KONSELING RELIGI

Improving Parenting Skills with Training Parenting Bermodaya (Berbasis Moderasi Beragama dan Budaya) Model

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Abstract

Parenting is an important component in optimizing child development. In implementing parenting, a pattern is needed that is adapted to current developments. Through Bermodaya Parenting, parents can follow their child's development. The development of the Bermodaya parenting module facilitates parents to more easily learn parenting patterns that are adapted to local wisdom and rich in religious values. Through this module, parenting skills in parents increase significantly with a p value <0.005, so it can be concluded that the implementation of parenting has an effective way to improve parenting skills in parents.

Keywords: Parenting, Bermodaya, religiuous

Introduction

Parenting (parenting patterns) implemented by parents has a big impact on children's lives and development (Aghi & Bhatia, 2021). According to Erlanti et al., (2016) the reality is that not all parents have adequate knowledge and skills regarding child care. So it is important for every parent to learn the concept of parenting. Parents certainly need adequate knowledge and skills regarding parenting in order to provide proper care for children (Erlanti et al., 2016). Parenting carried out by parents must be

carried out in accordance with current developments. In line with Aslan's (2019) opinion, parents' upbringing in the 80s is definitely different in the current digital era.

In religion, it was explained by Umar bin Khathab ra. : "Teach your children according to their time, because they live in their time, not yours. Indeed, they were created for their era, while you were created for your era." Referring to this expression, as parents you should educate your children adapted to the digital era. Apart from that, cultivating religious values should ideally be an emphasis that is continuously instilled in children as an effort to face global challenges.

Apart from that, parenting is also carried out by parents in realizing psychological well-being in children. Ryff (1989) has various aspects that parents must know, including self-acceptance, Positive Relations With Other People (building positive relationships with other people), Autonomy, Environmental Mastery (Mastery of the environment), Purpose in Life (having a life goal), Personal Growth (self-development). So apart from helping children to be able to provide their own skills in facing the challenges of the digital era as an effort to develop themselves and also achieve life goals, of course parenting is carried out to improve the psychological well-being of children.

In the digital era, the challenges for parents in caring for and educating children have become more complex because in the midst of rapid technological advances, children will easily get information so that parental assistance becomes important so that children are not led astray (Warni & Purwono, 2019). The digital era has the characteristics of digital technology having a massive impact on human life throughout the world and internet technology which is increasingly massive. Apart from that, technological developments, apart from providing great benefits for human life, also have negative impacts.

Furthermore, according to Amir & Hakim (2018), intolerance means not respecting differences between people, whether in terms of religion, ethnicity or anything else, so that it can cause hatred and even chaos. BIN data states that young people aged 17 to 24 years are vulnerable to being the main targets of terrorist groups that spread radicalism and intolerance (Sugiarti in Media Indonesia, 2021). In line with the explanation, Danrem 073 Makutarama Salatiga Colonel Putranto Gatot Sri Handoyo stated that Central Java (Central Java) is in the red zone for radicalism. (quoted from

INews Jateng.id on 28 August 2022. Referring to several of these explanations, it is important for parents to implement parenting based on religious and cultural moderation to create a sense of mutual respect and understanding of fellow humans as a form of respect for diversity.

When children are aware of differences, the hope is that children will be more tolerant of the differences around them. Cultivating an attitude of tolerance can begin with parents' parenting in instilling a moderate attitude. The Indonesian Ministry of Religion (2022) stated that religious moderation is actually the key to creating tolerance. According to Hasan (2021), religious moderation itself has 10 principles, namely: 1) Tawassuth (taking the middle way), 2) Tawazun (balance), 3) I'tidal (straight and firm), 4) Tasamuh (tolerance), 5) Musawah (equality), 6) Shura (deliberation), 7) Ishlah (reform), 8) Aulawiyah (prioritizing the priority), 9) Tathawur wa ibtikar (dynamic and innovative), 10) Tahadhdhur (civilized).

