



Authoritarian Parenting in Early Young Children Life History Study Three Muslim Parents in Yogyakarta

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Abstract

Parenting is very influential in the development of a child. Appropriate parenting will have a positive impact on the growth and development of children both physically and psychologically. This research is motivated by facts in the field based on pre-observations that parents' parenting patterns tend to be authoritarian in early childhood. There were 3 parents met. Authoritarian parenting patterns are found when parents teach in terms of religious education, authoritarianism occurred when they teach religious practice. This study aims to determine the factors behind the occurrence of parental authoritarian behavior. This research is a qualitative research with a life history approach that explores individual experiences and knowledge. The ecological theory of Urie Brofenbrenner, the theory of children's education in Islam according to Al-Ghazali, is used as an analytical tool. Based on these 2 theories, the tendency for authoritarian parenting is motivated by previous parenting experiences, and the environment (school and community). The findings and results of the research prove that 3 Muslim parents in the life history study have implemented authoritarian parenting styles for their children in the form of verbal violence (in the form of yelling and labeling children), limiting children from asking questions, rigid rules made unilaterally by parents, communication that tends to be one way and parents' impatience when

accompanying children reciting and memorizing which leads to parental anger. Various factors behind the emergence of authoritarian parenting include, (1) parenting patterns obtained from previous parents (2) inappropriate methods of instilling religion (3) demands of schools based on religion, (4) competition between parents.

Keywords: Authoritarian Parenting; Early Childhood; Islamic Education.

Abstrak

***Pola Asuh Otoriter pada Anak Usia Dini Kajian Sejarah Hidup Tiga Orang Tua Muslim di Yogyakarta.** Pengasuhan adalah hal yang sangat berpengaruh pada perkembangan seorang anak. Pengasuhan yang tepat akan memberikan dampak yang positif bagi tumbuh kembang anak baik secara fisik maupun psikis. Penelitian ini dilatarbelakangi fakta di lapangan berdasar pra-observasi masih ditemukan pola pengasuhan orang tua yang cenderung otoriter pada anak usia dini. Orang tua yang ditemui berjumlah 3 orang. Pola pengasuhan otoriter ditemui saat orang tua mengajarkan dalam hal pendidikan agama, yaitu saat anak belajar sholat, mengaji dan hafalan. Penelitian ini bertujuan untuk mengetahui faktor yang melatarbelakangi terjadinya perilaku otoriter orang tua. Penelitian ini merupakan penelitian kualitatif dengan pendekatan life history yang mengeksplorasi pengalaman dan pengetahuan individu. Teori ekologi Urie Brofenbrenner, teori pendidikan anak dalam Islam menurut Al-Ghazali dipakai sebagai pisau analisa. Berdasar 2 teori tersebut, kecenderungan pengasuhan otoriter dilatarbelakangi oleh pengalaman pengasuhan yang diperoleh sebelumnya, dan lingkungan (sekolah maupun masyarakat). Temuan dan hasil penelitian membuktikan bahwa 3 orang tua Muslim dalam kajian life history tersebut telah menerapkan pola asuh otoriter pada anak-anaknya dalam bentuk kekerasan verbal (yang berupa bentakan dan labeling pada anak), membatasi anak untuk bertanya, peraturan-peraturan kaku yang dibuat sepihak oleh orang tua, komunikasi yang cenderung satu arah dan ketidaksabaran orang tua saat mendampingi anak mengaji dan hafalan yang berujung pada kemarahan orang tua. Berbagai faktor yang melatarbelakangi munculnya pengasuhan otoriter antara lain, (1) pola asuh orang tua yang didapat dari orang tua sebelumnya (2) metode penanaman keagamaan yang kurang tepat (3) Tuntutan sekolah yang berbasis agama, (4) Persaingan antar orang tua.*

Kata kunci: Anak Usia Dini; Pengasuhan Otoriter; Pendidikan Islam.

