



Pattern Foster Person Old in Formation Character Religion of Early Childhood in Subdistrict Bay Meranti Pelalawan District Riau

Nurul Izzah^{1*}, Ika Budi Maryatun²

Faculty of Education and Psychology, Yogyakarta State University

Corresponding Author: Nurul Izzah Nurulizzah.2022@student.uny.ac.id

ARTICLE INFO

Keywords: Early Childhood, Religious Character, Parenting Patterns

Received : 12, February

Revised : 15, March

Accepted: 20, April

©2024 Izzah, Maruyatun: This is an open- access articles distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This research uses a qualitative approach with a survey method. This research was conducted in Teluk Meranti Subdistrict, Pelalawan Regency Riau, the data source of this research was determined by purposive sampling technique consisting of parents who have children aged 4-6 years. Data were collected by interview through a questionnaire. The data that has been obtained is analyzed using Miles & Huberman (1992) including data reduction, data presentation, and conclusion drawing. The analyzed data were then tested for validity using triangulation techniques. The results of this study shows three findings (1) there are three types of parenting patterns applied by parents in Teluk Meranti Subdistrict, Pelalawan Regency Riau, namely 70% democratic parenting patterns seen in the provisions of rules that do n't burden children, giving advice and directions to children, and good communication in the family, Then authoritarian parenting 20% where parents tend to give physical punishment, few communications rooms, and permissive parenting 10% parents give freedom without parental supervision of children . (2) Religious characters result from democratic parenting are praying, fasting, familiarizing the words please, sorry, and thank you you, darling greetings, darling the creed, helping each other, keeping the environment clean and loving living things.

INTRODUCTION

NAEYC (*National Association Education For Young Child*) state that child age early is child Which aged between 0-8 year, Where child experiencing very rapid development and growth which will later become the nation's next generation of quality, every child has the right to the best education, so that education becomes a place to develop all the extraordinary potential every child has, and grow into a person with character to make Foundation life child For life furthermore (Subakti et al. , 2022). Children's education and development are greatly influenced by the surrounding environment, especially the family environment, school environment and community environment. Therefore, the good and bad of the child's surrounding environment will influence the child's development. As stated in Law Number 20 of 2003 concerning the National Education System Article 7 Paragraph 1 which sounds "Person old own right for role in determine education and obtain information about children's development.

A Muslim scholar, Ibnu Qoyim , said that one of the things that children really need is attention to morals because with good moral habits from their education from childhood, of course parents must make the best use of their childhood (Kartikowati , 2019) .) because quality resources will give birth to generations of people civilized, cultured, spiritual, And intellectual as well as capable compete in a way global (Nuraeni et al. , 2019). Moral and religious values are aspects of development that exist in early childhood and must be developed as early as possible. Ellemers, van der Toorn Paunov, & Van Leeuwen explained that morals can be interpreted as a way behave culture normal in social Which related with Good or bad or "right" and "wrong" behavior (Mukarromah et al., 2020).

Moral values are closely related to religious character (religiousness) and can be a vehicle for driving spiritual, moral, social and cultural development through non-curricular learning with the role of parents and teachers as the first role models and mentors of children (Purwaningsih & Syamsudin, 2022). early childhood education (PAUD) as described in Law N0. 20 of 2003 concerning System Education National Chapter 1 Item 12 that: education child age early childhood (PAUD) something effort coaching Which addressed to child since born until with the age of 8 (eight) years which is carried out through providing educational stimulation by forming good character to help physical and spiritual growth and development so that children are ready to enter further education (Fitri, 2021).

The emergence of the term religious character education was motivated by its low level among adherents of religious values, religious character education is one of the character education planned by the government that can be implemented in everyday life, namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curious, spirit of togetherness , love of the homeland, appreciate achievements, be friendly, love peace, like to read, care about the environment, and are socially responsible (Sugiharto, 2017). In the process of implementing these character values, the role of parents or parents is very necessary family in direct and guide child through habituation so

that children get used to behaving well (Abdurrahman, 2018). And in accordance with social standards and expectations that exist in society (N. Hasanah & Sugito, 2020).

Currently, Indonesia is a very worrying time where there are high cases of deviant bad behavior that occur in children's environments, such as drugs, dirty talk, children rebelling against their friends, sadly even children practicing scenes of sexual violence against the opposite sex, this is of course motivated by many things. including the influence of the internet, games and social media which are easily accessed by children (Chusna, 2017). Due to this, great attention and vigilance is required from parents because at this stage children are in a very rapid development phase and the most successful period in the process of character and disposition formation to form the foundations of a religious child (Menggambar et al., 2019).

Indonesia is in fourth place with the largest population category in world. For That Indonesia very expect generations superior ones can operate nation Indonesia. Although moment This education character has become the center of people's attention, but in fact the picture of the situation in society and even the world of education in Indonesia is very sad, in the records of the Child Protection Committee (KPAI) summarizes the number of children who are used as drug couriers (Setiawan, 2018). In 2018 cases of children in conflict with the law occupied order First ie 1,434 case, Then followed case bound family and parenting as much 857 case (Afifah, 2019). Data Body Center Statistics (BPS) to show that number mischief teenager the more increase every year, starting from theft, murder, rampant promiscuity and use of illegal drugs. This is a reflection of the bad character of the nation's children. Prediction case year 2016 reach 8597.97 case, 2017 as big as 9523.97 cases, 2018 as much 10549.70 case, 2019 reach 11685.90 case and on in 2020 it reached 12944.47 cases, where violence increased every year by 10.7%. (FF Hasanah & Munastiwi, 2019).

Based on news circulating from BERNAS. COM, the police unit arrested three teenagers who were sleeping in the Bhakti Praja prayer room, where these three underage teenagers, one of whom was female, were using a place of worship for activities that were not in line with religious norms. It is feared that these children will become perpetrators of deviant behavior (social disease) which can destroy the nation (RIAU BERNAS. COM).

Character education is a way for everyone to improve their self-quality so that they can provide benefits to themselves and their environment, which can have a positive influence (Indarti, 2018). Seeing the influence of globalization, people who read foreign cultures then change lifestyles that are not in accordance with religious teachings and have an impact on the character of the Indonesian state (Prasetyo & Marzuki, 2020). A Greek philosopher Heraclitus in the book Thomas Lickona said that: "character is destiny". Character form destiny somebody. Destiny, it becomes destiny all over public. Problem education character moment This very It is absolutely necessary not only in the school environment, but at home character education is also very necessary in the social environment. Character education is not only needed by early childhood but also adults for the survival of this nation (Omeri, 2015).

Riau Province is located right in the middle of the island of Sumatra which borders several neighboring provinces such as North Sumatra, West Sumatra, Jambi and the Riau Islands, so that in general the population of Riau Province and its culture are a place to meet, assimilate and acculturate various cultures. brought by comer from various ethnicity Good in in nor in outside Sumatra Island, but Malay culture is the original culture of the people of Riau Province. Thus, the composition of the population of Riau Province consists of a very heterogeneous society with a variety of ethnic, ethnic group, status social, religion, culture and language (Ellya Roza, 2015).