Apart from that, children's religious moderation needs to be instilled with values that contain local wisdom as cultural products such as Hasthalaku. Alsuci, Hermawan and Rahman (2021) explain that there are eight principles of life in Hasthalaku, namely (1) tepa selira (tolerance); (2) valley manah (humble); (3) andhap ashor (virtuous); (4) grapyak semanak (friendly hospitality; (5) gotong royong (helping each other); (6) guyub rukun (harmony); (7) ewuh pakewuh (mutual respect); and (8) pangerten (mutual respect). Principles of life in This hasthalaku can be an antidote to intolerant behavior and radicalism if it is instilled early in the parenting process. So it is necessary to develop a parenting model based on religious and cultural moderation to face the challenges of current developments.

Sa'adah (2017) explained that the importance of parents' parenting skills is to create psychological well-being in children. So this community service seeks to provide training on the BERMODAYA parenting model (based on religious and cultural moderation) as an ideal parenting guide in the digital era by adapting to the conditions and situations of current and future technological development as an effort to maintain the psychological well-being of children. The parenting model will be developed by internalizing the values of religious moderation and local cultural values so that it will create psychological well-being in children.

Family is the most important component in a child's life as well as the first environment since the child is born into the world. Through the family, parents can provide education for children regarding how to live life and solve challenges so that parents have an important role in children's growth and development. In an effort to educate and equip children, parents will encounter various challenges, so parents need to understand the pattern of education and care for children which is called parenting.

The success of a child's growth and development is not only influenced by the material facilities provided by parents or sending the child to a school of good quality. In fact, parents are the main factor that contributes to a child's development. (Adriana & Zirmansyah (2021) explain that parental involvement in children's growth and development is very important, not only physical involvement but also emotional involvement, but also spiritual involvement. Parents must always accompany children and this awareness is formed if parents have the knowledge related to parenting. So understanding parenting is very important knowledge for parents to be able to realize their vital role in the child's growth and development process.

The development of increasingly advanced digital technology, coupled with the challenges of children facing post-pandemic life, means that parents increasingly need to understand what ideal parenting should be implemented. (Citra & Wirman, 2021) explains that parenting is parents' efforts to facilitate behavior and character formation so that children can be accepted by society. Referring to this opinion, parents need to understand the ideal way to raise children according to current developments.

Listianingrum et al (2020) also agree that comprehensive knowledge and understanding is needed to be able to realize creative parenting so that the parenting patterns implemented are not monotonous and even make children depressed. Apart from that, the urgency of improving parenting skills in parents can contribute to increasing motivation and maintaining children's mental health towards optimal development.

Research by Bachtiar, Parwoto, Amal (2019) explains that the implementation of learning using an effective parenting model is carried out to develop character in early childhood. It is known that education at an early age contributes to subsequent development patterns, including aspects of morals and religiosity. Through learning

parenting models, the character that is formed in children can contribute to development in a positive direction for children.

Then Sit and Nasution (2022) explained in their research that parents have an important role as natural educators and also as attitude guides for children. So this has implications for the demand to understand the right parenting model for children. This research produces an Islamic parenting model product as an alternative in pursuing a parenting style with an Islamic perspective. Referring to this research, parents actually need an appropriate parenting model with cultural values to guide their children's attitudes.

Furthermore, Masitah and Sitepu (2021) in their research found a parenting model that was used to improve moral development. The model developed has a tendency to implement an authoritative parenting style with the aim of developing positive character so that children avoid immoral behavior. The research also explained that it is important for parents to understand appropriate parenting patterns according to current developments. Referring to these results, a parenting model is needed that is in line with current developments but still based on local wisdom values.

Then Rachmawati (2021) through her research developed an ethnoparenting parenting model by studying local parenting which then discovered 4 elements of parenting, namely Godly values, the main values of human identity, concern for nature and the environment and mutual cooperation. Through these 4 elements parents will strive to transferring the values in the parenting elements of ethnoparenting to children so that they can develop in a directed manner according to the expectations of parents and society.
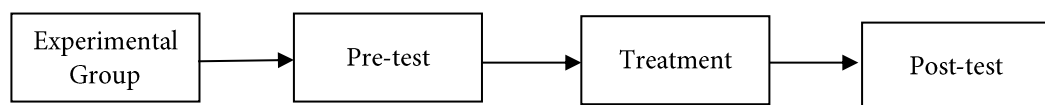
Finally, Aliyah, Su'ad, and Gudnanto (2022) through their research found a gusjigang-based parenting model, namely parenting with efforts to provide education to children by adhering to the principles of collaborative education. This parenting model emphasizes the importance of collaboration between parents and children in optimizing the stimulus and habits given to children so that children have positive behavior such as prosocial and skilled in self-management.

