

## PARENTING PATTERNS OF PARENTS WORKING IN COMPANIES ON CHARACTER EDUCATION OF CHILDREN REVIEWING FROM ISLAMIC RELIGIOUS EDUCATION PERSPECTIVE

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### Abstract

In the process of character education of children, parents have a very important role in guiding and shaping the character of children, because children are a gift and mandate from Allah SWT, children are born to earth in a holy state, then it is their parents who influence their children's behavior So in any condition, no matter how busy parents are, they are obliged to guide and direct their children in a positive direction so that morality is created. This study aims 1) to determine the role of parents who work on children's character education, 2) the role of schools in shaping children's character so that Islamic character is realized, 3) obstacles and efforts made in educating children's character. Determination of research subjects was carried out by determination by researchers (purposive sampling), namely parents who worked in companies that sent their children to school at SDIT Harapan Ummah grades 4-6. The research approach is qualitative with descriptive research type. The data was collected by using interview techniques and data processing using qualitative analysis techniques. The results showed that: (1) Parenting patterns of parents who work in companies on the formation of children's character are different, firstly applying democratic parenting, secondly permissive parenting and thirdly authoritarian parenting. (2) The role of schools in shaping the character of students by training children with positive Islamic character habits, making programs that build children's character, and

establishing coordination with parents in monitoring children's development. (3) the obstacles faced by parents in educating children's character due to lack of knowledge about parenting and role models from parents, lack of time with children and not being istiqomah in educating children's character. So parents should have concepts and provisions in educating children, because the role of parents is very important in the development and formation of children's character for the realization of Islamic character.

**Keywords:** Parenting Parenting, Character Education, Islamic Religious Education.

## **Introduction**

Human beings are basically born with their own fitrah and have the potential to become human beings of character. Therefore, there needs to be a long and continuous process in his life in order to form a good character. Therefore, family education has an important influence to educate children. It has a positive influence where the family environment gives encouragement or provides motivation and stimulation to receive, understand, believe, and practice Islamic teachings. In the family should be realized the purpose of Islamic Education and who has a duty to realize it is the parents.

According to Rabiatul adawiyah (2017:33) that: To get quality human resources is a great goal of every country in the world. And it is not a common secret that the progress or not of a country is influenced by educational factors. So important is education, that a nation is advanced or not then it is generally seen from education. If the output of this educational process fails then it is difficult to imagine how a nation can achieve progress. For a nation that wants to advance, education should be seen as a necessity as well as other needs.

Although education is very important, but somehow there are parents who are busier with work affairs than taking time to take care of their children. Whereas the child is a mandate from Allah SWT who will be held accountable, it is appropriate for parents to take care and raise the child as best as possible, and always try to provide the best care for their children without stopping, from the child in the womb, early age, teenagers, until the child has grown up. Not only that, parents have full responsibility in guiding, supervising, and protecting their children so that they grow and develop optimally, so that the child grows and develops according to their potential. So this is the initial capital of children in social life in society.

According to Iksan Baihaqi and Ibn Bukhori (2013:5&9) revealed, that: The Son is a gift of Allah S.W.T where we continue the ideals and lineages. Children are also the most valuable treasure deposit trusts that must be maintained, cared for and educated in order to be cooled. Furthermore, it is stated by him that In his attention indeed educating the child is not an easy thing, many things can make the parents misstep in conveying the intentions and objectives to their children, in absolute tarap and good goals and parents are accepted wrongly by the child, so that there is no misunderstanding that makes the child feel judged and not in his own home.

Listening to the above expression can be understood that Education is an effort to advance the development of ethics, thoughts and bodies of children in the sense that it should not be separated from these parts, in order to advance life opportunities i.e. the lives and livelihoods of children that we educate in harmony

with nature and society. education is sektor penting in an effort to improve the quality of human resources, because through education can be built intelligent, skilled, and trusting human beings to God Almighty. This is in line with Law No. 20 of 2003 of the Republic of Indonesia on the national education system article, chapter 2 namely: "National Education is an education based on Pancasila and the Constitution of the Republic of Indonesia which is rooted in religious values, national culture and responsive to the demands of changing times that are pursued through educational channels namely, formal education, nonformal education and informal education. The family is the first educational institution to reform the basic beginnings of life, therefore children need assistance to hone their potential. Parents involved in parenting will have a tremendous influence on the child's development and happiness.

