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Parenting Parents with The Islamic Counseling Approach

Marhamah

IAIN Lhoseumawe, Aceh, Indonesia

marhamahrusdy@gmail.com

Abstract

This paper aims to determine parenting parents with an Islamic counseling approach. A library study method was used to review documentation in the form of books, journals, and other relevant articles. The results of the study showed that parents were the first and foremost places of education that had a major influence on children's personality development. In carrying out parenting activities there were three parenting styles, namely authoritative, authoritarian and permissive, each of which had an important contribution in establishing a child's personality. Guidance and counseling in Islam was a process of giving assistance to individuals to re-realize their existence as beings (creations) of Allah who should live according to Allah's provisions and instructions. Parenting with an Islamic counseling approach was not just about solving children's problems but also so that children could achieve safety and happiness in the world and in the hereafter. Parenting with the Islamic counseling approach used exemplary and habituation methods.

Keywords: Islamic Counseling, Parenting, Parents, Personality.

Introduction

Parents are a source of values, knowledge, and behavior for their children, therefore parents play an important role in shaping children's personalities. The role of parents is not only as educators, teachers, but also as trainers. Parents are the first and foremost place of education for their children (Helmawati, 2014: 44). Parents are different individuals entering life together by bringing views, opinions and daily habits (Gunarsa, 2008, p. 27). This is where the first child gets

experience, education physically, socially, mentally, emotionally and spiritually, which in the end will create the life style of his personality in the future.

Every child is born in a state of “fitrah” (holy), and further development of fitrah is strongly influenced by the family environment. Family environment or parents are those who have the greatest influence on children's development in the first years of life, as explained in the hadith narrated by Bukhari (Faqih, 2001, p. 57). Parents have a big influence on children in terms of giving exemplary, noble character, getting used to living according to religious guidance and guiding them to know God.

Quoting the statement of Dorothy Law Nolten, an educator and family counseling expert, in a poem entitled *Children Learn What They Live* written in 1954 for the Torrance Herald newspaper in Southern California:

"If children live with criticism, he learns cursing; If a child is raised with hostility, he learns to fight; If a child is raised with ridicule, he learns inferiority; If a child is raised with insults, he learns to regret himself; If a child is raised with tolerance, he learns to hold back; If a child is raised with encouragement, he learns confidence; If you grow a child with compliment, he will learn to appreciate; If the child is raised with the best treatment, he learns justice; If a child is raised with security, he learns to put trust; If a child is raised with support, he learns to like himself; If a child is raised with love and friendship, he learns to find love in life. "

The role of parents is very important in children's education (Purwanto, 2007). Providing education to children is the full responsibility of parents. The responsibility of educating, especially in terms of morals and religion, is very important given to children in building the foundation to face the next life. Educating children is a necessity that has been determined by Allah. Affirmed in the Qur'an (QS. At-Tahrim:6), meaning: "O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. "

The obligation of parents is not only to fulfill physical needs, but also spiritual needs in the form of love, security and so on. Parents' obligations and responsibilities in educating children cannot be replaced by any model of educational institutions. Therefore, from chess education centers which include family education, school education, community education and places of worship,

family education is the main place of education and the best for educating children. In accordance with the mandate of Law Number 23 of 2002 concerning the protection of children that parents are obliged and responsible for caring for, maintaining, educating, and protecting children; grow children according to their abilities, talents, and interests.

The development of children's personality is inseparable from parenting, which is a model of educating parents by doing parenting activities. The attitude of parents when interacting with children is a manifestation of parenting parents. Parenting is defined as a pattern of attitudes or treatment of parents towards children, each of which has its own influence on behavior, among others, on competence, emotional, social, and intellectual (Yusuf, 2012: 51). The parenting style applied by parents to children has an impact on children's behavior. In caring for their children, parents are characterized by certain attitudes. This attitude can be seen from the pattern of care for different children (Sera Sonita, 2013).

Islamic Guidance and Counseling is a process of giving assistance continuously and systematically to individuals or groups of people who are experiencing birth and inner difficulties to be able to understand it and be able to solve the problems it faces so that it can live harmoniously in accordance with the provisions and instructions of Allah and His Messenger for the sake of achieving world happiness and *ukhrawiah* (Rufaedah, 2015). The foundation uses an Islamic counseling approach, because Islam in the Koran and Hadith provides guidance on humans and references to know how to deal with humans.