A. Introduction

Parenting style has a strong influence on children's lives and is an important factor in the psychosocial development of children and adolescents. Positive parent-child relationships are the foundation of healthy home and school environments. Conversely, if parents apply strict (authoritarian) parenting, this will have a negative impact on children's lives (Farzana Bibi et al, 2013). Authoritarian parenting style has a negative effect on children's self-esteem; destroying the child's self-confidence; and creates feelings of insecurity and inferiority (Priyansha Singh Jadon et al, 2017). Parents who focus on child development can have a strong impact on the development of children's behavior, attitudes and personality properly and correctly (Wenny Hukati, 2019).

In this study, based on pre-observation in the field, parenting patterns that tend to be authoritarian in early childhood are still found. The parents met were 3 people living in Yogyakarta. The authoritarian parenting pattern encountered is when parents educate their children in terms of religious education. This authoritarian behavior includes yelling at children, using labeling words, such as "lazy," "crazy," etc., as well as imposing rules made unilaterally by parents without communicating to children and children not have the right to ask.

Parenting style is influenced by many things. One of them is when parents want to instill values, including religious education. According to some experts, instilling values in children, especially religious values, tends to use mechanistic-indoctrination techniques and places children as passive subjects, not as moral subjects. Instilling values can actually be done in a way that is more democratic and fun for children. Internalization of values can be carried out in line with moral reasoning that is appropriate to child development (Lulu' Sukma Wardani et al, 2016).

Previous research has shown that authoritarian parenting is still used to instill moral education in early childhood (Gita Deviana et al, 2015). In addition, other studies have shown that authoritarian parenting has various impacts, both positive and negative, on children's development, depending on each individual (Budiman et al, 2015). Based on the previous explanation, there are differences between the research that will be carried out and previous research. The difference is that the research that will be conducted is to find out the various factors behind the formation of parental authoritarian behavior in early childhood of 3 parents in Yogyakarta.

B. Discussion

1. Research Methods and Data Analysis

This research is a qualitative research, with a *life history approach*. Life History is a method that explores life experiences. In this study, the *life history method* aims to determine the factors that influence the three parents who still apply authoritarian parenting in terms of instilling religious education in early childhood.

This research is not intended for generalization, but it shows the importance of the phenomena encountered in 3 Muslim parents that can also occur in other families, it does not mean that all parents in Yogyakarta tend to apply authoritarian parenting. The research location is in Yogyakarta, due to the discovery of authoritarian behavior in terms of instilling religious education in Yogyakarta. The research subjects were 3 Muslim parents, namely Mrs. R, Mrs. S and Mrs. A who taught early childhood in terms of religious education (memorization, prayer and recitation) in an authoritarian way.

Data collection techniques used in this study are observation, interviews, and documentation. In this qualitative research, data collection was carried out by observation or observation. It can be classified into participating observations and non-participating observations. In observation without participation, the observer only performs one function, namely making observations (Lexy J Moleong, 2010).

Test the validity of the data in this study using data triangulation by checking data from various sources. Triangulation is used to establish consistency across methods, such as interviews with several informants. The credibility of field analysis can also be improved through triangulation. Triangulation is a technique for checking the validity of data. Data sources are obtained by examining various evidence from data sources and using coherent justification so that themes are developed. (John W Cresswell, 2009). In this study, data triangulation was carried out by checking the correctness of the data obtained, especially during interviews with other informants who were considered to understand the situation and conditions experienced by other informants. For example, the informants are grandmothers who live with them, or close neighbors, school teachers, and close friends of their parents. Through these informants can be known the truth of the information that has been obtained. After the data is reduced, the next step is to display the data, in this case Miles and Huberman in Sugiyono, stating that what is most often used in qualitative research is narrative text. The next step is drawing conclusions based on data reduction and presentation of the data that has been done. If from the start the data obtained is supported by valid evidence, credible conclusions will be obtained.

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2. Authoritarian Parenting Patterns in Early Childhood

a. The Concept of Parenting

Parenting pattern seen from the understanding in language involves two words, namely pattern and parenting. Pattern can be interpreted as a system while foster means to care for or educate (Iga A Sri Asri, 2018). According to (Gunarsa, 2007) parenting is the attitude and way of parents to prepare younger family members (in this case children are also included in it) so that they can make decisions and act independently, so that they experience changes to become more independent and not dependent on parents. . Kohn in Chabib Toha revealed that parenting is the attitude of parents in dealing with their children, this attitude includes the way parents give rules to children, how to give gifts and punishments, how parents show authority, pay attention and respond to children's wishes (Chabib Toha, 1996). From what was previously described, it is clear that parenting is a system or method adopted or applied by parents in caring for their children in educating children.