The formation of Riau as a province was determined by Emergency Law number 19 of 1957, then promulgated in UUD Number 61 of 1958. Formed Province Riau not enough more 6 years start from 17 November 1952 to March 5 1958. Teluk Meranti District, Pelalawan Regency, Riau Province borders the Kerumutan Wildlife Reserve and Indragiri Hilir Regency to the south, Teluk Binjai Village to the west, Village Island Young on part east, and Siak Regency in section north (Mitra Human Foundation, 2017). The population settlement center is along the Kampar River, Teluk Meranti District, which is around 190 km from Pekanbaru, the capital of Riau Province and around 140 km from Pangkalan Kerinci, the capital of Pelalawan Regency. Access to the village can be reached by four-wheeled vehicles. Most of the road access is asphalt, but some roads are in poor condition Which damaged with condition road Lots Which damaged, time travel normal from Base Kerinci to center village around 3.5 O'clock. Besides through road land, Teluk District Meranti can accessed through River Kampar with using *a speedboat*. The pier in Teluk Meranti District is often visited by boats or *speedboats* across districts, even across provinces (Rohadi et al., 2018).

Majority person old in there Busy with his job as farmer, fishermen, PT workers. Teluk Meranti sub-district has eight villages, with early childhood education facilities in Teluk Meranti sub-district, namely there are 2 institutions kindergarten, level distribution education in Teluk District Meranti is domiciled by elementary school graduates, while the number of high school graduates is four times the number of junior high school graduates, the percentage of families who are not in school or have not completed elementary school level education is quite high, while those who have a bachelor's degree level of education are very minimal (Rohadi et al. al., 2018). Parental educational background is an external factor in child rearing patterns which has a significant impact because parents' understanding of child rearing patterns forms a series that used for accepting, nurturing and raising their children (Miyati et al., 2021).

One of the impacts of this is that many children are exposed to *gadget addiction* which has an impact on children's negative behavior during excessive use of *gadgets* and without supervision Which Good (Chusna, 2017). Every person old have different parenting styles in educating their children (Fitriani, 2019). Judging from the theory, several parenting patterns that are generally carried out by parents include authoritarian parenting, where parents demand too much and do not respond to the child's wishes, then permissive parenting,

namely parents who give freedom. to child fully and with discipline Which low, which third parenting authoritative Where parent support children so that independent will but there are limits and control of actions carried out by children (F. Sriyani, 2018).

These three parenting styles really determine a child's disposition and character, for this reason family education and a commitment to obey and carry out the rules that have been set are needed. Parenting styles also have a close relationship with children's educational success, but also have an impact on juvenile delinquency (SKM, 2019). Where the hope of character education itself is that parents can become the first madrasah for child, it means formation base education child started from the family environment is the main role model or role model in children's education after parents who are the first role models in children's education. (Wahyuni & Putra, 2020). Parenting patterns for early childhood character development influence the development of aspects of early childhood, but in reality, parents' concern for children's level of development is still minimal, which is caused by several factors, including those coming from parents, the school environment, and society. and several other factors (Latifa, 2020). From several type pattern foster Which applied moment This like pattern foster authoritarian with all policies and decisions are determined by parents and conversely, permissive parenting can foster children's personal characteristics that are timid, spoiled, aggressive and others (Widiastuti, 2015).

Starting from background problem the make researcher want to study and find out more about how parents' parenting patterns influence the formation of religious character in early childhood in the Teluk Meranti sub-district, Pelalawan Regency, Riau, reviewing the various problems described above which arise from various factors which then have an impact on children's character so that there are many cases in children and teenagers who are making the name of the nation's character increasingly bad.

THEORETICAL REVIEW

Table 1. Research Relevant

Description	Results	Equality	Difference
Anisa Nabilasari (2021) Application of Parenting Patterns to Formation Children's Characters in Desaertahaja	showing that pattern foster care that can be implemented by person old in forms character in children varies according to level education person child's age and age and factors factor supporter and inhibitors influence pattern fosters person old	There are factors that influence parenting patterns in the formation of religious character which results in bad character deviations in early childhood	In this research, socialization activities were carried out to support the level of parental education, which is the main factor in parenting patterns person old in formation character religious early childhood

<p>Muhammad Ali (2021) The Influence of Parenting Patterns and Parental Motivation on Formation MI Student Miftahul Jannah's Religious Character</p>	<p>There is an influence of parenting and motivation on formation character Miftahul 's religious students Janna, which means the higher and more positive application of parenting patterns and parental motivation towards children in a way Good And consistent. This will facilitate psychological and mental development child in a way Good also in accordance hope para parent.</p>	<p>This research equation means that the higher and more positive the application of parenting patterns by parents to child in a way Good and consistent . This will facilitate the development and formation of the religious character of early childhood.</p>	<p>The magnitude of the influence of parental parenting on the formation of children's religious character is also influenced by motivation as explained in research that is parental motivation very important in support The development and growth of a child's religious character is the motivation of parents. Parental motivation is support and enthusiasm from parents which aims to encourage something their child does with the aim of obtaining good results.</p>
--	--	--	--

METHODOLOGY

This research uses a qualitative research approach with methods survey where the results of exploration and interpretation of phenomena will be described into qualitative data in the form of written/spoken words or observed processes. Study this is done in Subdistrict Meranti Bay Regency Pelalawan Riau. As for population in study this is parents who have child age early in the District Meranti Bay, collection sample use sample objective (*proposive sampling*) is appropriate with objective or focus study This. Researcher retrieve data with use questionnaires and interviews researchers in the field. As for research This done from starting April 2023 – January 2024.

Determination source of data in research This held with *purposive sampling* and research This executed according to considerations and targets through the researcher, ie person Which seen know about pattern foster parent in formation character child age early. data source study These are parents who have children aged 4-6 years in the Malay tribe in the District M eranti Bay Regency P elalawan R iau.

Study This using interview techniques through questionnaire or questionnaire, Researchers use type triangulation technique Because triangulation technique used for check data which has been obtained by observation, interviews and documentation. Analysis consists from three channel activities that occur simultaneously, namely: data reduction, data presentation, drawing conclusions/verification.

RESULTS

A. *Parenting patterns in Teluk Meranti District, Pelalawan Regency*

Teluk Meranti is one of the sub-districts located in Pelalawan Regency, Riau Province. Usually, the people left behind in the Teluk Meranti area are identified as fishermen, farmers and livestock breeders. The population lives with various tribes, namely, Malays as the indigenous tribe, Bugis tribe, Banjar tribe, Javanese tribe, Minang tribe, Nias tribe, and foreign nationals, this is because in Teluk Meranti District there is a PT (Limited Liability Company) which operates in tissue and paper manufacturing sector. Teluk Meranti District is located far from the provincial capital, making the community's economy a bit difficult because basic commodities are expensive so that parents have to work to support their families. The small number of educational institutions and educational staff in Teluk Meranti sub-district has an impact on the poor character of children due to the lack of insight into the importance of early childhood education.

Parents should have an important role in nurturing and shaping children's character, while there are still parents who are lacking in shaping their children's character. The form of expression (parenting pattern) of parents in caring for or caring for their children can be in the form of verbal or non-verbal attitudes or actions which substantially influence the child's potential in intellectual, emotional and personality aspects, social development and other psychological aspects. Everyone Parents definitely want their children to conform to the wishes of their parents, for this reason a number of expressions or a number of forms of care, upbringing and guidance are carried out by parents as much as possible so that their children will conform to their expectations. Whether they realize it or not, in practice these various expressions (parenting patterns) There are often deviations or even contradictions between expectations and reality, which can have a positive or negative impact on the child's personality development (Anisah, 2017) .

In this modern era, socialization patterns have also changed, even today's modern parents are busier with their gadgets than taking the time to hang out with their children, even just joking around on holidays, and it's no surprise that we now see children everywhere. By using gadgets as toys, traditional games which contain a lot of social values are no longer sold, so today's children tend to have individualism (Fimansyah , 2019) .