In the era of rapid development of information and communication technology, parenting in caring for children is becoming increasingly important. The development of information and communication technology will provide easy access to information, so that the lack of access to information can result in pervasive outside cultural culture. Reality shows that many young people are always imitating foreign cultures, such as the culture of drinking, minimal dress culture that is far from customs or eastern norms. Here the importance of the role of parents in giving a filter to the development of information and communication technology

Besides that, reality shows many visible negative behavioral phenomena in a child's life. In the news in print and electronic media cases of drugs, crime, moral crises and other irregularities in children or adolescents were found. As informed

in sindonews.com online media, the National Narcotics Agency (BNN) said that drug users in Indonesia reached 5.1 million people, and the largest in Asia. Of that amount, 40% of them come from students and students. While the cases of child crime according to the Indonesian Child Protection Commission (KPAI), have increased each year by 10.7%. This deviation occurs because of the lack of attention and guidance of people towards children, especially in instilling religious values. Responding to this phenomenon, it is very necessary to prevent the influence of the negative external environment and internal influences that can lead to conflicting behaviors. Prevention is carried out through parenting by instilling religious values from an early age.

Parents have their own patterns in nurturing and guiding different children from one family to another family. Foster care with an Islamic counseling approach is something that is sought by parents to help children understand and direct them to adjust to the surrounding environment so as to develop their potential to achieve welfare for both private and community. Based on this background, some formulation of the problem arises, namely (1) how are the parenting patterns ?, (2) how is guidance and counseling in Islam ?, and (3) how is the Islamic counseling approach to parenting? The method used in this study is literature study, namely the technique of collecting data by conducting study studies of books, literature, records, and reports that have to do with the problem solved (Nazir, 2013: 11). Data obtained through documents in the form of books, articles of research articles, journals, and other forms of documents are analyzed and then described.

Discussion

Parenting Parents

Parenting patterns generally affect the personality of a child. According to Sukardi, parenting is a behavior pattern that is applied to children and is relatively consistent over time. Parenting is the care given by parents in the form of attitudes, and behaviors in terms of proximity to children, caring for, maintaining cleanliness, giving affection, and so on (Sukardi, 2009). All of them relate to the situation of parents in terms of physical and mental health, nutritional status, general education, knowledge of good childcare, roles in family, society, and so

forth. Parenting in educating children can be seen in independence, recognize and understand themselves, be able to make choices and can plan their future.

Parenting is a way that parents do to educate children and this method is inseparable from the influence of individual characters. Parenting with self-disciplined children is included as parents' efforts to "put" the basics of self-discipline on children and help develop it so that children have self discipline. (Shochib, 2010, p. 15). Parenting is the way parents act, interact, educate, and guide children as an activity that involves many specific behaviors individually and together as a series of active efforts to direct children (Gunarsa, 2009, p. 37). Thus, parenting can be interpreted as a form or ways done by parents in guiding and caring for children with the aim that children can socialize well with their social environment.

This parenting style in order to help children understand their position and role, recognize and understand the values that apply and are able to implement it. Parenting patterns are behavioral patterns that are applied to children and are relatively consistent. This pattern of behavior can be felt by children and can have negative or positive effects. Parenting applied by parents is very dominant in shaping the personality of children from childhood to adulthood, and parenting applied to a tribe will give birth to children with distinctive personalities. (Djamarah, 2014, p. 53). Thus, the interaction between parents and children in the care process is intended to provide stimulation to children with tutjua to change behavior, knowledge and values that are considered appropriate by parents so that children develop optimally.

Parenting is a disciplinary method that parents apply to children. The disciplinary method includes two concepts namely positive concepts and negative concepts. From the positive concept explained that discipline means education and guidance that emphasizes more on self discipline and self-control. While the negative concept is explained that self-discipline means controlling with strength from outside the self, this is a form of restraint through an unwelcome and painful way for children. Therefore, parents are required to be able to nurture and educate their children in order to become whole human beings both in terms of physical, personal and intellectual development.

