The social skills of homeschooler: A Case Study Exploring the Perception of Religiously Minded Muslim Parents in Jakarta

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Article Info	Abstract
  	The issue of social skills is always at the center of the homeschooling discussion. Many studies have been carried out on homeschooled children's social skills, but very little research has attempted to explore homeschooled children's social skills from the perspective of both the homeschooling father and the homeschooling mother, especially those who are religiously minded Muslims. This paper highlighted the perspectives of religiously minded Muslim homeschooling parents on their children's social skills. The researchers used a case study approach in a qualitative research design. A homeschooling father and a homeschooling mother were both purposefully chosen as informants. Individual interviews were conducted with both informants. To analyse the data, the researchers employed thematic analysis. Several themes emerged from the research. The findings revealed that the social skills of homeschooled children are the capacity to adapt to society, the ability to establish relationships, and the competence to manage disagreements. Moreover, the goal of social skills is to build harmony by achieving Allah's pleasure, followed by gaining people's pleasure.

Introduction

Social skills continue to be critical in the topic of homeschooling (Ananda & Kristiana, 2017; Dewi, 2020; Glaughlin, 2018; Medlin, 2000, 2006, 2013). Educationists have a poor opinion of homeschooled children's social abilities; this is due to the restricted possibilities for homeschooled children to engage with other people as compared to children who attend public schools (Afiat, Z., 2019). Homeschooling parents are regularly asked, "How are your child's social skills?" (Kho, 2007). This concern arises because homeschooling children's everyday contacts are limited to parents and children, or tutors and youngsters (Ananda & Kristiana, 2017; Hurriah et al., 2023; Inayah et al., 2023). They seldom interact with other homeschooling communities, perhaps they just hold events on a monthly or semi-annual basis (Pusat Data dan Analisa Tempo, 2019). Medlin (2000), on the other hand, maintained that these difficulties emerged because socialising implies various things to different people. Socialisation is the process through which people learn the norms of conduct and systems of ideas and attitudes that allow a person to function effectively as a member of a specific community (Medlin, 2000).

Opinions about the integration of social skills and social competency vary across sociologists and educators (Busse, 2005). Among these are Sheridan & Walker, (1999), who stated that it integrates the notions of social skills and social competence. They claim that social skills are a complicated interplay of intrapersonal, interpersonal, and environmental factors. Learned behaviours allow a person to attain goals that are directed at them as well as engage and operate well in specific social situations.

In addition, Gresham et al., (2001) defined social skills as "specific behaviors used by an individual to skilfully or successfully fulfill a given social activity." Moreover, they classified social skills into five dimensions: (a) peer relational skills, (b) self-management skills, (c) academic skills, (d) compliance skills, and (e) assertion skills. Social competence, according to them, is "the extent to which children can form and sustain satisfying interpersonal interactions, achieve peer approval, form and maintain friendships, and cease unpleasant or harmful interpersonal connections" (Bremmer & Smith, 2004).

Furthermore, Busse (2005) described social skills as acquired behaviors that are socially accepted and result in social capabilities that allow individuals to achieve the components of social competence. He considered social skills to be a subset of conduct and social competence. He defined social competence as people's social judgments of an individual's social conduct quality (Busse, 2005). He also stated that there are five broad categories of social skills: self-control, collaboration, assertiveness, peer connections, and intellectual social skills. Furthermore, he defined each word in the social skills categories. Cooperation entails assisting others, giving, and following the rules. Initiating social engagement and reacting assertively are examples of assertiveness. Self-control includes controlling anger in a conflict scenario as well as taking comments or criticism from others. Empathizing with, admiring, or appreciating peers and getting along with them are all examples of peer interactions. Taking responsibility for completing assignments and completing academic projects autonomously are examples of academic social skills.

Moreover, Blundon (2008) defined social skills as the specific abilities required to achieve and sustain total social competence. Social skills are a person's ability to promote positive social contacts, such as collaboration and initiating conversation, and to decrease negative interactions, like solving problems. According to Blundon (2008),

there are four general domains of social skills: communication, interaction, self-control, and feelings.