Each parent has a different way of educating and shaping their child's character, as is the case with the results of observations made by researchers in Teluk Meranti District, which is a rural area where the majority of parents work as farmers, fishermen or PT laborers. This has an impact on family life, influences the way parents care for and influences the child's character. Based on the results of research conducted by researchers in 2 villages in Teluk Meranti District through observation, interviews and documentation regarding parenting styles in Teluk Meranti District, there are three types of parenting patterns, including democratic, authoritarian and permissive parenting patterns, the presentation of the research results is as follows.

1. Democratic parenting style

Democratic parenting is a type of parenting that prioritizes the child's interests, but still controls the child's behavior (Suryana & Sakti, 2022) . Democratic parenting is characterized by parents giving space to children to give freedom of opinion, giving children the opportunity to do what they want without going beyond the rules or limits that have been mutually agreed upon, and continuing to provide guidance and direction to children through understanding, implementing a democratic parenting style. on children can have a positive influence, namely making children have a balanced personality, children will be independent in making decisions, children will behave in a disciplined manner by having good communication, children will have self-confidence, be creative and psychologically happy, be able to deal with stress , have good relationships with friends, and be able to control yourself (Sukmawati, 2023) . Based on the research results, data were obtained which are presented in the following diagram table:

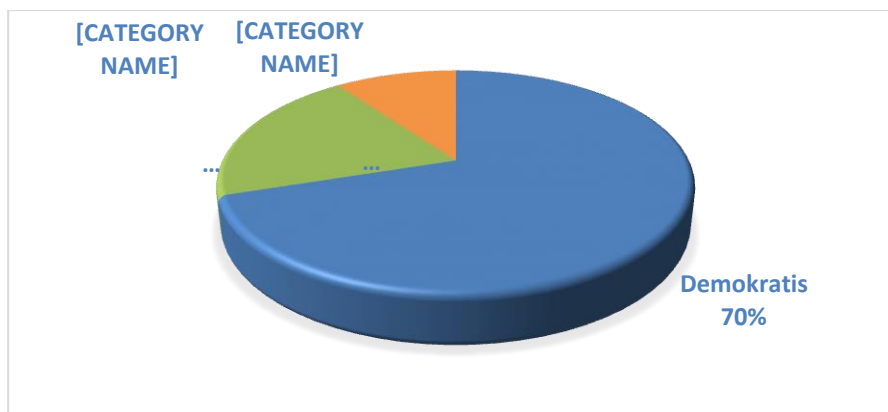


Figure 1. Presentation Results Diagram Respondents on Parenting Patterns in the District Meranti Bay

It can be concluded from the results of the respondent's interview that the respondent gives freedom to his child but still monitors every activity his child does. The positive thing that the respondent's children did was that the response was to provide their children with all their needs because that was a parent's responsibility. Respondents teach their children to communicate well at home with their parents so that they carry over into adulthood, still remembering their parents and communicating well with everyone they meet. Parents who apply democratic parenting tend to treat their children fairly and respect their opinions and feelings. Open and honest communication between parents and their children is the key to democratic parenting. Parents provide space for children to express their opinions, feelings and ideas without fear of being judged or ignored.

2. Authoritarian Parenting Style

Parents who adopt an authoritarian parenting style are characterized by an authoritarian leadership style, in the sense that all decisions or policies and rules are determined by the leader and must be obeyed and carried out. Authoritarian parenting style seldom displays warmth emotional so that at least room for reciprocal dialogue between parents and children, in this case an authoritarian type of parenting can have a negative impact on the child's further development, which in turn makes it difficult for the child to develop their potential because they have to follow what the parents want even though it is against the child's wishes (Carolus Borromeus Mulyatno , 2022). Authoritarian parents often set strict rules and expect obedience without providing explanations or room for discussion. The main goal of authoritarian parenting is to maintain order and obedience in the family. Parents believe that by setting firm rules and administering harsh punishments, they can control their child's behavior and ensure obedience. Authoritarian parenting is often associated with the emergence of negative behavior such as aggression, disobedience and depression in children. Limitations in communication and a lack of understanding of children's feelings can cause children to feel misunderstood and marginalized.

3. Permissive parenting style

Permissive parenting can be seen from parents who give complete freedom to their children, parents who give too much freedom, lack of control and guidance to children, lack of attention and control is in the hands of the child. Permissive parenting is not very conducive to the formation of children's character because it tends to allow children to do whatever they want and gives them too much freedom (Salafuddin et al. , 2020) . So it will make children become more aggressive and impulsive individuals because they are given excessive freedom (Dewi & Khotimah, 2020) .

Permissive parenting is where parents value self-expression and self-regulation, they consult with children regarding decisions and rarely punish (Nasution, 2018) . Permissive parenting is characterized by the way parents educate children who tend to be free, the child is considered an adult or young person, he is given the widest leeway to do whatever he wants (Nuryatmawati, 2020) . Give your child the opportunity to do something without adequate supervision (Font et al. , 2020) .

From the results of interviews with all respondents, it can be concluded that they direct their children to positive things even though they are given freedom to their children . The freedom given to children to be able to develop themselves in the environment and provide understanding for matters of discipline to their children . Instill discipline in children to make them obey existing rules and accustom children to a responsible attitude for the future (Dewi & Khotimah, 2020) . If children are not taught discipline from an early age, when they grow

up they will tend to depend on and trouble their parents , thus causing children's moral dryness and resulting in a decline in morals (Ismawati, 2020) .

Discipline is influenced by several factors, namely internal factors and external factors, both in the family, school and community areas. Types of human activities to fulfill the needs of the human body related to experiences that will enable a person to develop his ability to know and understand himself (Zaini, 2018) . The negative impact of the research results can be concluded that the freedom given to children can tend to think that parents are more concerned with other aspects such as their parents' work so that children often spend time with their older siblings .

The conclusion that can be drawn from the results of the research above is data on parenting patterns in Teluk Meranti sub-district, Pelalawan district. Riau shows that 70% of parents apply democratic parenting, then 20% of parents apply authoritarian parenting and 10% permissive parenting. This can be seen from the results of interviews answered by respondents, one of which can be seen from the rules given by parents to children, advice, freedom and direction to children based on indicators found in the type of parenting style .

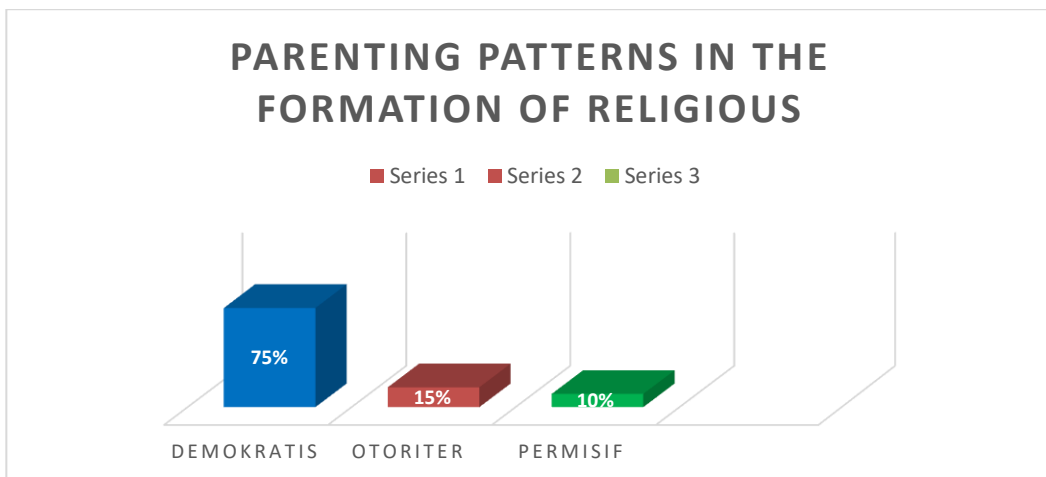


Figure 2. Presentation Results Diagram Respondent Character Religious Children Aged 4-6 Years in the District Meranti Bay