There are three parenting configurations that appear in Baumrind's main research, as an empirical description of the various types of parenting styles (Baumrind, 2005). Baumrind identified three patterns of parenting behavior related to various levels of children's competence, namely authoritative, authoritarian, and permissive. In all age groups, in all ethnic groups, in all types of family structures, authoritative care has positive benefits for children (Jane Brooks, 2011). In this study what will be discussed is authoritarian parenting.

b. The Concept of Early Young Children

There are various opinions about early childhood. The limitations regarding early childhood, among others, are conveyed by the NAEYC (National Association for

the Education of Young Children), which states that early childhood is children in the age range 0-8 years, who are included in educational programs in day care parks, day care at family (family child care home), preschool education both private and public, kindergarten and elementary school. Whereas the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in article 1 paragraph 14 states that early childhood education is a coaching effort aimed at children from birth to the age of six. The children studied in this study were children in this range, so they were included in the early childhood category.

c. The Concept of Parenting in Islam

Al-Ghazali is a child education figure in Islam whose works explore how to educate children in an Islamic way. According to Al-Ghazali, education depends on the support of educators and their students. The concept of education according to Al-Ghazali is the inheritance of various community cultural values to each individual so that cultural values continue to live sustainably. According to him, the main characteristic of education is teaching religious values without neglecting world affairs (Miya Rahmawati, 2019). According to him, guiding and giving instructions to children must be gradual (Imam abu Hamid Al-Ghazali, 2019).

When educating children, Al-Ghazali explained several methods. Methods of educating children in Islam according to Al-Ghazali include, (1) Lecture method, in this method children are educated with various advice related to disgraceful and commendable values, (2) Teaching and memorizing methods, children taught about the rules in religion, after that explained, (3) Discussion method, children are taught to exchange ideas in understanding something (Imam Al-Ghazali, 1990), (4) Storytelling method, telling stories as a fun method of educating children, as he tells his students to imitate and emulate the stories told (Priest Al-Ghazali, 2017), (5) Exemplary Method, by giving examples or examples to those who are educated (Imam Al-Ghazali, 1990).

Prophet Ibrahim was a father who managed to raise his family well. This is shown by educating children who are still young, but have extraordinary mental maturity and maturity compared to children of their age (Siti Zainab, 2017).

One of the verses of the Al-Quran that tells about the communication between Prophet Ibrahim as and Prophet Ismail as is contained in surah Ash-Shaffat verse 102:

Meaning: "So when the child reached (the age of being able to) try with Ibrahim, Abraham said: "O my son, I actually saw in a dream that I was slaughtering you. Then think about what you think!" He replied: "O my Father, do what you are commanded; God willing, you will find me among those who are patient" (QS Ash Shaffat {37}: 102) (Ministry of Religious Affairs, 1992).

The verse provides an example of obedience to Allah, trust and patience, both for the elderly and those who are still young. In this verse there is a dialogue between father and son, and a father asking his son's opinion on religious matters. Even though Prophet Ibrahim was older, he used polite language towards his son, namely Prophet Ismail, when asking. Even though this was Allah's order, Prophet Abraham still dialogued about this with his son. In this verse it is also reflected that the Prophet Ismail was a pious child, who was polite, patient and sincere according to God's commands. In this story there are examples of soothing communication between parents and children, openness between the two, empathy and harmonious mutual support between parents and children (Siti Zainab, 2017). If it is related to this research, it refers to parenting according to Islam, so it has differences from authoritarian parenting because in Islamic parenting what is needed is good dialogic communication, mutual respect, openness and empathy between parents and children. If it is related to this research, it refers to parenting according to Islam, so it has differences from authoritarian parenting because in Islamic parenting what is needed is good dialogic communication, mutual respect, openness and empathy between parents and children, whereas in authoritarian parenting in this study was just the opposite.