Referring to several studies described above, there are differences between research that has been carried out and research that will be carried out. The first is related to aspects and objectives. In previous research, there have been many

developments in parenting models, but they have not referred to the need for children to be moderate amidst the diversity of the Indonesian nation as nature. So that through the parenting model that will be developed, children will have a moderate perspective in responding to every problem that occurs in society as a form of inevitability. Second, in the theoretical aspect, this research examines local wisdom which has not been a priority in in-depth studies regarding model development, even though Indonesia is rich in values and culture. The parenting model based on religious and cultural moderation is a development of the conventional parenting model by integrating the values of religious and cultural moderation so that the future generation becomes a generation that is able to respond to dynamic changes in the times wisely, religiously and moderately.

Method

This research aims to determine the effectiveness of a parenting model based on religious and cultural moderation. This research design uses a quasi-experimental with one pretest post-test group design.

| Experimental Group | → | Pre-test | → | Treatment | → | Post-test |

Picture 1. Quasi Experimental one group pre-test posttest design

The subjects in this research were 50 people from the family welfare mobilization team in Kartasura sub-district, Sukoharjo district. PKK cadres are at the forefront as parents and prospective parents to build a prosperous family that contributes to optimizing the golden generation of 2045. Parents are natural educators for children who get more opportunities to interact with children than school institutions. So parents are the right target in realizing psychological well-being in children. Through PKK activities, parents will gain self-capacity development, especially in the context of parenting, so based on these considerations and using purposive sampling techniques, the target for this community service activity is the PKK cadres of Kartasura District.

Kartasura is one of the sub-districts that is prone to juvenile delinquency in Sukoharjo Regency, most recently 3 juvenile perpetrators were caught for carrying out behavior that disturbed the community due to acts of klitih in April 2023 (Source:

detiknews). Then 9 teenagers were involved in acts of violence in the Kartasura area in August 2023 (Source: Republika.co.id).

Then the Sukoharjo Police, in coordinating activities with school principals and guidance and counseling teachers throughout Sukoharjo, said that there was an increase in juvenile delinquency which needed attention and cooperation from various parties to reduce this destructive behavior. (Source: Radarpos.com). Referring to the community's need to synergize with the academic environment in building a conducive environment as well as the openness of the government and the Kartasura sub-district community to synergize and collaborate with campus academics in order to increase community empowerment, these considerations make Kartasura a location/place for community service.

The instrument used to collect data in this research used a religious and cultural moderation parenting questionnaire developed by the research team. A questionnaire is a data collection tool used in this community service activity to collect information from respondents. Questionnaires are usually in the form of questionnaires containing 25 statement items designed to obtain responses, opinions or information from people who participate in the research or survey. Questionnaires can be used in various contexts and types of studies, both quantitative and qualitative studies. This community service activity uses a quantitative questionnaire.

The types of questions in questionnaires can vary, including closed questions (with predetermined answer choices) and open questions (requiring respondents to provide their own answers). Questionnaires can also be used to collect data about preferences, behavior, perceptions, demographic characteristics, or other topics that are the focus of research. The use of data collection techniques using questionnaires can provide advantages, such as the ability to collect data from a large number of respondents in a relatively short time and allows for strong statistical analysis. However, good questionnaire design is essential, including selecting appropriate questions, phrasing questions in clear language, and testing the questionnaire before it is widely used to ensure its accuracy and reliability. Data analysis used t-test analysis assisted by SPSS.