### **Theoretical Foundation**

#### **1. Parenting Patterns for Children's Character Education**

Apriastuti (2013:3) revealed that: According to Tarmuji pola foster care is a form applied in order to care for, nurture, guide and train and give influence. Suherman said Parents are the first to be responsible for regulating, coordinating and providing stimuli. Parenting factors are one of the factors that influence the formation of the child's personality, such as; the child will become unhappy and tend to withdraw from the association, like to be alone and besides, it is difficult for them to trust the other party and their learning achievements in school are low.

Meike et al (2019:177) said that quoted from Hurlock, that parenting patterns are distinguished by:

##### **1) Authoritarian Parenting Patterns**

It is a parenting pattern that is based on the rules that apply and force the child to behave and behave according to the wishes of the parents.

##### **2) Democratic Parenting Patterns**

Namely pola foster care that is characterized by the attitude of parents who are willing to accept, responsive and eager to pay attention to the needs of children with controlled restrictions.

##### **3) Permissive Foster Care Patterns**

That is, pola foster parents who give full freedom to their children to make their own decisions according to their wishes and wills, this leads to a parent's indifferent attitude towards the child.

Aspects in the parenting pattern are very influential to the development of children's character education. Children are a gift and at the same time a mandate entrusted by Allah SWT to His servants. Parents will be held accountable in the hereafter for the mandate. Parents are often negligent when it comes to parenting and educating their children. This usually happens because both parents are busy with their work/career. Children who are the desire for every parent should get compassion, attention, protection, care, and also adequate education. Parents should expand and improve their knowledge and skills in parenting, caring, and educating children in the family.

There are two things that will shape the personality and character of the child as taught by the Prophet, namely the parents who gave birth to him and the environment in which he raised him. The child basically has habits as is the custom of his parents. As a child of course he will always follow the behavior of his mother, namely the habits of parents. The habits instilled by both parents and educators around the child as a child will affect them. Juwariyah, (2010:2) says that; when both parents and those around him get used to education or good things, then that will be how he will become, and vice versa. Therefore, as parents who have been awarded the pleasure of children by Allah SWT, parents should have an obligation to be grateful for the pleasure by educating their children in accordance with His rules and orders.

## 2. Character Education Development Strategy in Schools

Education for the life of mankind is an absolute necessity that must be met throughout life. Without education at all, it is impossible for a group of people to develop in line with the aspirations of the ideals to progress, prosper and be happy according to the concept of their outlook on life. One of the human instincts that is formed in the soul individually is the basic ability that social psychology experts call the instinct gregorius (instinct to live in groups) or live in society. Man is a dynamic being, and aspires to achieve a prosperous and happy life in a broad sense, both outward and inward, worldly and ukhrawi. So between the position of education institutionalized in various forms or models in society, with the dynamics of society always interact (influence each other) all the time. Similarly, a teacher who educates his students with patience and perseverance in guiding and teaching his students. . Muhamimin, (2011: 23) revealed that; If this country wants success in building character education, the first step to be done is to build the mentality of teachers in order to have a sacrificial spirit and love their profession wholeheartedly. In relation to the formation of the character of the protégé, the

The quality of learning is key in improving human resources. The school is a formal educational institution that systematically conducts guidance, teaching, and or training programs in order to help students to develop their potential optimally, both in terms of moral-spiritual, intellectual, emotional, social, and physical aspects. Quality learning is a planned and intentional learning created (intentional learning), not learning that happens incidentally (incidental learning).

Barnawi & M. Arifin, (2012: 65) Quoting a statement from Patricia L. Smith, and Tillman J. Ragan stating that learning is the development and delivery of information and activities created to facilitate the achievement of specific goals. According to Novan Ardy W (2013:163) that: Peran teacher in the implementation of character education in school is a set of attitudes possessed by teachers such as educating, teaching, guiding, directing, training, assessing, and evaluating learners to form the character of students.