d. Teori Urie Brofen Brenner

Urie Brofen Brenner suggests that development is influenced by five environmental systems, ranging from five crude contexts of direct interaction with people to cultural contexts (Santrock, 2002). There are five interrelated systems, and each system influences and influences the others. The five systems include the microsystem consisting of parents, family, peers, caregivers, schools, neighbors, religious groups and so on), the mesosystem includes the interactions between microsystems (for example between family and school), the macrosystem includes culture, customs and society's values in general, the chronosystem includes environmental influences over time that affect development and behavior (eg technology, many working mothers today, and so on) (George S. Morrison, 2012). Ecological theory in relation to parenting reveals that successful parenting is parenting that considers micro, meso, exo, macro system levels and culturally understands the needs of children and family members (Carl L Algood, 2013). This theory will be used to analyze the causes of authoritarian behavior in three Muslim parents in Yogyakarta.

e. Life History of Raising 3 Javanese Muslim Parents in Yogyakarta

The following will describe the story of the care of Mrs. R, Mrs. A and Mrs. S when instilling religious education at home. The first is Mrs. R Mrs. R is a 39 year old widow, living in the Sleman area of Yogyakarta, to be precise in a village called B close

to the Gajah Mada University (UGM) campus area. Since she was little, Ibu R has lived in that house, a large house for people living in Yogya. Mrs. R from childhood to college lived in Yogyakarta. His childhood was raised with discipline in terms of religion and education. Various tutoring such as tutoring lessons, and tutoring subjects. From a young age, parents teach about congregational prayers, good daily manners, and high discipline in learning. These things made Mrs. R also care about the religious education and education in general for her children.

Mrs. R works from home, has set up *an online shop* for baby clothes which is selling well and employs two people at home. Mrs. R is very busy taking care of her online shop. Nearly half the house is filled with baby clothes. Mrs. R's husband was the one who started the *online Shop business*, but during the pandemic in August 2021, Mrs. R's husband died so she had to raise her children herself. Mrs. R is a tenacious and tough woman. Her days are filled with working and caring for children without helpers. Mrs. R has 3 children aged 13 years, 6 years and 3 years. All the children are girls. Children are also taught religious education and self-reliance from an early age. Mrs. R really cares about her children's education. His three children attend Islamic-based private schools and these schools fall into the category of high-paying schools compared to other Islamic schools. The first child in the boarding school, so there are only two children aged 6 and 3 years. Who live at home. Children look orderly worship and study. Mrs. R is very disciplined and tends to be rigid in applying the rules, this can be seen when Mrs. R gets angry when accompanying children to study or when telling children to do something. After his father passed away, the children looked less affectionate, because before that the children were closer to their father.

The forms of Ibu R's authoritarianism from the perspective of religious education based on the results of research in the field include (1) not being able to listen to music and watch TV other than holidays without the children being invited to communicate beforehand, as well as knowing the reasons for these regulations, (2) Teaching the Koran , memorizing and praying in a rigid way, sometimes children are yelled at, scolded if they don't understand, (3) Children have no right to ask questions, if children question a rule the child is scolded instead.

The second care is that of Mrs. A. Mrs. A comes from the City District. Mrs. A has two children aged 18 years and 6 years. Mrs. A is a communications scholar, and so is her husband. Mrs. A is 43 years old, and her husband is 45 years old. Ibu A is a housewife who is in charge of looking after her sister's exclusive boarding house , and opens a laundry at her house. While her husband is self-employed engaged in the car rental business. Mother A was born in Blitar, East Java, her father was a village head while her mother was a nurse. Born into a family that has artistic talent so that Ibu A

also likes art. From childhood to adolescence, with the support of her parents, Ibu A achieved many achievements in her childhood. Her achievements have been in the field of singing and dancing, even up to the provincial level. In caring for her parents, Mother A gave her children a lot of freedom to make choices. When she was a child, Mother A also had no obligation to help with the housework because she already had a maid, but according to her account, even so, she often helped out with the housework of her own free will.

Mother A's children are all girls. The first child is in high school, and the second child in Kindergarten is 0 big Ms. A's family is quite harmonious, although sometimes Ms. A and her husband often disagree and often fight, but they are not too serious and are resolved quickly. Mother A was born in East Java, so her speaking style tends to be plain and straightforward. Ibu A and her husband really care about religious education. Children are required to be able to go to schools that are seen as favorites. Mrs. A admitted that she forced her children to do this so that their children would be successful in the future.