Theoritical Review

Parenting

Being virtuous, having noble character, having positive interpersonal skills and being obedient to worship is every parent's dream of a child. So, in order to create a strong character with a positive orientation, a parenting pattern is needed which is called parenting. Senowarsito (2022) explains that human resource development is an important factor in the success of nation development, ideally carried out continuously through parental assistance. Referring to this opinion, effective parental assistance can contribute to optimizing child development. The assistance provided needs to be carried out with comprehensive parenting knowledge to help parents in their efforts to form positive character in their children and facilitate their behavior in a directed and productive manner for optimal development.

Gunarsah (Mauanah, 2016) said that parenting is an effort made by parents to build character. This is because the family is the first environment for children and families where they learn about the principles of life. Parenting is a natural obligation that parents have to care for and protect their children well. Parents can provide support for their children in a way that the parents understand. Parenting is more directed towards consistently facilitating children's needs (Coplan; Belsky; Mcleod in Chadel and Lakhani, 2010).

Furthermore, Berndt (1995) classified parenting dimensions into 3 things, namely; warmth, control and involvement. This is the dimension that has the strongest and most consistent influence on child development. Parents who have a high dimension of warmth can accept their children and strive for a parenting role. Meanwhile, parents who have a low warmth dimension will be indifferent and reject their children and play less of a role and even avoid parenting. This dimension covers three elements, namely; responsiveness, praise, and expressions of positive emotions.

First responsiveness, parents who have warmth will have a tendency to respond to their children's needs and hopes. The warmth dimension has a very strong contribution to children of all ages. Children will grow up to be individuals who are responsive, sensitive and full of empathy for what their parents need if their parents are more responsive to their children's needs. Then praise, giving praise from parents to

their children when they carry out positive behavior or achieve success in completing tasks that are considered difficult. Parents who have that warmth High will try to always give a smile to the child and appreciate every effort the child has made to achieve the expected process in development. Then expressions of positive emotions, parents who have high warmth will express or pour out their love for their children through verbal or physical behavior. By frequently interacting with their children, parents are actually trying to reflect their emotional atmosphere.

Furthermore, (2) Control. The control dimension is a more complex dimension than the warmth dimension. If parents have little control over their children, the children will experience the risk of "losing control", which of course makes it difficult for parents to control or condition their children again as expected in ideal development. However, if the control is too tight, the child will also feel uncomfortable. So art is needed from parents in implementing the control dimension in children. The following describes the things that need to be considered when controlling children; effective forms of parental control, ineffective parental control, and power assertion, effective discipline through induction or reasoning. (3) Involvement is a dimension that can be interpreted as parents' attitudes and behavior.

The definition of attitude is interpreted as parental involvement centered on the child, having an interest in the lives of the children and not wanting to put the parents' desires and needs above the needs of the children. Intense parental involvement requires a lot of time to interact with their children. Intensity and quality in involving yourself in children's development or children's world can be realized through quality time with children. This means that parents take the time to interact in a quality manner with the child in the midst of many agendas that must be done because parental involvement is an important part of a child's development. Referring to these dimensions, ideally parents can fulfill these three parenting dimensions in addition to implementing content through cultivating a mindset which will be explained in the next point regarding religious and cultural moderation. With parental involvement, dynamic control and warmth provided, children are expected to have an optimal development direction

Religious Moderation and Cultural

Religious Moderation is a perspective, attitude and acting in a religious context in shared life by embodying the essence of religious teachings that protect human dignity and build benefit is based on the principles of balance, fairness and compliance with the constitution as a state agreement. So that humans place religion as a refreshment in the midst of thirst in living national and state life. Ummah (2021) explains that the cultivation of moderation in fostering religious harmony is important to be activated, especially in the digital era, where social media has become an effective means for providing education regarding religious moderation.

Sutrisno (2019) explained that it is important to understand and implement religious moderation so as not to get trapped in social space barriers. In another explanation, he also said that socio-religious moderation as an integration of core religious teachings and the state of multicultural society in Indonesia could be synergized with social policies taken by the state government. This awareness must be raised so that this nation's generation can understand that Indonesia exists for all. As the next generation, it is hoped that they will have the enthusiasm to make positive changes towards a more advanced nation or what is known as "agent of change" and they need to fully explore the understanding of religious moderation as well as be skilled in implementing it in fulfilling Indonesian independence in an effort to foster a spirit of nationalism.