Meanwhile, Jurevičienė et al. (2018) analyzed the data from scientific research from several countries and then systematized the explanations of social skills. They presented a model of social skill structure and interpretation of social skill ideas in their study, and they defined social skills by functional domains, where each component of social skills is made up of various behavioral abilities. The first is interaction skills, which include the ability to manage and control one's behavior as well as the ability to manage and regulate the interaction of others with him or her. The second one is communication skills, which include the capacity to establish and sustain verbal and nonverbal interaction, the ability to maintain interpersonal relationships, social expressiveness, flexibility and adaptability, and conflict resolution abilities. The third one is participation skills, which consist of group activity abilities. The fourth one is emotional skills: self-awareness and self-evaluation abilities that aid in understanding oneself in social interaction situations; emotional expressiveness or self-revelation abilities that aid in positively revealing oneself to others; self-management or self-control abilities that aid inappropriate behavior; and emotional sensitivity abilities that aid in understanding others in communication situations. The last one is social cognitive skills, which include social sensitivity, norm awareness, and decision-making ability.

Social Skills of Homeschooled Children

The social skills of homeschooled children are a concern for educationists in Indonesia (Zul Afiat, 2019). This issue is based on the scope of activities of homeschooled children who are alienated from their social environment, which can affect their understanding of the wider world and their ability to interact with different people, resulting in a lack of social intelligence (Hurriah et al., 2023; Inayah et al., 2023; Naimah, 2019). The exclusivity of activities and interactions in the religious, ethnic, social, and cultural domains causes children to have limited movement and tend to understand things from a narrow perspective (Zul Afiat, 2019).

Excessive parental care of children also could impede their adjustment while engaging in society, risking a lack of cooperation ability and inadequate organizational and leadership abilities (Aisyah & Maharani, 2023; Dewi, 2020; Hardiansyah, 2020; Naimah, 2019). Another psychological consequence that occurs, according to Aziz et al. (2023), is that homeschooled children grow individualistic, lack social sympathies towards the community, and may be less able to tolerate viewpoints that differ from their own (Hardiansyah, 2020).

On the other hand, Yulianingsih (2023), indicated in her study that she discovered no evidence that homeschooling had affected homeschoolers socially; in fact, homeschooling contributed to cultivating a sense of independence and self-concept. Furthermore, she believes that homeschooling has the potential to establish a more intimate and supportive parenting style that promotes children's healthy social and personal growth (Suminar et al., 2020). The various criticisms leveled against homeschooling in terms of children's socialization abilities actually make parents more aware of the importance of their children's social skills as a result they are intensely committed to providing positive socialization opportunities for their children as well as

ensuring that their children are involved in social events on a regular basis (Glaughlin, 2018).

According to Ananda & Kristiana (2017), homeschooled children exhibit strong social maturity, as evidenced by a positive self-concept in which homeschooled children can adjust to other people and discern how individuals respond in different settings. Aside from that, they are able to make their own decisions as a consequence of a self-exploration process and have strong dedication. Homeschooled children are also more cautious when conversing and filter their words more carefully when speaking and acting toward others. They also have strong self-direction; they can manage their own time and arrange their own lessons. In socializing, they are adept at engaging with others of different ages, which can help them in the process of maturity (Ananda & Kristiana, 2017; Yount, 2017). A study by Medlin (2013) supported this statement by stating that children who choose homeschooling have higher-quality friendships and better relationships with their parents and other adults.

Furthermore, Ananda & Kristiana (2017) stated that homeschooled children face challenges in interacting with peers since they seldom engage with them and are relatively not exposed to socially heterogeneous relationships due to busy activities and different schedules (Aisyah & Maharani, 2023; Dewi, 2020; Hurriah et al., 2023; Inayah et al., 2023; Kinda & Ramadhani, 2023). Furthermore, excessive parental protection might impair children's ability to deal with unforeseen social settings and complicated challenges (Dewi, 2020).

In contrast, previous researchers, (Glaughlin, 2018; Yount, 2017) stated that homeschooled children have a diverse social environment through extracurricular activities, clubs, communities, and workshops, which can make a positive contribution to students' socio-emotional development and allow homeschooled children to have positive interactions with peers. Homeschooled children are also involved in community activities, which can help them grasp their responsibility as members of society. Inayah et al. (2023) identified several socio-emotional aspects that are significant in the development of homeschooled children; these aspects include communication skills, empathy, managing emotions, and establishing relationships (Ramdhani & Syafnahayati, 2023). However, Inayah et al. (2023) stated that not all homeschooling families have access to necessary social and emotional support. Some families may have restricted access to the homeschooling community or social activities outside of homeschooling due to budgetary restrictions. This can have an impact on children's ability to develop socio-emotional skills to their full potential.