B. Character of Children Aged 4-6 Years in Teluk Meranti District, Pelalawan Regency, Riau

Table 2. Presentation Results Respondent Character Religious Children Aged 4-6 Years in the District Meranti Bay

Parenting Patterns	Character Religious Children Aged 4-6 Years
Democratic	<ul style="list-style-type: none"> • Character of relationship with Allah and Rasullah; Carry out prayers , fast, recite the Koran, pray before and after activities, and recite the creed. • The character of human relationships and oneself;

	<p>Say hello, using the words please, sorry, and thank you</p> <ul style="list-style-type: none"> • Character relationship with the environment Maintain a clean environment, work together, love living creatures, and maintain body cleanliness.
Authoritarian	<ul style="list-style-type: none"> • Character of relationship with Allah and Rasullah; Allowing children not to pray , not training children to fast, recite the Koran at home. • The character of human relationships and oneself; Lack of habit in saying and returning greetings, not being able to say the shahada, lack of politeness in speaking. • Character relationship with the environment Throwing rubbish inappropriately, lack of awareness of body hygiene.
Permissive	<ul style="list-style-type: none"> • Character of relationship with Allah and Rasullah; Not performing prayers , lack of habit in fasting practice, not praying before and after activities. • The character of human relationships and oneself; Didn't say hello, couldn't say the shahada. • Character relationship with the environment; Lack of awareness in protecting the environment and body cleanliness.

Based on the percentage data on parenting patterns in forming the religious character of children aged 4-6 years in Teluk Meranti District, namely democratic parenting. Produces 75% religious character, then 15% of the religious character value from the authoritarian parenting style applied by parents in Teluk Meranti District and the permissive parenting pattern has a religious character value of 10%. The results of this data are strengthened by the results of the following interview.

1) Character Religious Connection with Allah and Rasullah

Morals towards Allah are the essence of other moral values. The dimension of knowing God includes knowing God as the creator of humans, animals, plants and all objects in the universe , so humans must believe. Apart from that, humans need to know God as the giver of rewards for good and bad deeds, and believe that there is life after this world, called the afterlife. The relationship with God is also manifested in the form of worship. Worship in the form of good deeds taught by religion and common in this world includes: helping with kindness, compassion, being friendly and polite, and working hard to meet needs. Meanwhile, those that are special have certain procedures, such as (in Islam) prayer, fasting, zakat, hajj, and so on (Rosikum, 2021).

The character that every Muslim first builds is the character of Allah SWT. Furthermore, every Muslim is also required to distance

themselves from despicable character towards Allah SWT, and do things that are contrary to the noble character towards Allah. The Koran relates a lot of character or morals towards Allah to the morals towards the Prophet. So, a Muslim who has a noble character towards fellow humans must start by having a noble character towards the Prophet. Before a Muslim loves others, even himself, he must first love Allah and the Messenger of Allah. It is not enough for character values to be taught theoretically, nor only taught verbally, but they should be visible in behavior and become a culture so that they will become the characteristics of a nation with character. The application of character values will be more effective if supported by regulations that support the application of these character values. The existence of positive legal regulations that will help realize character values will speed up the process of character existence so that it becomes embedded in the nation's character (Rosikum, 2021).

Based on results interview from percentage of data that pattern foster permissive parent in formation character religious child aged 4-6 years in the sub-district Little Meranti Bay used by parents in researcher find to character the relationship with Allah and Rasulullah own mark low character, Visible from results interview respondents in a way whole state in activity practice prayer and exercise fast child Not yet Can do it , son Lots spend it time with play with friends.

2) Character Religious Connection with Man and Self Alone

Helmawati (2017) stated that there are five methods of character building in children, namely a little teaching or theory, a lot of example, a lot of habituation or practice, a lot of motivation, supervision and enforcement of rules. Some important teachings in instilling religious character, especially relationships with people and oneself, are: Respect and obey parents , saying hello when they meet , I apologize if I make a mistake , grateful for people's kindness , m helping others . Religious character values in terms of relationships towards oneself and fellow humans can also be implemented in children from an early age, such as , honesty , discipline , m independent , and responsible

Seen from results interview respondents in a way whole state in draft character religious child connection with human and self itself , seen in habituation child At home communicate with parent in a way polite No raise your voice, always using the three magic words that is please , sorry , and thank you . Children are also taught mention and pronounce greetings and teachings before circumcision For memorize sentence creed .

3) Character Religious Connection with Environment

The environment in question is everything that exists around humans, Good animal, plants nor object Which No animate. Character man to environment Which taught Al- Qur'an on Basically it originates from the human function as caliph, which requires good interaction

between humans and each other and humans with their environment. Mark Character relationship with environment, including : a) social and environmental care, is an action that always seeks to prevent damage environment as well as repair damage environment nature that has occurred. Helping the community and other people in need. National Values b) Nationalists show high concern, appreciation and loyalty to the physical, cultural, social, political and economic environment of their nation. c) Respect for diversity, giving respect to things that are physical, characteristic, customary, cultural, ethnic and religious (Rahmawati & Hasan, 2023)

Based on interview results from percentage data, 70% of parents' parenting patterns in Teluk Meranti District, Pelalawan Riau Regency use democratic parenting patterns , then 20% are authoritarian and 10% use permissive parenting patterns. The conclusion that can be drawn from the research results is that democratic parenting influences the religious character of children aged 4-6 years as much as 75% of the religious character, compared to 15% for authoritarian parenting and 10% of permissive parenting results in religious character appearing.

5. Factor affecting pattern foster

Walker's opinion (1992), which states that parents' socio-economic status influences the formation of parenting patterns in the family. This factor causes educational inequality and social inequality in society. Parents who come from different social classes more tall, for example, tend give pattern foster Which different with people old from class social Which more low. Then, things that influence parents' parenting patterns, such as parents' educational background, culture and environment, also have an impact, either as a supporter or as an obstacle. The following interview results state the inhibiting and supporting factors for parents in parenting patterns.

Table 3. Factors Influencing Parenting Patterns in the District Meranti Bay

Factor Supporter	Factor Inhibitor
<ul style="list-style-type: none"> • Background behind parental education ; Parental education impact positive on the pattern parental care to child , because good parental insight can applied in parenting child . • Social economy ; Socioeconomic support financing schools , facilities support in learning child . • Environment and culture Support in matter supervision 	<ul style="list-style-type: none"> • Background behind education parent Become inhibitor for parents who do n't educated especially for parents who do n't reading and writing . • Socioeconomic Lack of financing in give facility to child , however vice versa If all will child granted so child tend spoiled . • Environment and culture Environment become factor

when play .	inhibitor in pattern foster parents , because many matter negative obtained from environment child .
-------------	--