He admitted that he was hard when teaching children to read and recite the Koran, and sometimes the children even cried. Mother A was stricter in matters of religion, because when she was little she was not educated in religious matters, so she wanted her children not to be like her. The competitive spirit seen in Mrs. A is shown by her narrative which says that she wants her child not to lose from other children and to excel.

The form of authoritarianism in Mother A's upbringing was when instilling religion in children, namely (1) Scolding children in public with labeling words such as "lazy," (2) Yelling at children if children do not understand, (3) Ordering children with sentences that do not friendly, *for example "Hurry up, grandma , lazy kowe mengko bodho."* "Learn quickly, if you don't learn, you'll be stupid." From the previous explanation it is clear that Mrs. A cared for it in an authoritarian manner in terms of religious education. This is due to the demands of Islamic-based children's schools, also so that children can exceed other children.

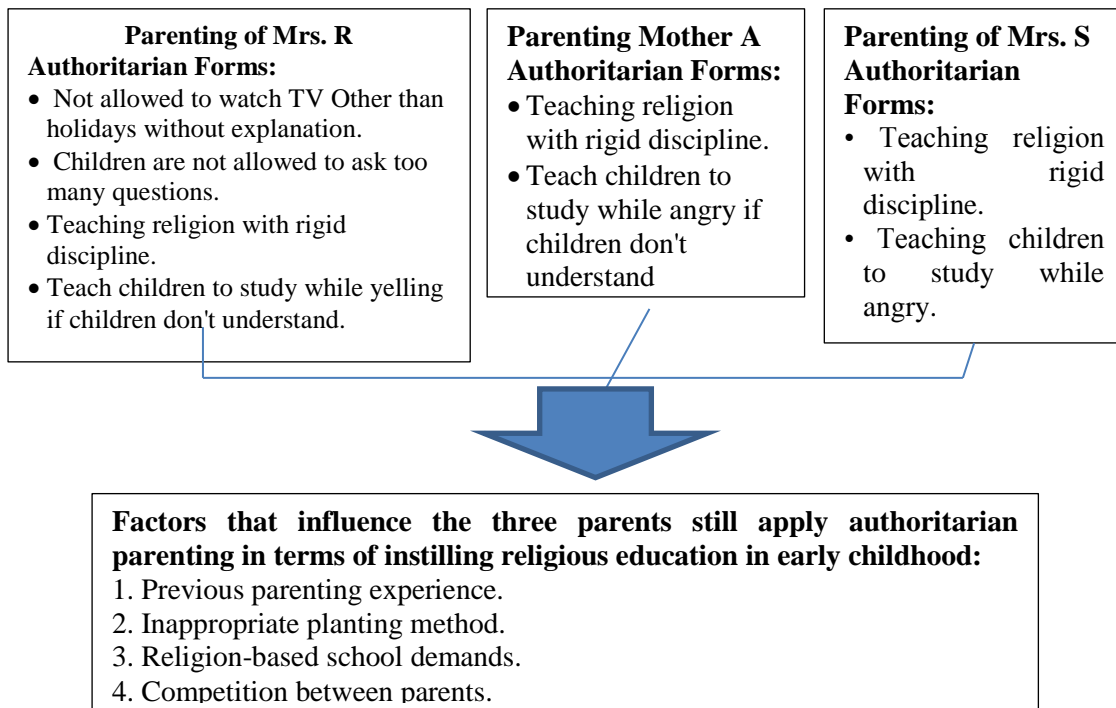
The third care is for Mrs. S. Mrs. S is a mother with two children who lives in Bantul. Ibu S is 38 years old, a school principal at an Islamic kindergarten in Sleman. The environment where Ibu S lives is in a village in the middle of an urban area. To reach Ibu S's house, you have to enter a narrow alley, but cars can still enter dense urban-style settlements. The houses on either side of Ibu S's residence look like decent houses with an established economy.