Hurriah et al. (2023) emphasized the quality of social relationships: they believed that positive contacts, even if they are infrequent, will assist children in building social skills more than routine but less healthy interactions. Good-quality relationships between homeschooled children and their families provide opportunities for homeschooled children to achieve maximum individual competence (Naimah, 2019). As a result, homeschooled children receive proper direction and a supportive environment that can help them develop skills and values (Kinda & Ramadhani, 2023). Homeschooled children also have a better understanding of themselves, they know how to act in groups, have respect for others, have tighter ties with their parents, and can express themselves (Aziz et al., 2023; Yount, 2017). Homeschooled children, according to Dreyer (2017), can initiate

social interaction by getting along with peers, empathizing, and complimenting.

Furthermore, homeschooling supports the building of strong communities and promotes values like as collaboration, social care, problem-solving, and emotion management, which help children manage conflict and appreciate diversity (Dreyer, 2017; Ramdhani & Syafnahayati, 2023; Suminar et al., 2020; Yount, 2017). Homeschooled children excel at time management, independence, taking responsibility, and completing assignments (Aisyah & Maharani, 2023; Ariefianto, 2017; Dreyer, 2017; Suminar et al., 2020). Dreyer (2017) discovered that homeschooled children may respond assertively to others and have self-control, such as when receiving criticism or feedback from others.

According to Myers (2020), homeschooled children are well-rounded individuals with decent behavior who can form healthy connections, handle difficulties, and care for others, such as by being responsible and defending people who are mistreated. Being well-rounded entails being enthusiastic, having integrity, telling the truth, being self-sufficient, taking responsibility, and knowing oneself. Good behaviors include efficient communication, respect, civility, hospitality, and compassion. Resolving conflict consists of debating respectfully, agreeing to disagree, persuading, apologizing, empathizing, and de-escalating intense interaction.

Previous studies have exclusively looked at the social skills of homeschooled children from the perspective of secular and Christian homeschooling parents, particularly homeschooling mothers (Dreyer, 2017; Glaughlin, 2018; Myers, 2020; Yount, 2017). Furthermore, past studies did not investigate the comprehension of homeschooled children's social skills among religiously minded Muslim homeschooling parents, especially from homeschooling fathers, despite the fact that they play a significant role in the development of homeschooled children's social skills. This is an essential topic to research since one's viewpoint on social skills and objectives has a big influence on the continuing process of teaching and gaining social skills to develop children's social abilities. Hence, the primary research objectives are: (1) to explore religiously minded Muslim homeschooling parents' understanding of the concept of social skills (a homeschooling father and a homeschooling mother); and (2) to investigate the perception of religiously minded Muslim homeschooling parents about the goal of social skills.

Methodology

The qualitative research design was used in this study to investigate life experiences, behaviours, emotions, and sentiments (Patton, 2002), enabling the researcher to gain a better grasp of the topic being studied. A case study was adopted, which allows the researcher to investigate and analyse in-depth religiously minded Muslim homeschooling parents' perceptions of social skills for this study (Ahmad, 2017).

Furthermore, purposive sampling was employed to identify the subjects (Patton, 2002), which provided the researcher with competent informants who could provide rich information about the phenomenon. The researcher selected two homeschooling parents (a homeschooling father and a homeschooling mother) who are members of the Muslim homeschooling community living in Jakarta and who have been home-educating their children for more than six years. Furthermore, participants are chosen based on their active participation in social activities organized by the Muslim homeschooling community and their involvement in discussions concerning homeschooled children's socialization

in the WhatsApp group of the Muslim homeschooling community. The participants were interviewed individually using an open-ended interview method to allow a detailed and in-depth exploration of the homeschooling father's and homeschooling mother's separate and personal experiences, thoughts, and feelings (Patton, 2002).

Data from the individual interviews were transcribed and then examined using thematic analysis and the Creswell data analysis spiral (Creswell, 2013). This data analysis method was chosen because it provides a clear path for analysing qualitative data and assists the researcher in classifying qualitative data and producing relevant conclusions. Creswell's (2013) four-step qualitative data analysis followed: (1) data management, which includes transcribing individual interviews and arranging and storing the data; (2) examining and memoing, which involve attentively reading the data and making notes on the essential sections of the data that pertain to the research questions; (3) defining, categorising, and interpreting, which requires coding, recognising primary concepts, and developing themes; and (4) representing and visualising the results in a different format, such as a table, matrix, or diagram.

Finally, to make the presentation of the themes more intelligible and cohesive, as well as to enhance the findings and discussion, the researcher used Bazeley's describe, compare, and relate (DCR) model (Bazeley, 2009).