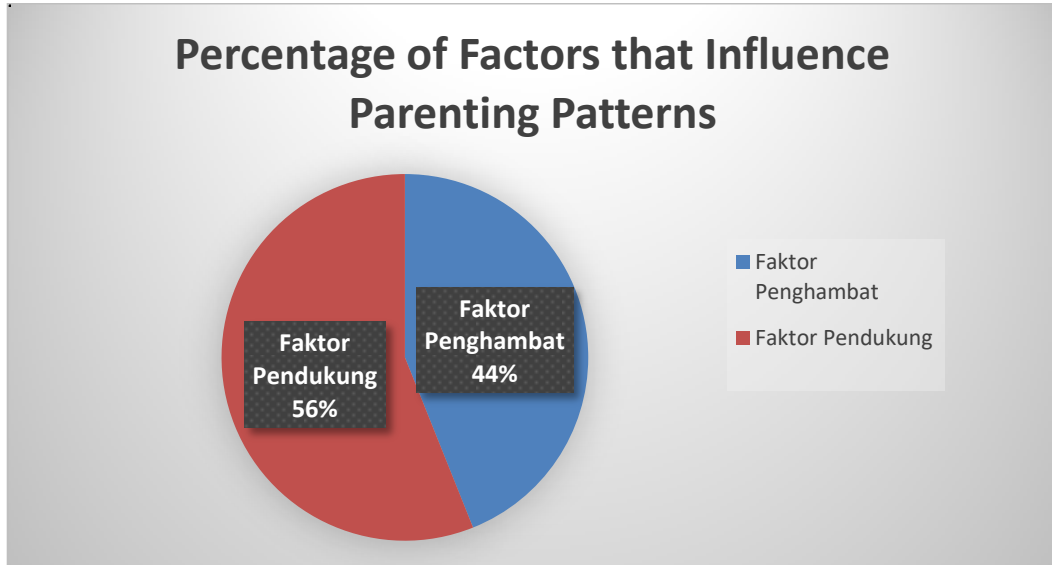


Figure 3. Presentation Results Respondents on Parenting Patterns in the District Meranti Bay

Based on the results of the data percentage above, there are inhibiting factors and supporting factors for parental parenting patterns in Teluk Meranti sub-district , Pelalawan district Riau , with a presentation of supporting factors of 56% and inhibiting factors of 44%.

Interview result related factor inhibitors that researchers find Lots his influence environment that has m negative value towards child , then factor the economy also becomes factor second in parenting Because mahamanya cost education , education parents also become retarder in educate child what we can be certain of is parents who don't know letters and difficult For teach to his son. The results of this research were several findings that the researchers obtained.

Table 4. Researcher Findings

No	Researcher Questions	Researcher Findings
1.	Parenting Style	Parents in Teluk Meranti District, namely 70%, namely seven people out of ten respondents use a democratic parenting style, 20% out of 10 respondents, namely two people or respondents, use an authoritarian parenting pattern and 10%, namely one person out of ten respondents, uses a permissive parenting pattern.
2.	Religious Character	Democratic: Performing prayers , fasting, reciting the Koran, praying, saying the creed. Say hello, using the words please, sorry, and thank you . Maintain a clean

		<p>environment, work together, love living creatures, and maintain body cleanliness.</p> <p>Authoritarian: Allowing children not to pray , not training children to fast, lack of habit in saying and responding to greetings, not being able to say the creed, not being polite in speaking. and Throwing rubbish inappropriately, lack of awareness of body hygiene.</p> <p>Permissive: Not praying , lack of habit in fasting practice, not praying before and after activities. Not saying greetings, not being able to say the shahada, not keeping the environment clean and body clean</p>
3.	Factors influencing parenting patterns	Inhibiting and supporting factors for parenting patterns are parental education, socio-economics, culture and environment

DISCUSSION

A. Democratic parenting style

The research results found three types of parenting patterns applied by parents in Teluk Meranti District, namely 70% used democratic parenting, 20% used authoritarian parenting and 10% used permissive parenting, this was confirmed by the results of interviews with respondents with respectful democratic parenting . freedom for children, giving direction to children, giving advice to children. Meanwhile, an authoritarian parenting system can be seen in parents giving strict rules to children, tending to give physical punishment to children. Permissive parenting gives children unlimited freedom, which can be seen in the activities of parents who are busy with work.

Democratic parenting is a way of educating children, where parents determine the rules but by paying attention to the child's circumstances and needs. Thus, it is the right and obligation of parents as the main person responsible for educating their children. Aspects of parents' democratic parenting style are love, communication, control, demands for maturity. According to the research results, it was found that the democratic parenting style achieved results of 70% and it can be concluded that parents give their children freedom to carry out activities but still monitor activities in a positive direction and education is the most important thing. The research results obtained are in line with the opinion of Adprijadi & Sudarto, (2020) that in other words, this democratic parenting style gives children the freedom to express opinions, do what they want without crossing the boundaries or rules set by their parents. Parents also always provide guidance and direction with full understanding towards children. Therefore parents always put the interests of children first and do not use much control over children. If from childhood parents get used to having good communication with children, build close relationships and make them friends and open to each other. , then there will be warmth, calmness that creates a pleasant home atmosphere, there is peace for children, and until adulthood it will become a lifestyle that they

are used to because they were educated from the start in a harmonious family atmosphere (Kia & Murniarti, 2020).

Authoritarian parenting is characterized by 20% of parents implementing this parenting style, with strict rules given by parents, this is in accordance with Taib et al's research. al., 2020. States that authoritarian parenting is a parenting pattern that is the opposite of democratic parenting, namely that it tends to set standards that absolutely must be followed, usually accompanied by threats. This form of parenting emphasizes parental supervision or control shown to children to obtain obedience.

This form of authoritarian parenting has the characteristics of parents acting firmly, liking to punish, giving less love, less sympathy, forcing children to obey rules, and tending to restrain children's desires. Apart from that, the authoritarian parenting style is low in acceptance (responsiveness) and high in parental demands (demandingness).

Theories that explain parents who apply a passivity parenting style may tend to control children's religious experiences, such as limiting children's interactions with people of other beliefs or religions, as well as limiting children's understanding of different religious sects or traditions (Prastyawati et al. al., 2021). In this parenting style, open dialogue about religion may be less emphasized (Herd et al., 2022). Parents may not encourage their children to ask questions, discuss, or seek a deeper understanding of their religious beliefs. Even though this parenting style tends to emphasize certain religious beliefs and practices, parents still have the opportunity to teach children the values of tolerance and acceptance of diversity (Lee, 2022). Permissive parenting is very different from authoritative parenting because in this pattern, parents, after giving freedom to children, no longer supervise/control. Another source says "permissive parenting can be interpreted as a pattern of parental behavior in interacting with children, which frees children to do what they want to do without questioning (Kia & Murniarti, 2020). This permissive pattern leads to an understanding that parents do not want to be involved and do not want to bother caring about their children's lives, and this also leads to children having low self-esteem, not having good self-control, poor social skills, and feeling like they don't belong. important to his parents. This theory is in line with research results which found that with permissive parenting, children tend to be given freedom from parents who do not appear to be involved in raising the child.

This research refutes research (Kapetanovic & Boson, 2022) which states that passive parenting styles, even though they do not support children's active participation in religious learning, can still contribute to improving children's religious character by providing structured religious education, instilling religious habits, as well as providing examples of consistent behavior. In research on permissive parenting styles, there is the lowest value in children's religious character scores between democratic and authoritarian parenting styles.

B. Religious Character

The researcher concluded that of the three types of parenting patterns applied by parents in Teluk Meranti sub-district, there is a democratic parenting pattern which has religious character values for early childhood, and a few character values emerge from authoritarian and permissive parenting patterns. Based on Licona (2012) characters related with moral concepts, moral attitudes, as well moral behavior. Based on 3 aspects the capable said that good character driven by knowledge about kindness, will behave OK, as well carry out activity kind. Besides that, from interaction social individual will capable fulfillment needs of love and affection, as well attention. There is attachment about pattern foster care applied most parents use pattern foster democratic so that form child with good communication towards the people around him.