Teachers play a very strategic role, especially in shaping character and developing the potential of students. This is what makes teachers to always be on the right track, in accordance with the teachings of sacred religion, good customs and government rules. A teacher's strategy is not only passive, it must be actively progressive, in the sense that teachers must move to empower the community

towards a good and perfect quality of life in all aspects of life, especially knowledge, morality, social, cultural, and populist economy. Providing assistance to individuals to achieve understanding and self-direction is needed to make maximum adjustment to the school, family, and community. Agar the realization of superior learners with the role of a teacher as a mentor, and monitoring the behavior of his students.

### 3. Character Education in Islamic Perspectives

Character education in Islam has its own peculiarities. Noted by Abdul Majid and Dian Andayani (2013:58) authors of a book entitled *Character Education Islamic Perspective*, that; "In this character education discourse gives the message that spirituality and religious values are inseparable from character education". In another passage, he said, "In Islam, there is no discipline separate from Islamic ethics. ... In Islam there are three main values, namely morality, adab and conscientiousness. In the records of Abdul Majid and Dian Andayani (2013:58) revealed that: Morality refers to duties and responsibilities other than shari'ah and Islamic teachings in general. While the term adab refers to attitudes associated with good behavior. And conscientiousness refers to the quality of character displayed by a good Muslim who follows the existence of the Prophet Muhammad Saw. These three values are the pillars of character education in Islam.

According to Mukni'ah (2011:109) in his book entitled *Islamic Religious Education Materials for Public Universities*, that: The most prominent principle of morality in Islam is that man is free to do his actions, he has the will to do and not do things. He feels responsible for what he does and has to take care of what Allah has made lawful.

According to Abdul Majid and Dian Andayani (2013:58-59) revealed that: As an effort that is synonymous with religious teachings, character education in Islam has a uniqueness and difference with character education in the Western world. These differences include an emphasis on enduring religious principles, rules and laws in strengthening morality, differences in understanding of truth, rejection of moral autonomy as the purpose of moral education, and emphasis on reward in the hereafter as motivation for moral behavior. At the heart of these differences is the existence of Divine revelation as a source and signpost of character education in Islam. As a result, character education in Islam is more often done doctrinally and dogmatically, not demotically and logically. This kind of approach makes character education in Islam more inclined to teaching right and wrong.

According to Bukhari Umar (2012:42-43) in his book entitled *Hadith Tarbawi (Perspective in Hadith Perspective)*, that "Moral education is the process of fostering children's ethics so that it becomes a noble ethics (karimah morality). The process is inseparable from the development of the religious life of learners in total". A person's character is reflected in the behavior that exists in him. If a person is of good character, then it is called a person of character. And the best of all human beings is the one with the superior character or the best moral character. Mhas a noble moral and he gives high appreciation to the person who is the best ethics or noble character. The award is the best among the others is the best person of ethics. That means good ethics or noble morals are things that need to be possessed by their people.

According to Abdul Majid and Dian Andayani, (2013: 12) the author of a book entitled Character Education Islamic Perspective, that; Character and morality have no significant differences. Both are defined as actions that occur without any more thought because they are already ingrained in the mind, and in other words, both can be called habits. The implementation of morality in Islam is knotted in the personal character of the Prophet SAW. In the personal Rasulullah SAW reconciles noble and noble moral values so that the Prophet (pbuh) is a human being who deserves to be a good suri tauladan for Muslims. This is in accordance with the word of God in qs. surah al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا

Surely in the Messenger of Allah there is a good example for you for him who hopes for Allah and the Last Day, and remembers Allah much. (Q.S Al-Ahzab:21 p.421) .

This is also in accordance with the recorded by Dharma Kesuma (2011:11), author of the book Character Education The study of Theory and Practice in Schools, that: In Islamic references, a very well-known and inherent value that reflects the extraordinary morals / behaviors reflected in the Prophet Muhammad Saw, namely: (1) sidiq, (2) trust, (3) tablig, (4) fatonah. It is certainly understood that these four values are of essence, not entirely. Because the Prophet Muhammad saw is also famous for his patience, toughness, and various other characters. From the above exposure can be understood, that moral education in Islam has almost the same orientation as character education that is booming in Indonesia today, namely character education and moral education is actually aimed at forming a noble moral or good character. Actually the difference between moral education and character education is if moral education impressed Islam based on the Qur'an and Al-Sunnah Rasulullah SAW, while character education impressed Western and secular.