Parenting is a parent's behavior that is applied to children, in order to interact with children to instill education, practice socialization, provide

protection, and love. Parents in giving care are influenced by certain attitudes in maintaining, guiding, and directing their children. This attitude is reflected in the pattern of care for their different children (Papalia, 2008). The factors that influence parenting are parents' age, family socioeconomic status, parental personality, parental gender, the type of parenting they previously received, and parental education (Hurlock, 2012). Furthermore, Dreikust in Masni explained his concern for the wrong treatment in educating children, where parents did not know what to do with their children (Masni, 2016). As a result of the wrong treatment in educating children, such as excessive affection so that children become dependent (over protected), supervision is lacking but excessive affection of children will be spoiled, supervision and excessive discipline but lack of love for children becomes rejected (projected), if a little supervision and love will feel neglected.

According to Bee & Boyd (2004), there are 4 aspects of parenting applied by parents, namely:

1. Parental control is the behavior of parents in accepting and dealing with their children's behavior which is considered not in accordance with the behavior patterns expected by parents. It also includes parents' efforts to change children's dependency behavior, aggressive and childish attitudes, and instill certain standards that parents have for children.
2. Demands for mature behavior (parental maturity demands) are the behavior of parents to encourage children's independence and encourage children to have a sense of responsibility for all actions.
3. Communication between parents and children (parent-child communication) is the effort of parents to create verbal communication with children. Some forms of communication that can occur are communication centered on parents, child-centered or having two-way communication (parents and children).
4. The method of parenting or parental nurturance is an expression of parents to show affection, attention to children and how to give encouragement to children.

Baumrind in Yusuf explained three parenting styles for children, each of which had an important contribution in establishing a child's personality. The upbringing is authoritative, authoritarian and permissive (Joseph, 2012, p. 51).

Authoritative parenting (democratic)

Authoritative parenting (Democratic) is the way parents care for their children by setting standards of behavior for children while being responsive to children's needs. Democratic foster care is a form of parenting that pays attention to and respects children's freedom, but freedom is not absolute and with understanding guidance between parents and children (Casmini, 2007, p. 47). This parenting style of democracy is characterized by an open attitude between parents and children. There is a parent's recognition of the child's ability, and given the opportunity to not always depend on parents. Parents give freedom to children to choose what is best for themselves, listen to their opinions, and involve them in talks, especially those concerning the life of the child. Children are given the opportunity to develop their internal control so that they gradually practice to be accountable to themselves.

Children are involved and given the opportunity to participate in managing their lives. In addition, parents give consideration and opinions to children, so that children have an open attitude and are willing to listen to the opinions of others, because children are used to respecting the rights of family members at home. This is done by parents tenderly and lovingly. In this democratic upbringing there is good communication between parents and children. With this upbringing, children will be able to develop control of their own behavior with things that can be accepted by the community. This encourages children to be able to stand alone, be responsible and confident in themselves. The power of creativity develops well because parents always stimulate their children to be able to take the initiative

Parenting and democratic attitudes of parents make dialogical communication between children and parents and the warmth that makes children / adolescents feel accepted by parents so that there is a connection between feelings (Shochib, 2010). Therefore, children / adolescents who feel accepted by their parents allow them to understand, accept, and internalize messages, moral values that are sought to be appreciated based on conscience. The characteristics of democratic parenting are as follows: a. Determine rules and discipline by paying attention and considering reasons that can be accepted, understood and understood by children; b. provide guidance on good deeds that need to be maintained and those that are not good to leave; c. provide guidance

with understanding; d. can create harmony in the family; e. can create a communicative atmosphere between parents and children and fellow families

Authoritarian (authoritarian) parenting

Authoritarian parenting (authoritarian) is the way parents care for children by setting standards of behavior for children, but less responsive to children's rights and desires. Parents try to form, control, and evaluate children's behavior in accordance with the standards of behavior established by parents. Authoritarian parents make strict limits and controls on children, and only make a little verbal communication in expressing opinions and do not provide opportunities for children. This upbringing is full of boundaries and punishment (violence) by the way parents are forced to, so parents with parenting authoritarian holds full control in controlling his child. This means that authoritarian parents will have low acceptance attitudes but have high control over children, like to punish physically, be commanding, stiff (hard), and tend to be emotional and refuse. The authoritarian upbringing that parents receive will have an adverse impact on their ability to control emotions. This is because, parenting is accepted by children at home emotional and hard so that children will feel uncomfortable, will experience pressure, easy to experience stress, have anxiety, emotions that are unstable, poor, quiet and closed .