This matter supported by research Faradena (2021) said that's it developed child in climate parenting democratic, then He tend own more personality active, more behave social, more have it price yourself (believe self), more have desire in field intellectual, more orosinal, as well more constructive compared to with deep child climate authoritarian. According to licona (2012:74-76) value character need applied ie honesty, justice, tolerance, wisdom, discipline, help meno, long, caring for others, courage, and attitude democratic. This matter in accordance with results findings mark character children by researchers from results interview with parents, stated child own soul concern seen child each other Help help with Friend or even the environment surroundings, then jila independent seen when child finished Eat Then He put plate dirty in place, active in activity work together well That at school or At home.

Democratic parenting style in the formation of religious character has a higher percentage than the other two parenting patterns. In accordance with the results of research (Ochita Ratna Sari & Trisni Handayani, 2022) the results of their research state that parenting patterns in the formation of students' religious character have a positive relationship. The relationship between parenting styles and the formation of students' religious character at the Baitussalam Integrated Islamic Elementary School is 46.5%, which is in the medium category, namely quite good.

According to Baumrind (2003: 175) pattern Suh authoritarian to character child own no impact cooperative with right as well as will child, so become obligatory object obey as well as carry out regulation. In line with discovery of observations and interviews when child There is activity like Recite However her friend invite For play so he No will obey words her parents.

C. Factors that Influence Parenting Patterns

The results of this research are in line with the opinion of (Asmen, 2024) which states that parental education greatly influences the parenting style that parents will apply. He states that parental education is closely related to the parenting style obtained by the individual, education also influences the

point of view. someone in pursuing a career future , and also apply parenting patterns to the next generation.

In line with research results (Widara, et al 2019) explains the results of research in Sintung hamlet regarding the democratic parenting patterns of parents with noble status (respectable people/noble families) who succeeded in continuing their education up to 12 years and at university. This factor is also influenced by parental education , parental involvement , and parental economics . The second factor is socio-economic factors as research conducted (Asmen, 2024)based on preliminary studies by conducting interviews with several children and parents stated that some children were in the economic category but few continued their education to a higher level. Most of them follow their parents' profession as farmers. The family has an important role in determining children's education and shaping children's character , and in providing care for children. Socioeconomics has an impact on children's school financing in accordance with the results of researchers' findings that adequate socioeconomics can support parents' parenting patterns.

The third factor is the environment and surrounding culture which has an impact both in terms of supporting and inhibiting parents' parenting patterns, as explained by Bathmaker (2021), who explains that individuals can change in a positive direction if their environment is in a positive direction too. Environmental factors are very important causes in shaping an individual's character for the better.

CONCLUSIONS AND SUGGESTION

Applied pattern parents in the District Meranti Bay is deep form character religious is pattern foster democratic as much as 70%, p the It can be seen from the regulations that it doesn't burdensome children , parents give direction and guidance through friendly relationship and good response . Furthermore parents too natures open with pattern good communication , have clear rules and boundaries so that child integrate values character in his daily life.

Parenting authoritarianism applied in the District Teluk Meranti is 20%, where the parents often give punishment physique when child No obey the order. Then at least room communication children and parents consequence time the child plays use No regular so that give rise to aggressive behavior to child. Parenting premissed applied 10 % in parenting child , where are the parents? give freedom to child with loose supervision , lack of parental control to her child , and lack thereof guidance and direction provided by parents to child.

Character created religion from pattern foster care implemented by parents in the District Meranti Bay is democratic create character that is Character of relationship with Allah and Rasullah; Carry out prayers , fast, recite the Koran, pray before and after activities, and recite the creed. Then the religious character of the relationship with humans and oneself; Saying greetings, using the words please, sorry, and thank you and character

relationships with the environment; Maintain a clean environment, work together, love living creatures, and maintain body cleanliness.

Parenting authoritarian that is the character of the relationship with Allah and the Messenger of Allah; Allowing children not to pray , not training children to fast, recite the Koran at home. Then the religious character of the relationship with humans and oneself; Lack of habit in saying and returning greetings, not being able to say the shahada, lack of politeness in speaking. and the character of the relationship with the environment; Throwing rubbish inappropriately, lack of awareness of body hygiene.

The religious character created by permissive parenting is the character of a relationship with Allah and the Prophet; Not performing prayers , lack of habit in fasting practice, not praying before and after activities. Then the religious character of the relationship with humans and oneself; Not saying greetings, not being able to say the shahada, and the character of the relationship with the environment; Lack of awareness in protecting the environment and body cleanliness.

Factor affecting pattern foster parents in the District Teluk Meranti Regency Pelalawan Riau namely background behind parental education impact positive on the pattern parental care to child , because good parental insight can applied in parenting child. Socioeconomic support financing schools , facilities support in learning children and the environment and culture support positivity if the environment is in a positive direction too. Environmental factors are very important causes in shaping an individual's character for the better. Then, we look at it in terms of obstacles, namely the parents' educational background become inhibitor for parents who do n't educated especially for parents who do n't reading and writing. Socioeconomically, there is a lack of funding to provide facilities to children, but on the other hand, if all children's wishes are granted, children tend to be spoiled. As well as the environment and culture become factor inhibitor in pattern foster parents, because many matter negative obtained from environment.

REFERENCES

- Abdullah, M., Hidayah, N., & Mustarofah, O. A. (2023). *Kegiatan bercerita dan mewarnai gambar pada anak usia dini sebagai bentuk penanaman karakter toleransi beragama di desa Kedawung Jumapolo Karanganyar*. 5(1), 61-69.
<https://doi.org/10.36407/berdaya.v5i1.904>
- Abdurrahman, A. (2018). Upaya Meningkatkan Perkembangan Nilai Agama dan Moral Melalui Metode Keteladanan pada Anak Usia Dini. *Jurnal Penelitian Keislaman*, 14(2), 101-107. <https://doi.org/10.20414/jpk.v14i2.698>
- Aini, S. N., Jihan, J., Nuraini, F., Saripuddin, S., & Gunawan, H. (2023). Kualitas Pendidikan Dan Pola Asuh Orang Tua: Sebuah Tinjauan Multidisiplin. *Journal on Education*, 5(4), 11951-11964. <https://doi.org/10.31004/joe.v5i4.2154>
- Alhan, K., & Supriyani. (2023). Penerapan pendidikan karakter disiplin di taman kanak-kanak karya merdeka samboja kutai kartanegara. 2(1), 41-48.