Results and Discussion

The current investigation will respond to two research questions. The first question looked at the parents' perceptions of social skills. After analyzing the data obtained from the interviews, the researcher generated three main themes: the capacity to adapt to society, the ability to establish relationships, and the competence to manage disagreements.

Table 1. The themes obtained from research question 1

Research Question 1	Themes
What do religiously minded Muslim homeschooling parents understand by social skills and what social skills do they consider the most important for their children? Why? Please elaborate.	• The capacity to adapt to society. • The ability to establish relationships. • The competence to manage disagreements.

The capacity to adapt to society.

Informants in this study asserted that social skills are the ability to adapt to society, including how children can observe the people around them by recognizing people's characteristics, as stated by Informant 1 saying that "he has to know the character of each person because he has to be smart to understand people's characters." Informant 2 hoped that by recognizing individuals, her children would be able to pick good friends; as she said, "At least he can choose a friend who fits his heart, right? So, with friends around him, he can already say, oh, this is my good friend, or, oh, this is my bad friend."

Adaptation to society also refers to children's capacity to engage with others and behave appropriately considering the conditions and people present at the event, as expressed by Informant 1: "Social skills, in my opinion, are when a person can adapt to

their surroundings, generally behave appropriately with the people around them, and be able to take a wise attitude." Informant 2 added information, saying that "children are able to behave in a way that suits the environment around them."

Furthermore, both Informants were aware that their children would meet people from various backgrounds and that not everyone around them would behave according to their expectations; thus, every child must be able to accept the conditions of the people around him to adapt to them. Informant 2 stated that in order for children to accept their friends for who they are, they need to learn how to listen to others when they interact with them and to comprehend others.

Both informants clarified that adapting in society does not imply that children should agree with and accept everything said by others; as she said, "Adapting does not mean you simply follow what other people do or just do what people do; it is not like that." Informant 1 went on to say that every child must also have social resilience, which means sticking to their own principles, but they must not impose their personal principles on others. This allows them to fit in with society without being lost in their identity.

Moreover, adaptability to society does not mean that children are easily influenced by others, particularly negative influences. Informant 1 said, "We can never choose what kind of environment we live in, including what kind of social environment. I hope he can still survive there without being stained with bad things." Informant 2 advised her child on what to do if she has friends that transmit a harmful effect on her, saying, "If they are influenced badly, you have to leave it and have to pick and choose (another friend)." On the contrary, every child is supposed to have a positive impact on those around him. Informant 2 emphasized this by saying, "So, what we encourage them to do is that you have to influence your friends. I am grateful that she can bring good things into her environment."

Finally, adapting to the surrounding environment means also being prepared for the consequences if children meet friends who have bad behavior, such as people who like to bully. Therefore, Informant 2 always advised her child to be able to protect herself if someone bullies her, as she said, "The most important thing is the ability to survive so that there is no bullying. Children, in particular, must have the ability to defend themselves and then handle their own problems like that." Informant 1 added information by saying, "At least he has been able to protect himself and adapted to being able to get along with friends." The ability to react assertively is also one of the skills required since it may help in defending one's stance, denouncing bullying, and helping a person manage and control the interactions of others with him to resist the negative influence from others (Busse, 2005; Gresham et al., 2001; Jurevičienė et al., 2018).

The theme "the capacity to adapt to society" is similar to the components of social skills described by Jurevičienė et al. (2018), namely "emotional skills," while Blundon (2008) used the term "feelings." This skill helps one understand oneself in social interactions and positively reveal oneself to others. "Social cognition skills" help in understanding the behavior and attitudes of other people in interpersonal relationships and behavior management in accordance with the situation (Jurevičienė et al., 2018). This current study agrees with Ananda & Kristiana (2017), who claimed that homeschooled children possess a self-concept in which they can adjust to other people.

The ability to establish a relationship

According to Informant 1, social skills also include the ability to build ties with people. When a child interacts successfully with family members, he exhibits great social skills. Informant 1 emphasized that the development of a child's social skills must begin with a relationship with family members. "Social skill is a human interaction with his environment, beginning with the smallest environment in the family."

He went on to say that this engagement is critical since it is in the family that a child learns how to behave correctly in society for the first time. As he noted, "The first thing is the interaction among the family members. Yes, it has a significant impact. Everyone has been influenced by the family." After the family teaches a child the fundamentals of good connection, he continues to form ties with people who are not members of his immediate family, whether through interactions with younger or older people, as he stated: "There (with the family members), they build the basics, and after they are ready with it all, they finish socializing there; they are ready to socialize with other members of the community." Among the forms of interaction of homeschooled children are, as he said, "interacting with the environment, for example, making friends, gathering in groups, and playing with each other."