In this upbringing, one-way communication will occur. It is parents who give assignments and determine various rules without taking into account the circumstances and desires of the child. The orders given are oriented towards the hard attitude of parents. Because according to him without such a hard attitude the child will not carry out their duties and obligations. So the child does the commands of the parents because they are afraid, not because of an awareness that what he is doing will benefit his life later.

The application of authoritarian parenting by parents to children can affect the process of children's education, especially in the formation of their personality. Because the discipline that is considered effective by parents (unilateral), is not necessarily compatible with the development of children. The attitude of authoritarian parents at least supports the development of independence and social responsibility (Munandar, 2009, p. 19). Children become obedient, polite, diligent in doing school work, but less free and less

confident. Here the development of the child is solely determined by his parents. The authoritarian nature of the child is usually solitary, experiences a decline in maturity, hesitates in all actions, and slowly initiates.

Children who are raised in an authoritarian home will experience developments that parents don't expect. Children will be less creative if parents always forbid any actions that children deviate from what they should do. The prohibition and punishment of parents suppresses the creativity of a developing child, the child will not dare to try, and he will not develop the ability to do things because he cannot get the chance to try. The child will also be afraid to express his opinion, he feels unable to keep up with his friends in everything, so that the child becomes passive in association. Over time he will have a feeling of inferiority and loss of confidence in himself. Because trust in yourself does not exist, then after adults will still continue to seek help, protection and security. This means that children do not dare to assume responsibility. The characteristics of authoritarian parenting are as follows: a. children must obey the rules of parents and must not argue; b. parents tend to look for children's mistakes and then punish them; c. parents tend to give orders and prohibitions to children; d. if there are differences of opinion between parents and children, the child is considered a dissident; e. parents tend to impose discipline; f. parents tend to force everything for children and children only as executors; g. there is no communication between parents and children.

Permissive (permissive) parenting

Parenting forms are permissive parenting style where parents do not control, are not demanding, and warm to their children. In this upbringing, parents usually give demands and a little discipline. You are not trained to comply with applicable regulations, and assume that parents are not active figures and responsibilities, because parents are completely free and can get everything without suing children. Children who are cared for with permissive parenting have a tendency to be less oriented toward achievement, ego, like to impose their desires, have low independence, and are less responsible. Children will also behave aggressively and antisocially, because from the beginning they were not taught to obey the rules that apply in the social environment, never given a sentence when violating the rules that have been applied by parents. Type of parents who have permissive parenting tend to always give freedom to children without giving

control at all. Children are sometimes sued for responsibility, but have the same rights as adults. Children are given the freedom to regulate themselves and their parents do not regulate their children much. In addition, permissive parents do not supervise their children, so that children feel free to do what children do even though it is not good for themselves. Children who have parents with permissive upbringing most of them have parents who are busy working, so attention from parents face less. Lack of attention from parents, so children will be more comfortable doing negative things.

Permissive upbringing applied by parents will make children have low emotional control and tendencies to have aggressive behavior, this is due to parental control behavior that is low in children and makes children not afraid of breaking the rules. So that it will impact the frequency of children experiencing hostility in their environment. Permissive parenting applied by parents also makes children become disobedient, spoiled, less independent and willing to win themselves. So, if the child is confronted with a reality that is not in accordance with his wishes, the child will easily rebel, cry and mourn the statement without being able to accept it. The characteristics of permissive parenting, namely: a. parents give freedom to children as much as possible; b. children are not required to learn responsibilities; c. children are given the same rights as adults, and are given the widest freedom to regulate themselves; d. parents do not regulate and control much, so children are not given the opportunity to regulate themselves and the authority to control themselves; e. parents care less about children.