- Aminuddin, A., & Wahidin, K. (2021). Metode pendidikan karakter al gozali dalam Kktab ayyuhal walad. *Edukatif : Jurnal Ilmu Pendidikan*, 4(1), 195–200. <https://doi.org/10.31004/edukatif.v4i1.1799>
- Aryani, R., & Fauziah, P. Y. (2020). Analisis pola asuh orangtua dalam upaya menangani kesulitan membaca pada anak disleksia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1128–1137. <https://doi.org/10.31004/obsesi.v5i2.645>
- Ashfiah, A., Saffanah, N., Pascasarjana, P., Gresik, U., Tsanawiyah, M., Benjeng, M. H., Pesantren, P., & Benjeng, H. (2022). Pendidikan karakter melalui pengembangan 18 nilai karakter berbasis pondok pesantren pada jenjang MI, MTs dan MA. 1(7), 512–519. <https://doi.org/10.36418/locus.v1i7.127>
- Aslan, A. (2019). Peran pola asuh orangtua di era digital. *Jurnal Studia Insania*, 7(1), 20. <https://doi.org/10.18592/jsi.v7i1.2269>
- Cahyani, I. lintang, & Hidayat, T. muhamad. (2023). *Tinjauan pustaka sistematis: program kantin kejujuran untuk meningkatkan karakter jujur di sekolah dasar*. 11(1), 84–94.
- Cahyono, D. D., Darsinah, D., & Wulandari, M. D. (2022). Kontribusi orang tua dalam pendidikan karakter anak pada usia sekolah dasar. *Masaliq*, 2(3), 394–405. <https://doi.org/10.58578/masaliq.v2i3.390>
- Carolus Borromeus Mulyatno. (2022). Pola asuh orangtua dalam mengembangkan karakter anak usia dini. *Jurnal Pendidikan Dan Konseling*, 4, 1349–1358.
- Chusna, A. P. (2017). Pengaruh media gadget pada perkembangan karakter anak. *Dinamika Penelitian*, 17, 315–330.
- Dede Rohadi, Tuti Herawati, Mamat Rahmat, B. W. and E., & Suwarno. (2018). *Desa teluk meranti*. Center for International Forestry Research.
- Devianti, R., Sari, L. S., & Bangsawan, I. (2020). Pendidikan karakter untuk anak usia dini. *Jurnal Pendidikan Dan Konseling*, 03(02), 67–78.
- Dwi Astuti, L., & Nugrahanta, G. A. (2023). Memupuk Karakter Tanggung Jawab Sosial Anak Usia 10-12 Tahun Melalui Permainan Tradisional. *Cetta: Jurnal Ilmu Pendidikan*, 6(1), 83–96. <https://doi.org/10.37329/cetta.v6i1.2148>
- Ellya Roza, Y. (2015). Islamisasi di riau (Kajian sejarah dan budaya tentang masuk dan berkembangnya islam di kuntu kampar). *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial Dan Budaya*, 12(01), 113–116.
- F. Sriyani, S. (2018). Pola asuh orang tua terhadap karakter anak di Raudhatul Athfal Al-Fityah Pekanbaru. *Journal of Islamic Early Childhood Education*, 1(2), 133–142.
- Fitri, H. F. (2021). Analisis relevansi peraturan penyelenggaraan pendidikan anak usia dini dalam sistem pendidikan nasional dan undang-undang pesantren. *Jurnal Pendidikan Islam Anak Usia Dini*, 4, 15–31.
- Hamdani. (2022). *Telaah Konsep Pendidikan Krakter Perseptif Sunnah*. 108–123.
- Fitri, H. F. (2021). Analisis relevansi peraturan penyelenggaraan pendidikan anak usia dini dalam sistem pendidikan nasional dan undang-undang pesantren. *Jurnal Pendidikan Islam Anak Usia Dini*, 4, 15–31.
- Hamdani. (2022). *Telaah Konsep Pendidikan Krakter Perseptif Sunnah*. 108–123.
- Hariyani, D. A. (2021). *Makna hijrah dan dimensi keberagamaan mahasiswa lembaga dakwah kampus di fakultas ilmu sosial dan ilmu politik universitas mulawarman*. 9(2), 15–29.

- Hasanah, F. F., & Munastiwi, E. (2019). Pengelolaan pendidikan karakter religius melalui metode pembiasaan di taman kanak-kanak. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 4(1), 35–46. <https://doi.org/10.14421/jga.2019.41-04>
- Hasanah, N., & Sugito, S. (2020). Analisis pola asuh orang tua terhadap keterlambatan bicara pada anak usia dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 4(2), 913. <https://doi.org/10.31004/obsesi.v4i2.456>
- Hurrohmah, N. M., & Musafiri, M. R. Al. (2022). *Prophetic parenting pola asuh orangtua dalam pembentukan karakter anak usia dini*. II(1), 32–41.
- Indarti, D. (2018). Implementasi pendidikan karakter religius melalui budaya sekolah di SDIT Jabal Nur Gamping. *Jurnal Pendidikan Guru Sekolah Dasar*, 33(7), 3.271-3.282.
- Irodati, F., & Alfi, K. (2023). *Penanaman nilai-nilai religius dalam rutinan hadroh mashoka (majekus sholawat) putri kecamatan kuwarasan*. 8(1), 68–77.
- Iswantiningtyas, V., Wulansari, W., Khan, R. I., & Pristiani, Y. D. (2023). *Pengembangan Kotak Dolananku Untuk Menanamkan Nilai-Nilai Pendidikan Karakter Gotong Royong Dan Kreatif Pada Anak*. 10(1), 148–156.
- Jannah, M. (2019). *Metode dan strategi pembentukan karakter religius yang diterapkan di SDTQ-T An Najah pondok pesantren cindai alus martapura*. 4(1), 77–102.
- Juanda, I. (2021). Peranan orang tua dalam Membiasakan Pengamalan Ibadah Shalat Anak. *Jurnal Kajian Pendidikan Islam*, 1, 105–126. <https://doi.org/10.58561/jkpi.v1i1.9>
- Kartikowati, E. (2019). Implementasi strategi trilogi mendidik anak usia dini. *Al Fitrah Journal Of Early Childhood Islamic Education*, 2(3), 119–131.
- Khasanah, D. U., Yusuf, A., & Anan, A. (2022). Formulasi pendidikan pesantren ngalah dalam membentuk karakter religius pluralistik. ... *Multicultural of Islamic ...*, 107–115. [https://jurnal.yudharta.ac.id/v2/index.php/ims/article/view/3038%0Ahttps://jurnal.yudhar ta.ac.id/v2/index.php/ims/article/download/3038/2103](https://jurnal.yudharta.ac.id/v2/index.php/ims/article/view/3038%0Ahttps://jurnal.yudhar%20ta.ac.id/v2/index.php/ims/article/download/3038/2103)
- Khodijah, N. (2018). Pendidikan Karakter Dalam Kultur Islam Melayu. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(1), 21–39.
- Khotimah, K., & Zulkarnaen, Z. (2023). Peran Orang Tua dalam Membentuk Kemandirian Anak Usia 4-5 Tahun. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(1), 587–599. <https://doi.org/10.31004/obsesi.v7i1.3832>
- Kusumastuti, N. (2020). *Implementasi Pilar-Pilar Karakter Anak Usia Dini*. 04(2), 333–344.
- Mahendra, Y., Halim, A., & Nerlin, M. (2023). *Integrasi Nilai-Nilai Karakter Kerja Keras Dalam Pembelajaran PPKn Di SMP Negeri 3 Watopute Integration of Hard Work Character Values in Civics Learning at SMP Negeri 3 Watopute*. 1(1), 21–25.
- Menggambar, K., Usia, A., & Sd, D. (2019). Analisis psikomotorik halus siswa ditinjau dari keterampilan menggambar anak usia dasar sd 1. *Journal of Islamic Primary Education*, 2(2), 45–53.
- Miyati, D. S., Elok, U., Rasamani, E., & Fitrianingtyas, A. (2021). Pengaruh tingkat pendidikan orang tua terhadap pola asuh anak. *Jurnal Kumara Cendekia*, 9(3).