Even though some researchers claimed that homeschooled children struggle to mingle with their peers because they rarely interact with them (Aisyah & Maharani, 2023; Ananda & Kristiana, 2017; Dewi, 2020; Hurriah et al., 2023; Inayah et al., 2023), in this case study, the researchers found that the contacts between homeschooled children, their families, and people of different ages greatly helped them develop relationships with their peers. This is in line with Glaughlin (2018) and Yount (2017), who stated that diverse social contacts experienced by homeschooled children with various people could contribute to positive interaction with peers.

Meanwhile, good communication can lead to a healthy relationship. Effective communication will also happen when children can choose suitable words that are appealing to the ear and do not insult the hearts of others when uttered. As said by Informant 1, "Children must be good at choosing the right words when communicating words that are pleasing to the ear and that do not hurt other people's hearts."

Communicating also entails knowing how to express views and opinions as well as how to criticize others; as Informant 1 said, "the ability to communicate, how to convey ideas, and how to convey what he thinks, how can he convey that view well without hurting other people" Informant 2 added the information by saying, "Every child must know how to express his opinions and respond to other people's opinions." Furthermore, when communicating, children must be prepared to listen as well as communicate. Informant 2 said: "And when that person is also ready to listen to what others are saying, then you hear the opinions of others."

Furthermore, children must comprehend the etiquette of talking with individuals of different ages. As Informant 1 stated, "With a child of his age, what should he say, with older people, it means he must speak more politely. Yes, that is the way of communicating. Yes, etiquette, how to talk to older people; talk to friends."

This study confirmed the findings of earlier researchers, who stated that homeschooled children are aware of the need to use polite phrases in communication because they are used to communicating with their families and always receive

appropriate guidance from their parents (Ananda & Kristiana, 2017; Hurriah et al., 2023; Inayah et al., 2023; Kinda & Ramadhani, 2023; Naimah, 2019).

In addition, respect is one of the most crucial skills a child should have while interacting with others, as said by Informant 2. "The important thing is that children have to respect themselves and others, that is what my husband and I always teach our children." Respect must be shown first to family members, notably parents and siblings, then to older individuals, and lastly to peers. As Informant 1 said, "The highest priority is respect to parents or older people in the neighboring community, to their younger siblings."

Respect is a form of appreciating, honoring, and understanding people. On the other hand, demeaning others and insulting others are among the forms of bullying. According to Informant 1, bullying stems from a lack of respect for others, as he said, "The bullying starts from the absence of a sense that oh, I want to be respected; he also wants to be respected."

Informant 1 always teaches his children when they meet people to greet people by saying hello, shaking hands, respecting those who are older, and loving those who are younger by giving them affection, all of which are instances of respect for others. As he said, "They can say hello to friends, where brothers and sisters respect each other. Yes, just like generally, when he meets the bigger one, he must respect her, and when he meets the smaller one, he must appreciate her love. They shook their grandmothers' hands, and so on." Informant 2 also shared similar information, saying, "For example, we can say hello when we meet an older person, meet our friends, shake hands, or at least give a smile." In addition, she gave other examples of respect, such as requesting permission to do something, saying "please" when asking for assistance from others, expressing "thank you" when getting assistance from others, and, at the very least, smiling at everyone we encounter. These are all ways to show respect for others, as she said, "so his morality as a human being must be polite, ask for permission, say sorry, eee please, thank you, and it must be carried out."

Respect for others also implies being open to hearing other viewpoints, striving to comprehend what they mean by every word or deed, and embracing everyone for who they are, as Informant 1 stated. "The hallmark of respect is that we want to listen, understand, and accept other people as they are."

Moreover, the informants stated that in order to function well in society, children must have an attitude of empathy, which is a sense of how one should treat others as one would like to be treated by understanding things from other people's point of view, putting oneself in their shoes, and feeling their emotions. Furthermore, Informant 1 believed that bullies lack empathy since they do not understand how others feel. The bullying started with the absence of Adab, the absence of social skills, and the absence of feeling equal. Having an attitude of empathy and respect for others could help homeschooled children foster feelings of affection for others, which may lead to healthy relationships (Aziz et al., 2023; Blundon, 2008; Busse, 2005; Dreyer, 2017; Inayah et al., 2023; Jurevičienė et al., 2018; Myers, 2020; Ramdhani & Syafnahayati, 2023; Yount, 2017).

