21, 2024, was held at the Darussalam Islamic boarding school. The highlight of the Dulur Ulin activity was playing together between children from the Joy Kids school and children from the Darussalam Islamic boarding school, Ciamis. The games played were traditional Sundanese games where many people were involved and could not be played alone like today, where children are busy with their cellphones. This will be very entertaining, considering that we are in an era that is spoiled by technology and lacks interaction with the surrounding environment.



Figure 3-4. Arrival of children (Personal Document)



Figure 5-6. Paciwit-ciwit Lutung Game (Personal Document)

After all the children had sat down, the "Dulur Ulin" festival was opened by Kang Deni WJ and continued with remarks by the chairman of FKUB Kab. Ciamis and the Deputy Regent of Ciamis. After that, the main event is children's games. Accompanied by the Contemporary Gamelan KiPANah Rasa led by Deni WJ from Motekar school with Angklung Silih Asih from St. John's Catholic Church, the children played enthusiastically (An interview with KFD, game coordinator, 2024). The festival opened with the game *Paciwit-ciwit Lutung* (Somalia, 1995), and children were directed to find friends to play with. This game requires children to find friends who are not from the same school. The children quickly looked for 5 friends to play with. Children are instinctively responsive in games, children have the obligation to follow the rules of the game, otherwise they

will be left behind. Through this game, children are able to mingle with each other (Simmons & Simmons, 2020) without looking at what religion they have and what differences other friends show. The encounter (Bapa Suci Paus Fransiskus, A Imam Besar, 2013) between religious communities through the Dulur Ulin Festival provides space for every child to be themselves regardless of their beliefs.

The "Dulur Ulin" activity ended between Joy Kids Plus Tasikmalaya Kindergarten and Elementary School and RA-MI Darussalam Islamic Boarding School, Ciamis. There are many hopes from various parties that after participating in this activity, children will understand more about the diversity of religions and cultures that exist in Indonesia, as stated by the principal of Joy Kids Plus Tasikamala Kindergarten, Meliana Tandani, S.E, "The hope is that children will know from an early age that when they live in Indonesia, there is not just one religion, so they must be able to blend in. Then so that they understand about relations between people of different religions or ethnic groups" (An interview with MT, principal of Joy Kids Plus Tasikamala Kindergarten, 2024).

The same thing was also conveyed by the Head of the Darussalam Islamic Boarding School, Prof. Dr. Koko Komarudin. He wants to "Create a democratic, moderate and diplomatic atmosphere. So we can appreciate, love and respect each other." We must realize these hopes in the future to continue to build a harmonious and enjoyable interfaith brotherhood (An interview with KK, Head of the Darussalam Islamic Boarding School, 2024). Children are the next generation of the nation, it is through them that the values of brotherhood must be instilled (Balcombe, 2020). The Dulur Ulin Festival activities are part of planting the seeds of brotherhood that will become memories, hopefully, it can change the way of thinking (Bartušienė, 2021) and the attitude of children to live in the existing diversity. So encounters between religious communities through cultural approaches such as traditional Sundanese games are an effective step (Dhyani, 2024).

Encounters between religious communities are one of the parenting patterns that parents must introduce (Dini, 2023). Children are given the opportunity to get to know the diversity that exists around them. While creating a dynamic environment. Children are able to develop social and emotional abilities in recognizing various existing differences and enabling themselves to have problem-solving when living in a wider society (Eza et al., 2024). Parents realize this in the Dulur Ulin Festival activities; introducing children to friends who have different beliefs has extraordinary benefits. Through playing together, children can learn to identify without suspicion, to compromise without competing, to be merciful without strings attached, and to build brotherhood for a harmonious life.

New Insights in Neuroparenting

In Neuroparenting (Snoek & Horstkötter, 2021) in developing children's abilities, the relationship between parents in understanding children's brain development is the main study. Brain development at the end of childhood can optimally provide attitude formation. So in early childhood, brain development can be explored and stimulated optimally. The development of parenting patterns at this time can also maximize the ability to manage oneself and blend in with one's environment (Ulfah, 2024). The human brain has the ability to form spirituality; in this case, encounters between religious communities are part of the development of social, emotional and spiritual intelligence (Susanti et al., 2023). In the process of encounters between religious communities, children learn to build relationships with friends from different beliefs. This experience leads to various emotions, such as happiness, curiosity, doubt, fear and even joy. At this stage, parents have a role in bringing children a sense of gratitude for their diversity, one of which is diversity of beliefs. So encounters between religious communities can be used as part of parenting because it has a significant impact on children's development (Casanova, 2023).

The Dulur Ulin Festival tries to enter the world of children, namely play, through traditional Sundanese games, children learn to know culture and make friends at the same time. In neuroparenting (Sholichah, 2020), play activities for children are an important period in the development of brain cells (Sholichah, 2020). Playing is children's identity in exploring their environment. In the process of inter-religious harmony, children learn to see and feel new nuances when playing with other friends (Rawdin, 2021). This process increases children's understanding of the culture and beliefs of other people. The process of children learning to build brotherhood between religious communities through play is a new insight for Neuroparenting (Dini, 2023). In the parenting process, introducing children to the diversity of beliefs that exist is part of forming a person who can open themselves to accept and even be grateful for differences (Chen, 2021). So in the process of raising children, introducing and teaching spaces for diversity becomes a provision for creating a harmonious generation.