- Mukarromah, T. T., Hafidah, R., & Nurjanah, N. E. (2020). Kultur pengasuhan keluarga terhadap perkembangan moral anak usia Ddni. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(1), 395. <https://doi.org/10.31004/obsesi.v5i1.550>
- N, O. (2015). Pentingnya pendidikan karakter dalam dunia pendidikan. *Jurnal Ilmiah*, 9(manager pendidikan), 464–468.
- Nahwiyah, S., Mualif, A., Haironi, R., Mailani, I., & Wismanto, W. (2023). Peran mahasiswa calon guru MI/SDIT dalam meningkatkan kualitas baca Al-Qur'an pada mahasiswa rodi PGMI Universitas Muhammadiyah Riau. *Journal on Education*, 5(3), 9573–9583. <https://doi.org/10.31004/joe.v5i3.1830>
- Nuraeni, L., Andrisyah, A., & Nurunnisa, R. (2019). Efektivitas program sekolah ramah anak dalam meningkatkan karakter anak usia dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 4(1), 20. <https://doi.org/10.31004/obsesi.v4i1.204>
- Nurhidayah, S., & Utami, F. (2023). *Stimulasi Karakter Komunikatif dan Rasa Ingin Tahu Anak Usia (1-3) Tahun*. 7(1), 527–535. <https://doi.org/10.31004/obsesi.v7i1.3499>
- Oktaviana, A., Marhumah, M., Munastiwi, E., & Na'imah, N. (2022). Peran Pendidik dalam Menerapkan Pendidikan Akhlak Anak Usia Dini melalui Metode Pembiasaan. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 5297–5306. <https://doi.org/10.31004/obsesi.v6i5.2715>
- Prasetyo, D., & Marzuki, M. (2020). Pembinaan karakter melalui implementasi budaya sekolah di sekolah dasar. *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar*, 12(1), 14–28. <https://doi.org/10.18860/mad.v12i1.7404>
- Purwaningsih, C., & Syamsudin, A. (2022). Pengaruh perhatian orang tua, budaya sekolah, dan teman sebaya terhadap karakter religius anak. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 2439–2452. <https://doi.org/10.31004/obsesi.v6i4.2051>
- Rahmawati, rizqi alfi, & Hasan, K. abdul moh. (2023). *Potret nilai pendidikan karakter Al- Quran surah luqman ayat 12-19 dalam tafsir al-maraghi*. 1–13.
- Ramdan, A. Y., Fauziah, P. Y., Sekolah, P. L., & Yogyakarta, U. N. (2019). Peran Orangtua dan Guru dalam Mengembangkan Nilai-Nilai Karakter Religius Anaka Usia Dini. *Pendidikan Dasar Dan Pembelajaran, September*, 100–111. <https://doi.org/10.25273/pe.v9i2.4501>
- Rini, D. S. (2023). *Nilai Karakter Mandiri Anak Usia Dini Dalam Lirik Lagu Anak-Anak Karya Pak Kasur*. 06(01), 1602–1613.
- Rohma, F. N. (2021). *Pemikiran mahatma gandhi tentang pendidikan*. Saleh, rahman aris. (2022). *Dimensi keberagamaan dalam pendidikan*. 2(04), 580–590.
- Samad, A. (2018). *Pola asuh otoriter demokratis dalam menanamkan pendidikan anti korupsi*. 8(1), 485–489.
- Samosir, P. (2021). Peran Guru dan Orang Tua dalam Pendidikan Anak. *KERUGMA: Jurnal Teologi Dan Pendidikan Agama Kristen*, 3(2),
- Sari, D. K., & Suprapti, A. (2018). *Pola asuh orang tua pada anak yang berperilaku agresif*. 3(1), 1–6.
- Sari, M. P., & Eliza, D. (2021). Pelaksanaan Penanaman Sharing Behavior Terhadap Karakter Peduli Sosial Anak. *Jurnal Tunas Cendekia*, 4, 242–252.

- Sari, P. P., Sumardi, S., & Mulyadi, S. (2020). Pola asuh orang tua terhadap perkembangan emosional anak usia dini. *Jurnal Paud Agapedia*, 4(1), 157-170. <https://doi.org/10.17509/jpa.v4i1.27206>
- Satrianingrum, A. P., & Setyawati, F. A. (2021). Perbedaan Pola Pengasuhan Orang Tua Pada Anak Usia Dini Ditinjau Dari Berbagai Suku di Indonesia: Kajian Literatur. *JIV-Jurnal Ilmiah Visi*, 16(1), 25-34. <https://doi.org/10.21009/jiv.1601.3>
- Septiani, F. D., Fatuhurrahman, I., & Pratiwi, I. A. (2021). Pola asuh orang tua terhadap motivasi belajar pada anak sekolah dasar. *Jurnal Educatio FKIP UNMA*, 7(3), 1104-1111. <https://doi.org/10.31949/educatio.v7i3.1346>
- Silitonga, K., & Herlina, E. S. (2023). *Pola Asuh Orang Tua Dalam Penanganan ADHD (Attention Deficit Hyperactivity Disorder)Pada Anak Usia Dini*. 2(3), 11345-11356.
- Sucipto, S., & Wirawan, Y. R. (2022). *Studi etika bisnis masyarakat Ambon dalam praktik ekonomi*. 88-102. <https://doi.org/10.25273/equilibrium>.
- Sugiharto, R. (2017). Pembentukan nilai-nilai karakter islami siswa melalui metode pembiasaan. *Jurnal Pendidikan Islam*, 1(1). <https://doi.org/10.21111/educan.v1i1.1299>
- Supriani, Y., & Arifudin, O. (2023). Partisipasi Orang Tua Dalam Pendidikan Anak Usia Dini. *Plamboyan Edu*, 1(1), 95-105.
- Suryana, D., & Sakti, R. (2022). Tipe pola asuh orang tua dan implikasinya terhadap kepribadian anak usia dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 4479-4492. <https://doi.org/10.31004/obsesi.v6i5.1852>
- Suryandari, S. (2020). Pengaruh pola asuh orang tua terhadap kenakalan remaja. *JIPD (Jurnal Inovasi Pendidikan Dasar)*, 4(1), 23-29. <https://doi.org/10.36928/jipd.v4i1.313>
- Wahyuni, I. W., & Putra, A. A. (2020). Kontribusi peran orangtua dan guru dalam pembentukan karakter islami anak usia dini. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(1), 30-37. [https://doi.org/10.25299/al-thariqah.2020.vol5\(1\).4854](https://doi.org/10.25299/al-thariqah.2020.vol5(1).4854)
- Widianto, E. (2015). *Peran orangtua dalam meningkatkan pendidikan karakter anak usia dini dalam keluarga*. 2, 31-39.
- Ramdan, A. Y., & Fauziah, P. Y. (2019). Peran orang tua dan guru dalam mengembangkan nilai-nilai karakter anak usia sekolah dasar. *Jurnal Pendidikan Dasar Dan Pembelajaran*, 9(2), 100.
- Kia, D., & Murniarti, E. (2020). Pengaruh Pola Asuh Orangtua Dalam Peningkatan Prestasi Belajar Anak. *Jurnal Dinamika Pendidikan*, 13(3), 264-278. <https://doi.org/10.33541/jdp.v12i3.1295>
- Ochita Ratna Sari, & Trisni Handayani. (2022). Hubungan Pola Asuh Orang Tua Terhadap Pembentukan Karakter Religius Siswa Sekolah Dasar Islam Terpadu. *Jurnal Cakrawala Pendas*, 8(4), 1011-1019. <https://doi.org/10.31949/jcp.v8i4.2768>
- Oktaviana, A., Marhumah, M., Munastiwi, E., & Na'imah, N. (2022). Peran Pendidik dalam Menerapkan Pendidikan Akhlak Anak Usia Dini melalui Metode Pembiasaan. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 5297-5306. <https://doi.org/10.31004/obsesi.v6i5.271>