So the Islamic character that must be owned by every Muslim certainly varies. In the records of Muchlas Samani and Hariyanto (2012:79-85) in his book entitled Concepts and Models of Character Education, presented as many as 27 kinds of Islamic characters as below. 1) Maintaining self-esteem, 2) Diligently working for sustenance, 3) Bersilaturahmi, connect communication, 4) Communicate well and spread greetings, 5) Honest, not cheating, keeping promises and trust, 6) Communicating well and politely, fond of greeting, 7) Honest, not cheating, keeping promises and trust, 8) Doing justice, helping, loving each other, and loving each other, 9) Patient and optimistic , 10) Work hard, work of any halal origin, 11) Compassion and respect for parents, not deceiving, 12) Forgiving and generous, 13) Empathetic, compassionate as a manifestation of goodness, 14) Speaking right, not lying, 15) Always grateful, 16) Not arrogant and arrogant, 17) Virtuous (moral) noble, 18) Doing good in all things, 19) Thirst for knowledge , spirited kuriositas, 20) Have shame and faith, 21)

Act frugally, 22) Say good and silent, 23) Be honest, not corruption, 24) Consistent, istiqomah, 25) Steadfast, hopeless, 26) Responsible, 27) Peace-loving.

Therefore, the importance of the integration of the application of character education by utilizing and involving certain families and environments in the community in its activities in an integrated manner, is considered very necessary conceptually and operationally.

#### 4. The Effect of Islamic Education on Karkter

In Islam, the urgency of social ethics is transformed through education, considering education in addition to being known as a place of transfer of knowledge (transfer of science) as well as the transfer of value . Both transfers are defined as the cultivation or institutionalization of Islamic teaching systems. It is through this culture that man communicates with his neighbors and maintains his system of life in society. Menurut Zubaidi, (2013:17) that; Character education is understood as an effort to instill intelligence in thinking, passion in the form of attitudes, and experiences in the form of behaviors that are in accordance with the noble values that become his identity.

According to Achmadi (2010:124) that; Character education instilled in Islamic education is the creation of fitrah students who have a moral karimah, because the values that are widely mentioned explicitly in the Qur'an and Hadith which is the essence of Islamic teachings is the creation of akhlakul karimah, which includes morality in relation to God, with oneself, with fellow human beings, with nature and other beings.

Therefore, if the morality is lost, in the sense that it is not owned and realized by the learner then it means to fail the essence of the purpose of the teachings of Islam. The character values contained in the subjects of Islamic Religious Education (PAI) in the School, the following are briefly revealed the general characteristics of Islamic Religious Education subjects as an overview of the extent of the main values (characters) contained in these subjects. According to Marzuki et al (2010:18-19) The characteristics of PAI subjects in school are as follows:

1. PAI is a subject developed from the basic teachings contained in Islam, so pai is an inseparable part of Islamic teachings.
2. In terms of educational content, PAI is a subject that becomes one of the inseparable parts of other subjects that aims to develop the personality and moral (character) of learners. Therefore, all subjects that have such goals must be in line with and in line with the objectives that pai subjects want to achieve.
3. The granting of PAI subjects, aims to form learners who believe and fear Allah swt., have noble ethics (character / noble character), and have sufficient knowledge about Islam, especially other sources of Islamic teachings and jointsendi. At the same time, PAI subjects can be used as a provision to study various fields of science or other subjects, so that it will further strengthen the formation of character and science.
4. PAI is a subject that not only delivers students can master various Islamic studies, but PAI emphasizes how students are able to master islamic studies while being able to practice them in daily life in the midst of society. Thus, PAI not only emphasizes on the cognitive aspect only, but more importantly on the affective

aspects (attitudes) and psychomotor (behavior). The result of PAI is the behavior (character) of daily learners in line with Islamic teachings.

5. In general, PAI subjects are based on the provisions in two main sources of Islamic teachings, namely the Quran and sunnah / hadith of the Prophet Muhammad (naqli evidence). Through the method of Ijtihad (evidence aqli) the scholars develop the principles of PAI in more detail and detail in the form of fiqh and other ijtihad results.