Parenting can then be directed at children's development to be able to understand culture, culture and religion that develop in society. so that children do not become apathetic, antisocial, individualist, or even

anarchist because they have been given the care that is based on diversity, brotherhood and respect (Broer et al., 2020). Memories of playing together with inter-religious friends are the initial capital for children to be able to get to know more diversity and enrich their knowledge (Baeva, 2016). So parents must first be open and learn together with their children to develop the ability to be open to a diversity of religious beliefs. so that children grow up to be individuals who are harmonious, full of compassion and oppose violence in the name of religion. because children have learned that every religion always teaches compassion for others.

Meetings are Brotherhood Memories

The Dulur Ulin Festival is an inter-religious gathering activity that uses traditional Sundanese cultural games (Bisin et al., 2020). The encounters between Catholic and Muslim children are part of building memories or memories of brotherhood. They had played together, had fun together, and even got to know each other. These inter-religious encounters are also part of children's learning to adapt to heterogeneous environments.

An interesting experience during the meeting was conveyed by the parents of Catholic children:

It turns out it's also fun if children can play together like this, I didn't expect to see my child being able to play with friends from the Islamic boarding school, I was also initially hesitant about coming here, but I was careful because I was afraid of being fussy, so I came here, When I saw it in person, my child was already playing football with his friends here. Honestly, I was really happy my child could take part in this event, and I hope it won't happen once. For me, children being able to meet Muslim friends is an extraordinary experience (An interview with ML, parent, 2024).

The inter-religious encounters held at the Dulur Ulin Festival are, as the title suggests, playmates. Find friends to play with to have fun regardless of religious background, because in the game, anyone can take part as long as they follow the rules of the game. This makes children, both Catholic and Muslim, happy to mingle, play, communicate and build friendships. A simple example is when Stevani (from SD Joy Kids) offered to Najwa (from MI Darussalam) "If you're in Tasik, you can stop by my house, I want to play with you again, later I'll tell mom, OK." This pleasant encounter led the children to the seeds of brotherhood. The memory of playing together with Catholic and Muslim friends is part of instilling in children the value of being able to build brotherhood (Bapa Suci Paus Fransiskus, A Imam Besar, 2013) with others. The simple step of using traditional Sundanese games also has a significant impact on children preserving culture while bringing it to life (Barendregt, 2012). Encounters through play are an effective means for children to participate in and explore new environments (Awear & Rukiyanto, 2023).

It is hoped that the experience of playing with friends who have different beliefs can always be developed by schools and parents. Children are given space to get to know each other's diversity (Rissanen et al., 2020). Even in the Dulur Ulin Festival, there is no theoretical explanation regarding brotherhood between religious communities, but children willingly and happily mingle with other friends, play, communicate and even exchange information about themselves with each other. So in an effort to instill a sense of brotherhood, at an early age, children can be given role models and instill values. It is hoped that the brotherhood (Bapa Suci Paus Fransiskus, A Imam Besar, 2013) that children experience during the Dulur Ulin Festival activities will become a long memory for both Catholic and Muslim children to always be open and tolerant individuals. Children have a great opportunity to develop a sense of brotherhood towards each other through the simple activity of playing together (Klemfuss & Olaguez, 2020). Games can be adapted to cultural traditions such as traditional Sundanese games which can provide new insights and also encourage children to mingle with other friends (Giddings, 2014).

CONCLUSION

The Dulur Ulin Festival is an inter-religious gathering activity that is attended by Catholic and Muslim children at the Darussalam Ciamis Islamic Boarding School. This activity is accompanied by various kinds of traditional Sundanese games. Children are required to play and look for playgroup friends. Because the game cannot be played alone. Children have to find friends if they don't want to miss out on the game. In the process of this game, children look for friends outside their school of origin, so they are required to get to know and play with different friends. so that children learn to get to know and communicate with other friends. The meeting process carried out by Catholic and Muslim children in the Dulur Ulin Festival activities is part of the process of instilling the values of brotherhood in the children's memories. Neuroparenting sees that this activity has succeeded in

having an impact on children in the process of recognizing new environments, mingling with new friends, and being able to build relationships with new friends. Introducing a new environment is an important part of children's problem-solving powers. This is also a new insight for parents that introduces diversity of beliefs to children and provides space for them to explore. This makes children able to identify the environment, regulate emotions, and help instill the values of brotherhood in children in diverse environments. It is hoped that this activity can be carried out by other schools to provide parents and children with insight into the importance of recognizing diversity in their environment. This is also a note for parents to always be able to learn and be open to providing children's education in an environment with diverse beliefs. Of course, this is part of the process of children being able to survive in various diverse societies, one of which is religion. Cultural approaches such as traditional Sundanese games can be used as a means in the encounter process.

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