Islamic Guidance and Counseling

Guidance and counseling is a translation of the term guidance and counseling in English which means leading (leading), providing guidance (giving instruction), regulating, governing and giving advice (Joseph, 2009, p. 37). In terms of terminology, guidance is defined as a process of providing assistance to individuals that is carried out on an ongoing basis, these individuals can understand themselves and can act in a reasonable manner, in accordance with the demands and circumstances of the school environment, family, society and life in general (Yusuf & Nurihsan, 2005, p. 6) According to Frank Parson in Salahuddin, guidance is assistance given to individuals to choose, prepare and assume a position, and get progress in their chosen position (Salahuddin, 2010, p. 13),

Guidance is the process of providing continuous assistance from a mentor, which is prepared to individuals who need it in order to develop all of their potential optimally by using various kinds of guidance techniques in a normative upbringing environment so that individuals can benefit themselves and their environment. (Hallen, 2005, p. 8). Guidance is also interpreted as assistance given systematically to a person or community so that they develop their own potential in an effort to overcome various problems, so that they can determine their own way of life responsibly without having to depend on others, and the assistance is carried out continuously continuously. (Amin, 2016, p. 7).

Thus, guidance can be given individually or collectively to anyone regardless of age. Guidance can be given both to avoid or overcome various problems or difficulties faced by individuals in their lives. That is, guidance can be given both to prevent the difficulties from arising, can also be given to overcome various difficulties that have befallen the individual. In addition, guidance is intended to achieve the welfare of the individual or group life in accordance with the instructions that God wants

While the word counseling comes from to counsel who means giving advice or giving advice to others face to face (face to face with each other) (Arifin, 2008, p. 18). This word is different from guidance, because counseling is more focused on the occurrence of interpersonal communication in solving problems, counselees are active and conversely the counselor is only passive which can be called the term non directive. But the term guidance is always coupled with the term counseling, because guidance and counseling is an integral activity.

In terms of terminology, counseling is a reciprocal relationship between two individuals, in which one (counselor) tries to help the other (client) to achieve or realize an understanding of himself in relation to the problem or difficulty he is facing at this time and in the future. Counseling according to Shertzer and Stone (in Nurhsan, 2006, p. 10) is an effort to help individuals through a personal interaction process between counselors and counselees so that counselees are able to understand themselves and their environment, are able to make decisions and set goals based on the values they believe so the counselee feels happy and effective

Counseling is also defined as the process of providing assistance through counseling interviews by an expert (counselor) to individuals who are experiencing a problem (client) that leads to the overcoming of problems faced by

clients (Salahuddin, 2010, p. 15). Counseling is the process of providing assistance, conducted through interviews counseling by an expert (called a counselor) to individuals who are experiencing a problem (called a client), and leads to the overcoming of the client's life problems (Prayitno and Erman Amti, 2001: 105). Thus counseling is to provide assistance that is shared with individuals to solve the problems they face and can understand themselves so that these individuals can be more self-actualizing both in the family and social communities

Based on the definition of counseling, it is clear that counseling in terms of the process is the ongoing meeting face to face (face to face relationship) between two or more people. Because in the counseling process there are certain objectives, namely solving a problem or difficulty faced by the client. Problem solving in counseling is done by face-to-face interviews or discussions. While guidance can be given through counseling, in other words counseling is a channel to provide guidance.

While Islamic guidance and counseling is the process of giving assistance directed, continuous and systematic to each individual so that he can develop his potential or religious nature optimally (Amin, 2016, p. 23). Islamic counseling is to provide client awareness to maintain its existence as a creature and creature of God, and the goal to be achieved is not only for worldly interests but further than that is for the benefit of ukhrawi (Lubis, 2016, p. 6). The Islamic counseling process can be carried out if the client realizes that what he has done so far is against the teachings of his religion. Islamic guidance and counseling is a counselor's assistance service to clients or counselees to develop their abilities in understanding and resolving problems and anticipating the future by choosing the best alternative actions to achieve happiness in life in the world and end under the auspices of Allah's blessing and love (Akhyar Lubis, 2007, p. 98)

From this definition, it is clear that Islamic counseling is not only about solving individual problems, but furthermore that individuals have an awareness of their duties and functions as creatures of God, which can ultimately be safe and happy in the world and in the hereafter. The Islamic counseling process can be carried out if there is awareness of the individual to get out of the problem. In essence, Islamic counseling is to give awareness to individuals in order to maintain their existence as creatures of God, and goals achieved not only for world happiness but also after happiness. Explained in the Koran, meaning: "But seek, through that which Allah has given you, the home of the Hereafter, and do not

forget your share of the world. And do good (to others) as Allah has done good to you, and desire not corruption in the land. Indeed, Allah does not like corrupters. "(Surat al-Qasas: 77)

Islamic counseling is built on the principles of Islamic psychology so that it differs from general counseling. With the approach of Islamic psychology, Islamic counseling seeks to reconstruct and re-actualize self-concepts in order to achieve happiness in the world and the hereafter. Therefore, the highest Islamic counseling process is spiritual counseling. This means solving individual problems based on material dimensions and spiritual dimensions. Because spiritually, Islamic counseling is self counseling, when individuals ask Allah's guidance to solve their problems by remembering and getting closer and asking for His pleasure.