6. The basic principles of PAI are contained in three basic frameworks of Islamic teachings, namely aqidah, sharia, and morals. From these three basic principles developed various Islamic studies (religious sciences) such as Kalam Science (Islamic Theology, Ushuluddin, Tawhid Science) which is the development of aqidah; The science of Fiqh which is the development of sharia; and Moral Sciences (Islamic Ethics, Islamic Morality) which is the development of morality, including studies related to science and technology and arts and culture that can be poured in various subjects in school. If this is implemented in schools, namely by underlying students aqidah (foundation) that is solid and encouraged to implement all the provisions of Allah and His Messenger (sharia) in its entirety, then there will be students who have a noble morality (character) intact both in vertical relations (hablun minallah) and horizontal (hablun minannas), and have adequate knowledge and creativity.

The ultimate goal of PAI subjects in schools is the formation of students who have noble morals (human character). Achieving a moral karimah (noble character) is the true purpose of Islamic education. Learners need strength in physical, resourcefulness, and knowledge, but they also need an education of ethics, feelings, willpower, taste, and personality. In line with this concept, all subjects or fields of study taught to students must contain the content of moral education (character education) and every teacher must pay attention to the morality or character of the learners.

## **Results and Discussion**

### **Parenting Patterns That Work In Companies Towards Children's Character Education**

Based on the results of the study that the parenting pattern or parenting method is actually the same goal, so that the child becomes a responsible child, sholeh/ sholehah, obedient to parents and noble character. But the parenting pattern is affected by the daily work activities of parents, so the parenting patterns applied vary. This can be seen from the results of researcher interviews with parents where their child's behavior and attitudes change with poor parenting patterns, let alone education and parenting give various effects to the child.

Therefore parents have a very important role in the education of the child. This is in accordance with the statement by Efrianus Ruli (2020:144) that Parents are people who have a mandate from God to educate children responsibly and with compassion. The parent (family) is the ultimate responsibility for the development and progress of the child. Parents are a component of a family consisting of father and mother, and are the result of a legitimate marital bond that



can form a family. Parents have a responsibility to educate, nurture and guide their children to reach a certain stage that delivers the child to be ready in public life.

All parental activities are always monitored and used as examples by children both from good behavior or habits of parents or bad, intentionally or unintentionally the child will easily imitate both from what they see and hear. There are parents who take care of their children with a democraciestised parenting pattern because they are involved in dividing learning and playing time with the child, not imposing the will of the parents, and always paying attention to the needs of the child, then the child will be formed automatically.

There are also parents who apply permissive parenting patterns where parents give freedom to the child for what they do, because parents who apply permissive parenting patterns feel that the delinquency of the child is a natural thing and do not matter. According to Wibowo (2012:80) said that: Character education should be started from an early age. The most responsible party to educate, nurture and raise children into a resilient generation is the parents. They are the closest people to the child so that the habits and behaviors that are formed in the family become an example and easily imitated the Child.

To be able to perform the role to the maximum, parents must have self-quality by equipping themselves with knowledge about the right parenting patterns, knowledge about the education that the child undergoes, and the science of child development, so that it is not wrong in applying a form of educational pattern, especially in the formation of the child's personality in accordance with the purpose of education itself. But there is more severe that parents who apply authoritarian parenting patterns where parents are a king to be followed regardless of whether what he does to the child is right or wrong, when giving advice in a threatening tone, do not want to take time for the child, if the child commits a mistake immediately given punishment so that there is no opportunity for the child to explain or defend himself.

So the model of parenting patterns has a huge influence on the development of the child. It is appropriate for parents to do guidance, parenting and loving saying directly or indirectly to the child. Parents who are creative, innovative will try to maximize their children's education, even if they work, because parents actually get a tremendous mandate from Allah SWT and the mandate will be held accountable in the side of Allah SWT someday. So parents seharusnya expand and improve knowledge and skills in parenting, caring and educating children in the family. There are two things that shape the personality and character of the child as taught in Islam, namely the parents who gave birth to him and the environment that raised him.