The competence to manage disagreements

According to both Informants, social skills are also the competence in dealing with problems, including conflict resolution, the habit of forgiving, and anger management. In interpersonal interactions with people of different races, religions, nationalities, and economic backgrounds, every person may encounter problems for a variety of reasons, because each person brings their own values and upbringing behaviours, which are undoubtedly different from each other (Nabila et al., 2023). Thus, problem-solving ability is an important skill that every child must have, as stated by Informant 1. "Knowing how to resolve conflicts is a skill that is required in social interaction." Informant 2 shared a similar opinion by saying: "How we can survive amid problems that exist during existing conflicts is, in my opinion, the most important part of social interaction".

Informant 1 asserted that the capacity to regulate anger is necessary in many scenarios since children will confront many things that do not meet their expectations, or possibly the attitude of people who are not pleasing to them, or the comments of individuals who do not follow their culture, or criticism aimed at them. This will allow them to act responsibly, resist the devil's influence, and avoid making snap decisions.

Informant 1 stated that the ability to manage anger when faced with challenges may greatly assist children in taking the appropriate actions to deal with any situation that may arise; yet, if children are unable to control and manage their anger, the problems will worsen or many new problems will arise.

Both Informants believed that no one has perfect morals; every human being must have shortcomings; hence, the habit of forgiving is necessary for every child while engaging in social activities. In daily interactions, children will encounter people with different habits than theirs. Many things that are typical for one individual are not necessarily normal for others, and an attitude that is deemed courteous for one person is not always acceptable for another. As a result, everyone must cultivate the practice of forgiveness in order to endure other people's flaws, cultures, and customs.

Previous researchers have revealed that homeschooled children also possess self-control, which is required in problem-solving abilities to decrease negative interaction (Blundon, 2008; Dreyer, 2017; Inayah et al., 2023; Jurevičienė et al., 2018; Myers, 2020; Ramdhani & Syafnahayati, 2023; Suminar et al., 2020; Yount, 2017), and this study's findings are consistent with those findings. Jurevičienė et al. (2018) categorized conflict resolution abilities as included in the effective communication component. Conflict resolution is treated as a separate category in this study since problem-solving requires not only communication but also self-control qualities such as holding back anger. Myers (2020) noted that among the strategies to resolve conflict are debating respectfully, agreeing to disagree, persuading, apologizing, empathizing, and de-escalating intense interaction. However, both informants asserted that forgiveness is a vital practice for issue resolution.

Last but not least, among the social skills components listed above, informants stated that there are three components of social skills that they consider the most important skills for homeschooled children to have, namely social adaptability, communication skills, and social resilience.

The first is social adaptability, which is regarded as the most important skill for their children because informants recognize that in social life, each person will interact

with people who have different personalities, different standards of politeness, and different habits, and they must be adept at adapting to them. Informant 1 stated: "The people they will meet in the real world are diverse, with different ways of speaking, different habits, different standards of politeness, and so on. So, the most important thing for me is how children can adapt to the people they meet". Informant 2 added information by saying: "Okay, I think the ability to adapt, to carry oneself, is crucial; the ability to observe the conditions of his environment; how can he adjust to carry himself".

The second is communication skills. Informant 1 stated that every child will interact successfully with individuals around him if he can communicate appropriately because communication is at the heart of the human touch. Conversely, interpersonal connections deteriorate when communication is poor. Therefore, the ability to have good-quality communication is very necessary to build harmonious relationships. As he said, "When their communication is good, Insha Allah, their goal to do good will be good, but when their communication is weak, eventually the good they hope for will become a bad value." Informant 2 added information by saying: "his ability to communicate with people, in the sense that the words spoken must be polite, must be based on good speaking etiquette, must choose the right words that are appropriate to the circumstances at the time and in accordance with the person he is speaking to, must not utter indecent sentences, and so on, that, in my opinion, is the most crucial thing for my children".