In line with Sutrisno's opinion, Fuadi (2021) also has relatively the same view regarding the importance of maintaining the resilience of religious moderation in Indonesia, including among students studying in Solo. He said that the city of Solo is a melting pot or a place where religious views and sects converge, resulting in different perspectives in living a religious life even though the actions carried out are of the same essence.

As the next generation, it is hoped that they can fill this independence with innovative and contributive activities as the next generation, the backbone of the nation in caring for Indonesia which can also be in harmony with its religious life. So you need to know how harmonizing the love of Indonesia and Islam in student organizations through religious moderation. Nugroho (2021) explains that Indonesia is full of culture and various forms of differences as a form of local wisdom that needs to be responded to

with tolerance and mutual respect for one another. One way to care for Indonesia and Islamic organizations is through exploring local wisdom. Mungmachon (in Nugroho, 2021) explains that local wisdom is knowledge and the basis of life, whether abstract or concrete, which is balanced with the environment and nature and is unique to a certain group of people. Exploration of local wisdom must continue to be pursued to create a sense of mutual respect for the diversity that is Indonesia's wealth.

For example, the kenduri or kenduri tradition, in Javanese philosophy kenduri is carried out as a form of thanksgiving, reminder, and offering prayers for the needs of the host who invites the kenduri event. Nugroho (2021) states that the meaning of kenduri includes respecting others and the universe, tepo sliro and biso rumongso (tolerance and self-awareness), empan Papan (adapting to existing circumstances and situations). In Islam, kenduri is not explicitly stated clearly, but the meaning of kenduri is in accordance with the value contained in Islam as Rahmatan lil alamin. As in the first verse that was revealed, namely Surah Al Alaq verse 1 which means "Read, in the name of God who created" that read this universe in the name of Allah. This means that religion becomes a light in living life, not a barrier in understanding diversity. In the Walisongo story, Sunan Bonang preached through art which clearly did not exist during the time of Rasulullah SAW. When Sunan Bonang spread Islam, people became interested in art. Then Sunan Bonang preached by playing a musical instrument called the gamelan bonang which made a melodious sound and attracted many people. While playing bonang Sunan Bonang sings a song which contains about Islamic teachings. One of Bonang's Sunan songs is Tombo Ati.

Discussion

Based on the analysis that was carried out using the t test in a one group pre-test post-test research design, a result of 0.000 (p<0.05) was obtained, meaning that the hypothesis was accepted or there was an influence of parenting training with a powerful model to improve parents' skills in realizing psychological well being towards children. Increasing parenting skills in the form of training or similar activities can basically improve parents' skills in caring for children. In accordance with Monalisa, Nomiko, and Ekawati (2023) stated that positive parenting training programs can improve parents' mindful skills in caring for early childhood children. Teaching mindfulness techniques to parents or caregivers can result in more effective parenting (Coatsworth,

2015). Then, according to Grahani (2017), parenting skills training influences the knowledge and skills possessed by mothers of children who behave aggressively. In other words, through parenting training, a mother can have new skills in dealing with children who have aggressive behavior. Kulsum, Gandini, and Setiadi (2020) stated that providing education on parenting skills techniques to parents can increase parents' understanding of the formation of disciplinary character in children, so that children can grow and develop optimally and have a strong disciplinary character.

Parenting training is a necessity because parenting is not instinctual knowledge but is a science and art that needs to be learned. Problems in caring for children arise because parents lack skills so they need proper training. Parents can be trained in parenting styles that uphold the dignity and humanity of both parents and children. Parenting skills interventions given to parents will influence parenting styles thereby improving life skills and improving children's psychological well-being. (Arulsubila and Subasree, 2017)

The parenting skills possessed by parents basically have a positive impact in terms of parenting. This is because parents are the determining factor in the development of physical, motoric, moral, language, social emotional and life skills aspects. Parents can also use various parenting strategies and skills, which have likely been learned throughout the parents' lives and passed on to their children to help their children grow (Amin and Eliasa, 2023). This also includes developing psychological well-being for children, according to Nunes (2022) that children who receive positive support from parents can develop good psychological resilience.