## **Obstacles and Efforts faced by working parents In The Company Towards Children's Character Education**

Family is the first social environment a child has encountered since they were born into the world. The relationship between the child and the parents is a reciprocal relationship in which there is interaction in it. Parents really want the best for their children, that desire that will instill good qualities for their children. But in the application of course many obstacles faced by parents in educating and shaping the character of the child. Obstacles that are trivial but have a tremendous impact on the behavior of children.

As the data that researchers get from interviews with parents SDIT Harapan Umat, where many parents find it difficult to regulate their child's behavior, but after being traced that becomes an obstacle for parents in educating children is the lack of free time with the child, there is no curiosity about the problems faced by the child, feel the child is able to addressing the problem, the absence of a good example of parents towards the child, giving punishment without giving the opportunity for the child to speak or approach what has been done.

When parents understand the importance of children's education, then the above trivial things will not be ignored, because it will have an impact on bad behavior made by the child, such as children disobeying parents, often fighting, lazy in worship, lazy to learn, lazy to do positive activities. Whereas education is a strategic means of shaping the character of the child, where character is the root of all one's actions, both good actions and bad actions. And the character is attached to the individual who has something to do with the individual's behavior. If the child has a strong character then the child always feels safe, peaceful in his life and avoids reprehensible immoral acts.

So every parent must have high hopes in educating their children although the ways and processes of educating them are different, but the ultimate goal of the child's education process is the formation of islamic character, namely *qurrotu 'swing wa ja'alna lil muttqina imam*. Efforts made by the parents of SDIT Harapan Umat in shaping the character of their children by: 1) Schooling their children to a full day Islamic school, meaning a school that learns more Islamnya, because parents feel with busyness, they are maximal in educating their children, then looking for alternatives by schooling their children in Islamic schools that full day, it is expected that children's education will be exposed and the cultivation of religious knowledge is fulfilled and keep children from doing useless deeds.

The next effort made by parents is 2) looking for a private religious teacher, in this case parents have the hope that by bringing in a private religious teacher can meet the needs of the child ruhiyah, the formation of the child's character and still monitored by parents, with which parents also participate and participate in educating and controlling the child. Efforts 3) conducted by parents dalah by attending parenting seminars related to parenting patterns, according to parents this is a thing that is able to add

insight and knowledge of parents in parenting and this can also gradually change the set of parents in parenting, because sometimes there are parents who disparaging parenting seminars parenting patterns foster children, with the precept felt the science delivered by the presenter-it wrote. And the last effort is made by parents in the form of,4) reading a book, this is not easy, especially if the parents are not used to reading books, but it must be understood between parents who have knowledge and parents who do not have knowledge will be different in applying education to The child.

Then parents must understand that in educating children there must be coordination between parents, schools and the environment. And the role of parents is more important in educating children,. Good cooperation between old people, schools and the environment in upholding the values of character education will give birth to spriti and discipline in responsible, togetherness, openness, honesty, spirit of life, social, and respect for others, as well as unity and unity in order to achieve the goal of living together within the boundaries of a country such as Indonesia.

### **The Role of Schools in Shaping The Character of Learners**

Human beings are dynamic beings, aspire to achieve a prosperous and happy life in a broad sense, both outwardly and mentally, worldly and ukhrawi. So schools have a very important role in printing a generation of noble character. School is the second place in fostering and educating children, so the quality of learning is key in improving human resources and is a formal educational institution that systematically implements guidance, teaching, and or training programs in order to help students to be able to develop their potential optimally, both concerning moral-spiritual, intellectual, emotional, social, and physical-motor aspects.

Quality learning is a planned and intentional learning created (intentional learning), not learning that happens incidentally (incidental learning). Barnawi & M. Arifin, (2012: 65) Quoting statements from Patricia L. Smith, and Tillman J. Ragan states that learning is the development and delivery of information and activities created to facilitate the achievement of specific goals. In the Law of Teachers and Lecturers No. 14 of 2005 mentioned that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating learners on early childhood education pathways of formal education, primary education, and secondary education. According to Novan Ardy W (2013:163) that; Peran teacher in the implementation of character education in school is a set of attitudes that teachers have such as educating, teaching, guiding, directing, training, assessing, and evaluating learners to shape the character of students.