The third component is social resilience. Informant 2 stated that encountering both good and evil individuals is unavoidable in social interactions. Children cannot always choose to meet and interact with good people; they will undoubtedly meet individuals who have terrible manners, such as bullying, using foul language, missing etiquette, and manners. In such circumstances, social resilience abilities are critical for every child to defend oneself from unfavorable occurrences. As she said: "Children will interact with a variety of people, some good and some bad. We do not know how they end up interacting and being exposed to bullying, right? Well, for me, it is very important that children, in particular, have social resilience in order to defend themselves". Informant 2 added information by saying: "for me, one of the most useful skills for my child is her ability to defend herself in the face of negative things around her, both from her friends and from the community environment, because this might have a bad influence on her psychology".
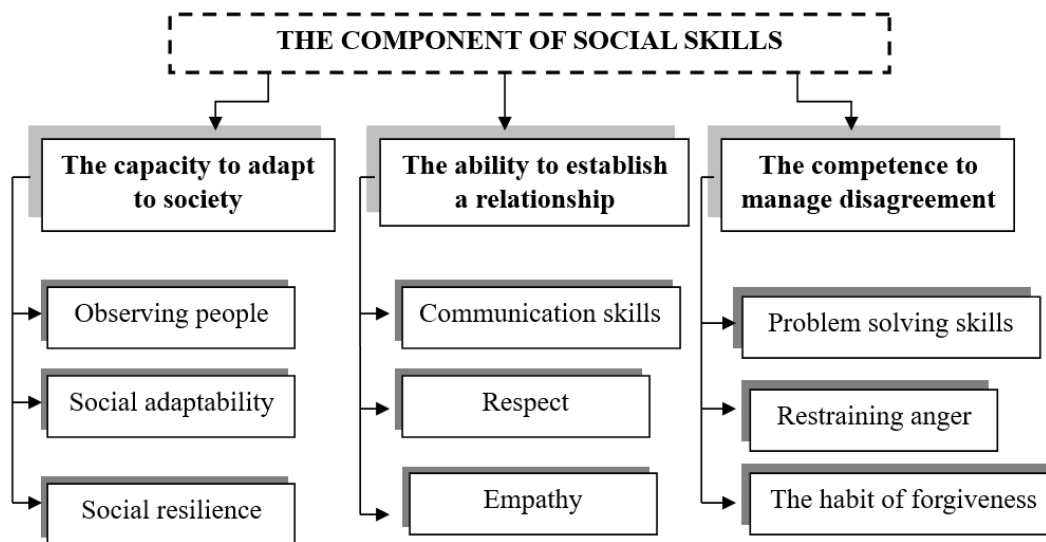
Figure 1. The social skills of homeschooled children.

The second question explored parents' perceptions of the goal of social skills.

Table 2. The themes obtained from research question 2

Research Question 2	Themes
What is the goal of social skills?	• Achieving Allah's pleasure • Building harmony with people

Informant 1 explained that the main goal in social interaction is to build harmony among fellow humans, as he said: "The most important thing is our ability to build harmony with others." This is also reflected in another statement: "This means that social relations do not bother other people or harm others when they interact." Furthermore, informant 2 noted that to build harmony with others, one must adhere to the norms and values that apply in local society that do not conflict with religious ideals. She said: "Social skills are a person's ability to get along with people around him by following values that exist in the local community that do not violate religious values to create harmonious and good relationships between human beings".

Furthermore, Informant 1 believed that a person lacks appropriate social skills if he only obeys societal norms and ideals but breaches God's commandments. As he said, "It is no longer *hablum minanas* (human relations) for me to follow other people's wishes when it violates our commitment to Allah and the Messenger of Allah; there are limits."

Therefore, according to Informant 1, the main goal of social skills is not only to gain people's pleasure, get good judgment, and please them, but also to obey the laws and standards that have been set by God, as he stated in the interview: "Therefore, our goal is not only to get people pleasure or to hear what people say, but more important is

what Allah said, what the Messenger of Allah said." Thus, social skills are linked not only to human interactions but also to Allah; they are *hablum minannas* and *hablum min-Allah*. Both informants asserted that the primary factor that eventually provides significance to human relationships must be the connection with God.

In addition, Informant 1 asserted that a person who is at peace inside himself will be able to connect with society and develop harmony with others. True peace of mind may be obtained by establishing a good relationship with God, since through this relationship he will be able to calm his soul, mind, and reason, which will later bring him serenity and tenderness in social interactions, allowing him to build harmony in the middle of society. He stated: "We have a principle that when we want to build harmony with others, we must first build harmony with ourselves. When we want to build harmony within ourselves, we must build harmony with our owner, Allah SWT. For us, this is a principle that we will continue to hold".

In another statement during the interview, Informant 2 explained the importance of maintaining a good relationship with the Creator: "To maintain a relationship with those around us, we must first, in my opinion, maintain a good relationship with Allah. Because humans are creatures created by Allah, we must be able to maintain good relations with their owners. How can someone be said to have a good relationship with humans but not have a good relationship with God? ".