In efforts to develop psychological well being, the role of parents as partners is needed. Arsam (2012) explained that the role of parents is to preach the law (think about it). Parents should position themselves as partners and as discussion friends who help each other in searching the truth, not as opponents who seek each other's victory. In The Qur'an also explains that the role of parents is as a child's companion. In a letter Ash Shaaffaat verses 100-102, where the letter describes a change thoughts between a father (prophet Ibrahim) and his son (prophet Ishmael). Although the content is about the sad news that is the order to slaughter, but because the language conveyed is the language of love, the language of the heart, then Ismail also responded with the language of the heart, love and affection until they both agree on truth and patience and finally both passed the test of God and became God's beloved.

Bowlby deep Scharfe (2017) explains that attachment is biological tendencies that evolved to ensure survival. Individuals are advised to develop

attachment relationships with caregivers and seeking and maintaining attachment so that they receive care when stressed, sick, or Afraid. Attachment is a relationship that functions from "cradle to grave". Crouch (2015) explains that attachment is a reciprocal process that occurs development of emotional relationships between infants and their primary caregivers affecting physical, neurological, cognitive and psychological development. At the beginning Children's education has a fundamental emphasis on attachment. This is because of attachment creates feelings of security and calm for children so that children can cope their insecurities (Geddes in Crouch, 2015). This information can be related to attitudes, behavior, feelings, desires, motivation and opinions contained within a person. Self-disclosure related to the parenting style of parents. Ramadhana (2018) explained that authoritarian parenting shows inner self-openness medium category with dimensions of interaction frequency that are not intensive, there are positive and negative responses in the conversation, they have not yet emerged candor, self-disclosure that is not directed towards goals and existence a less intimate attitude in the communication relationship between parent-child. So parents need to consider good parenting styles so that there are openness in communication between parents and children.

Parenting is all actions carried out by adults to children in order to protect, care for, teach, discipline and provide guidance (Meike Makagingge, 2019). In society, of course, there are various parenting styles used in childcare. However, whatever form of parenting there are values moderation And culture should can implemented in process parenting. One of the main benefits of moderation is care harmony in the family (Nurasiah, 2022). So it can be concluded with parents instilling the values of moderation can create a family which is harmonious. Furthermore, Sutrisno (2019) explained that it is important understand and implement religious moderation so as not to get trapped in social space. Parenting can be said to be parents who play a big role in creating education based on local wisdom Saifuddin, et al, 2021). So therefore, the concept of Hastalaku as a local culture can be used as a basis instilling culture in children. Hasthalaku is a model term approach that has been developed by Solo Bersimfoni (an organization community that focuses on the development of adolescents and children) for building the character of young people in Solo (Alsuci et al., 2021). My Hastal contains 8 positive values, namely (1) tepa selira (tolerance); (2) Manah valley (humble); (3) andhap ashor (virtuous); (4) grapyak semanak (friendly amiable); (5) mutual cooperation (helping each other); (6) guyub rukun (harmony);(7) ewuh pakewuh (mutual respect); and (8) pangerten (mutual appreciate) (Alsuci, Hermawan and Rahman, 2021). Positive values. This is of course very well developed in children through parents in the parenting process.

Conclussion

The conclusion from this research is that parenting model training based on religious and cultural moderation (BERMODAYA) effectively increases parents' abilities. In this way, this training activity provides real contribution in community empowerment, especially on the theme parenting. The implementation of BERMODAYA parenting is also supportive creating children's psychological well-being. Future suggestions that can be given are first, for the PKK group. The hope is that we can continue to develop our parenting skills with holding activities that are packaged in parenting development in the PKK activity program.

Considering that PKK members are mothers contribute greatly in producing a generation of quality children in particular in today's digital era. Second, policy makers can facilitate itactivity programs with a parenting theme, especially for one of the groups under his guidance is the PKK group. Third, for academics in higher education, that is service become one form of the tridharma, then in the future we can do it expanding the scope of service targets and of course can be considered continuity of the service program carried out.

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