Teachers play a very strategic role, especially in shaping character and developing the potential of students. This is what makes teachers to always be on the right track, in accordance with sacred religious teachings, good customs and government rules. A teacher's strategy is not only passive, it must be actively

progressive, in the sense that teachers must move to empower the community towards a good and perfect quality of life in all aspects of life, especially knowledge, morality, social, cultural, and populist economy.

Providing assistance to individuals to achieve understanding and self-direction is needed to make maximum adjustment to the school, family, and community. So the role of the school is very important in printing generations of noble character, and the most important is the human resources of teachers. So it is unfortunate if there are parents who think that tuga educate is a teacher, when the basic educational duties of the child is the responsibility of parents and the school as partners only direct and guide for the better. The problems faced by parents related to their child's behavior are sometimes solved by simply attending a full day school or boarding school, with the aim of getting the child better, interest in his talents to appear and have a good attitude. This perception is not wrong, but if parents do not understand the curriculum used by the school, it will be compared to the reverse of the harpan that parents want and aspire to.

So actually parents should always communicate with the school, especially teachers related to their child's development, not just hand over to the school as if the school is like a workshop. With the communication that incentives to teachers related to the development of children, parents understand what is lacking in educating children. Especially when the researcher interviewed the head of SDIT Harapan Umat, where he tried to invite parents to jointly educate children by rolling out several programs such as: parenting seminars, my and my parents (making work between children and parents), holding a day out with father or mother.

The activity was rolled out by the school to invite parents to jointly educate children to become a generation of berakhlakul karimah. This is why school is important and has a tremendous influence on the process of character building of children, due to busy parents and not being fully with the child.

### **Conclusion**

Based on the exposure of data and findings in the field about parenting patterns working in the company to the education of children's character is reviewed from the Perspective of Islamic Religious Education (Casestudy Grade 4-6 at SDIT Harapan Umat Karawang), obtained the following conclusions:

Firstly, parenting patterns that work in the company against the formation of different children's characters, first applying a pattern of foster democracy, where parents give free time to the child to discuss, play together, when the child makes mistakes discussed meekly, does not limit the child and gives space to the child to tell stories, ask related good things. Both parents apply a permissive parenting pattern, in which parents give full disharasion to the child, do not want to know about the child's problems, when the child makes mistakes left without any reprimand and lack of care for education and

determining the character of the child. Then the three parents apply an authoritarian parenting pattern, where parents always limit their children's movements, the child is asked to follow all his wishes and desires, when the child makes mistakes are given punishment in the form of pinches, jeweran. These three parenting patterns are applied by parents whose children are in SDIT Harapan Umat, with different parenting patterns, the results of the development and formation of children are different, there are obedient children, less caring children and abusive children in behaving and associating. Secondly, Efforts and constraints made by parents who work in the company towards the education of the child's character by schooling their children in Islamic schools, attending parenting seminars, presenting private religious teachers and reading reference books to add insight and knowledge of parents. This is done by parents in the hope that their children can become righteous children and sholehah with whom it becomes a big investment of parents in the future. The obstacles faced by parents are due to lack of time with children due to working parents, has not been a good example for children, lazy to learn about childcare and not yet istiqomah in educating and shaping the character of the child.

Thirdly, The role of the school in shaping the character of learners is very important, because the school becomes the second home for children to gain knowledge, insights and learning adab which it has not all been obtained at home. Quality schools are schools that have planned programs that improve the quality of students in terms of science and adab. And planning programs for parents, with the aim of unlocking the mindset of parents on the importance of childcare.

### **suggestion**

1. For parents who work in the company is advised not to forget the main task that is to educate, raise and nurture their children with care. Children are the mandate of Allah SWT who was born in a state of purity to the face of the earth, parents who make their children good or bad, they imitate what they will bring in the future life. Hopefully parents do not get indifferent to their children, because children are recordings and images of their parents. So parents should continue to learn in childcare so that what parents want can be realized.
2. For the world of education or school institutions are expected to pay more attention to aspects of religious education, because this becomes a strong foundation and their provision to life. A good school is a school that not only pays attention to the quality of the curriculum but also pays attention to the quality of its human resources (teachers). Because through wasilah teachers children get knowledge after insight, with which formed noble characters and become a great capital for children to why all their desires and ideals.

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