Informant 2 claimed that a good connection with Allah occurs if someone obeys Allah's commandments with the intent and goal of attaining Allah's pleasure. She is convinced that if a person acquires Allah's pleasure, Allah will implant love for him in the hearts of his other servants, allowing him to be welcomed while he is among them. When a person can gain people's love through interactions, he will be able to build harmony with them more easily. Furthermore, she is convinced of a hadith of the Prophet Muhammad (PBUH) that claims that if Allah loves a servant, Allah will summon Gabriel (the angel) to give orders to him to love that person, and then Gabriel tells the people of heaven to love him and make people on earth love him. As she said: "We are very sure of the hadith of the Prophet Muhammad SAW, which states that if Allah loves a servant, then Allah will call the angel Gabriel and say, "O Gabriel, I love this servant of mine, so love him." Then the angel Gabriel called the inhabitants of the sky and said that Allah loves a servant. Then he was loved by the inhabitants of the heavens and the inhabitants of the earth. So, for us, children must truly reach for God's love so that they can be accepted and loved by humans on earth".

The theme of "building harmony with people" is consistent with the preceding studies' objective of social skills (Busse, 2005; Glaughlin, 2018; Gresham et al., 2001; Myers, 2020; Sheridan & Walker, 1999). Previous studies revealed that the goal of social skills was to seek people's enjoyment and to get a favourable judgment from others (Gresham et al., 2001). Furthermore, past research has found that the only yardstick for judging whether someone is good or terrible at social skills is the values and conventions that exist in society. Additionally, earlier research regarded social skills as a horizontal dimension with no reference to God, and they perceived social skills as a worldly activity with no relationship to the hereafter.

However, the theme "obtaining Allah's pleasure" differs from the results of earlier investigations. According to the Informants, social skills are intimately tied to Allah, the

Creator. Every Muslim must maintain both horizontal human ties and vertical links with Allah. When a person believes that everything he does has a connection with Allah, he will take excellent care of his morals, both at home and in the community. Because he is aware that everything he does is being watched over by Allah, social skills include a dimension of worship in addition to how to establish social interaction between people, because every Muslim believes that good deeds will be rewarded in the afterlife.

Furthermore, if someone is successful in gaining Allah's pleasure, Allah will implant love or like in the minds of everyone who encounters them. Others will be pleased with our actions if we satisfy Allah. However, if we just attempt to satisfy humans, we may not always be able to please Allah. When engaging in social activities, we must adhere to the ways, values, and principles that Allah has taught and established in the Qur'an and Hadith. In essence, Islamic social education differs from other ideologies in that it regards people holistically, including all of their physical, mental, intellectual, social, and spiritual elements. Other schools of thought highlight some characteristics while ignoring others (Nasir, 2004). This will undoubtedly have a substantial influence on the continuing process of teaching and learning social skills in order to build children's social abilities.

Conclusion

Muslim homeschooling parents perceived social skills as the capacity of children to build harmonious relationships with people, whether by adjusting one's behavior in a variety of contexts with various individuals, observing communication etiquette, demonstrating respect for others, or the ability to handle challenging circumstances. However, the complexity of social skills arises nonetheless from the fact that every individual experiences unique circumstances and events, as well as unique intrinsic behaviors that set them apart from others. Thus, it is the responsibility of parents to always be present with them to make up their children's social lives in everyday settings. Parents' sincerity is indispensable in educating their homeschooled children to be socially competent, which greatly influences their skills in becoming successful social individuals who are ready to mix and mingle with various groups. Homeschooled children can benefit from multiform social activities and various opportunities provided by their parents (Ummami et al., 2023).

In addition, previous studies have only perceived social skills in terms of human relationships. Meanwhile, this research revealed social skills as a type of worship or a vertical relationship with God that is manifested by developing a vertical relationship with humans according to God's norms or principles, because only God understands everything there is to know about rules, morals, and appropriate social interactions.

Furthermore, developing harmony with people entails not just doing good with fellow humans, but also preserving good ties with the Creator. If someone feels when engaging with people that he is in contact with Allah and will be held accountable for everything he does, he will preserve his attitude, behaviours, and values when he engages with anybody, regardless of social class. Hence, spirituality is essential for everyone since each person's closeness to God will lead him to be guided by religious beliefs and conventions. As a result, it is hoped a person will become calmer in his behavior, more compassionate with others, and preserve etiquette with others.

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