In general, Islamic counseling aims to help individuals so that they have knowledge of their position and have the courage to make decisions, to do an act that is deemed good, right and useful, for their lives in the world and for their final interests. Whereas specifically, Islamic counseling aims to help individuals not to face problems, overcome the problems they are facing, maintain and develop situations or conditions that are good or that have been good so that they remain good, so they will not be a source of problems for themselves and others (Mubarak, 2002, p. 91). Thus, the aim of Islamic counseling is to function as optimally as possible the religious values in the personal roundabout or the challenge of the community, so that they can benefit themselves and the community

Islamic Counseling Method in Parenting Parents

Based on the analysis of data sources about the concept of parenting and the concept of Islamic counseling guidance, it can be explained that parents have parenting styles or tend to use certain parenting approaches that differ from one family to another. Parenting styles with both authoritarian, democratic and permissive models each have their own characteristics and make important contributions to the development of personality and children's social behavior. The use of this parenting style is adjusted to the character of parents and children or the family background. Parenting as a form of family counseling is an effort

given by parents to family members in this case children through improving family communication so that its potential develops optimally.

For this reason, in Islamic counseling efforts to help not only solve individual problems, but further than that so that individuals have an awareness of their duties and functions as creatures of God, which ultimately can be saved and happy in the world and in the hereafter. Islamic counseling seeks to reconstruct and re-actualize individual self-concepts. Self-concept (self concept) is an important part in every conversation about the human personality. The concept of one's self is expressed through his attitude which is the actualization of the person. Humans as organisms that have an urge to develop which ultimately causes him to be aware of his existence. The ongoing development then helps the formation of the concept of the individual concerned. Self-concept is formed and can change because of interactions with the environment including the family environmen

This is in line with the client centered theory that was pioneered by Carl Rogers, a famous psychologist. This theory is based on actualization tendencies which are interpreted as motivations that are united in every living creature and aim to develop all their potential to the maximum extent. So, living things not only aim to survive, but want to get what is best for their existence. self or parents' assumption about themselves can be related to the degree of acceptance of their children's behavior, even though this is not something static. In simple terms, Rogers mentions that beneficial parents create high conditions for the development of beneficial children (Jones, 2011, p. 129).

In Islamic counseling, the application of parenting in counseling is done by approaching the verses of the Koran. The models of parenting can be applied with an Islamic counseling approach, namely through exemplary and habituation methods.

Exemplary Method

The term exemplary is expressed in the words of *uswah hasanah* which in terminology is interpreted as a condition when someone follows others in kindness. This concept of exemplary has been given to the way God sent the Prophet to be a good role model for Muslims throughout history and for all humans in every time and place. As explained in the Qur'an, meaning: "There has certainly been for you in the Messenger of Allah an excellent patterns for anyone

whose hope is in Allah and the Last Day and (who) remembers Allah often." (QS. Al-Ahzab: 21)

Exemplary method is a way or path taken by someone in the counseling process through actions or behavior that should be imitated (modeling). Humans basically tend to need exemplary figures and role models that lead to the path of truth and at the same time become dynamic examples in applying the various provisions set by Allah. Success in transferring example cannot be separated from imitation (taqlid, imitation) which is a human characteristic. So, parents must be a good example or example for children. Because every parent's gesture becomes the center of attention of the child. This is because parents are the best figures (reflected in speech and deeds), in the view of children who will be role models in identifying themselves in all aspects of their lives.