Mrs. S' childhood until graduating from high school was spent in a small village in Magelang, called Desa P. Mrs. S told that Mrs. S came from a very simple family. Ibu S's parents are farmers. Every day before school, from childhood to youth, they are taught to help with household chores such as sweeping, cooking and fetching water because they still use well water which is drawn. Each school is not given pocket money, so no snacks. Every time he comes home from school he has to cook his own vegetables, because his mother only cooks rice. Mrs. S also said that since childhood, her parents taught her to be disciplined in matters of religion, prioritizing religious education over academic education. After school in the afternoon every day Ibu S recited the Koran at the place of a respected Ustad in her village until she graduated from junior high school. Mrs. S also diligently prays 5 times a day, night prayers and sunnah fasting. After graduating from junior high school, Ibu S continued high school and studied at an Islamic boarding school, but did not stay the night. She was allowed to go home at night, which is not far from the boarding school. After graduating from high school, Mrs. S studied at UIN Sunan Kalijaga majoring in PAI. From Mrs. S's story, it can be concluded that Mrs. S was very equipped with good religious knowledge by her parents from a young age who was instilled by her parents with full discipline.

After getting married, Mrs. S was blessed with two daughters aged 10 years and 5 years. In terms of education and economy, Ibu S's family is well-established. Ibu S often complains that child care is assigned to her, besides that her position as school principal makes Ibu R sometimes stressful. Mrs. S is also strict in educating children in religious matters. If the child does not want to study or pray Mrs. S scolds in a high tone and grumbles even in front of the researcher. However, even though Ibu S often grumbled, her children were not afraid of Ibu S and sometimes even argued. Even small children dare to imitate Ibu S when she is angry with her children. Mrs. S complained about the attitude of her husband who did not want to know about her situation as a housewife as well as a working mother. All children's problems and household chores are taken care of by themselves, so Mrs. S admits that she is actually tired of these conditions, which include her work as a school principal, a housewife who does everything herself and educates children who are sometimes difficult to manage. In terms of affection, the children get more from the mother even though the mother works, and even though the father both work, but when they come home they are often busy alone, the children receive less attention from their father. The forms of authoritarianism carried out by Mrs. S include teaching children to pray, recite the Koran and memorize it with verbal violence in the form of yelling, and labeling for example "lazy," and so on.

Previously, it was described about the life experience of raising 3 Javanese Muslim parents in Yogyakarta. Based on the previous description, it can be seen that authoritarian parenting styles are formed from a religious perspective because parents do not understand the methods of inculcating religion that are suitable for early childhood. The method of instilling religious values as taught by Al-Ghazali, in this case was only found in the lecture stage and the guiding and memorizing methods, as well as the storytelling method which in this case was only practiced by Mrs. S. In the discussion method, as exemplified by Prophet Abraham, about provide an understanding of the meaning of worship performed, then actually this is where democratic values lie when teaching religion to children, because children are free to exchange ideas with their parents when learning about religion, so communication is not only one way.

Picture. 1 Research Findings Chart



Based on the previous discussion, if analyzed with Urie Brofenbrenner's ecological theory, then in the microsystem realm, the experience of parents when being raised by previous parents influences current parenting. Mothers R and S experienced authoritarian parenting in the field of religion, so they applied the same to their children. Meanwhile, Mother A, who was cared for freely or permissively, adopted an authoritarian parenting style in terms of religion for the reason that her previous

parenting style felt lacking in terms of religion so she wanted her children to have a better religious education by adopting an authoritarian parenting style. In the microsystem realm, the demands of religion-based schools also cause parents to adopt an authoritarian parenting style, so that children are not left behind with other children at school. Competition between parents also results in the emergence of authoritarian actions in children. This can be illustrated in the following chart.

C. Conclusion

From what has been described, the factors that influence the three parents still apply authoritarian parenting in terms of instilling religious education in early childhood due to, among other things, (1) parenting style obtained from previous parents (2) methods of cultivating religion that are not quite right, namely in terms of exemplary and teaching children in a fun way, in this case parents are fixated on verbal and ritualistic things, but do not teach children to refer to religious attitudes, for example good speech, independence and others, also in terms of discussion methods as taught by Al-Ghazali, the example of Prophet Abraham has not yet been applied in teaching religion to children, (3) Religion-based school demands, (4) Competition between parents.

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