The process of imitation has begun in the early days of the child by imitating the conversation and actions of other people (parents). Thus, in the early period of child growth, they are very sensitive to the surrounding environment. These forms of imitation will continue to develop in the next period, both imitating positive things and negative things. This exemplary method can be used in authoritarian parenting and democratic upbringing. The use of authoritarian (hard) parenting is also known in Islam. As explained in the Qur'an, meaning: "and (mention, O, muhammad), when Luqman said to his son, while he was instructing him, 'O my son, do not associate (anything) with Allah. Indeed, association (with him) is great injustice.'" (QS. Luqman: 13)

In the verse, it explains that Luqman starts with hard or strict words which are indicated by the sentence in the form of a prohibition on the need to avoid shirk. The editorial message is in the form of a ban, do not associate partners with God to suppress the need to leave something bad before carrying out the good. This prohibition contains a message that there is no tolerance for children to disobey their parents, especially in matters of worship to Allah SWT. Authoritarian parenting here is hard, not mean rude, but hard which leads to positive things.

While the upbringing of democracy is shown in the parenting model exemplified by Prophet Ibrahim. Explained in the Qur'an, meaning: "And when he reached with him (the age of) exertion, he said, "O my son, indeed I have seen in a dream that I (must) sacrifice you, so see what you think. "He said, "O my father,

do as you are commanded. You will find me, if Allah wills, of the steadfast." (Surah Ash-Shaffat: 102)

The verse explains that the example of the Prophet Abraham As was a gentle attitude, compassion and democratic attitude in educating children. Prophet Abraham put forward dialogical ways to Ismail. Prophet Abraham (as) avoided authorization in the care of material concerning the child's emotional readiness. It seems that the Prophet Abraham tried to understand the child's psyche. Thus, in Islamic counseling parenting can be done with an authoritarian pattern or democratic pattern in accordance with the background of each family as exemplified in the Prophet Abraham and Luqman. However, in Islamic counseling authoritarian parenting and demoratic parenting are carried out by exemplary methods.

Habitual Method

Habit is one of the most important methods of parenting. Habit is a way that parents can do to get children to think, behave and act. According to Al Ghazali, habituation is a method that is done to familiarize children or someone to behave and act in accordance with the guidance of religion (Iqbal, 2013, p. 246). The habituation approach is considered very effective in instilling positive values in children, both in cognitive aspects, affective and psychomotor. In addition, the habituation approach was also considered to be very efficient in changing negative habits to positive. After children emulate something good for their parents, they need to be accustomed to something good. Then they will change all good qualities into habits, so that the soul can fulfill the habit without too much effort, without losing a lot of energy, and without finding many difficulties.

The formation of these habits is formed by the repetition. This repetition is intentionally done so that the association between stimulus and a response becomes very strong. Although at first the child feels forced to do these habits, but when the child is accustomed to doing so it will be attached to the soul of the child. Children who have certain habits will be able to carry it out easily and happily. Everything that has become a habit in usudauda is difficult to change and continues to old age. Even in terms of child development, the formation of behavior through habituation will help children to grow and develop in a balanced manner.

Basically, children have the basic potential of being born (innate potential) that must be directed by parents, one of which can be done with the habituation method, which is instilling good habits for children. This habituation method will be more effective accompanied by exemplary methods. That is, parents must be consistent and be assertive, so that the child does not have the opportunity to violate the habituation that has been set aside from the parent must also be an example for the child. As revealed in the hadith narrated by Abu Dawud about the command to pray since a seven-year-old child is a form of habituation from the beginning of carrying out religious orders, and this habituation must be accompanied by an assertive attitude explained by the command to beat the child for prayer at the age of ten. This habit will be effective if the parent also gives an example. Good example from parents in educating children diligently prayer must be realized by example in the real sense. So parents must diligently establish prayer so that the child can imitate the good example of his own parents. This example of parents will have a huge influence on the development of their children's personality.

Conclusion

Based on the review, it can be explained that the child is born in a state of fitrah, and then the formation of a child's personality is influenced by parenting factors. Therefore the role of parents is very important in instilling education, providing protection and affection as a form of nurturing. Parenting in a democratic, authoritarian and permissive manner has its own character. This form of parenting must be adjusted to the child's condition. This form of parenting will be more effective with the Islamic counseling approach. Islamic counseling is not only limited to giving guidance, but more than that it gives awareness to individuals about the existence of humans as beings created by Allah. So that directs humans to obey God's rules in order to achieve happiness of the world and the hereafter. For this reason, parents must set a good example to their children, and familiarize themselves with religious orders.

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