Parenting Patterns and Its Implications for FormationReligious Character in Early Childhood

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Abstract

The purpose of this study was to determine which form of parenting is the most dominant applied by parents in instilling religious characters in early childhood. Parenting is a process in the family, the interaction between parents and children. Parenting patterns have been applied since the child was born and adjusted to the age and stage of development. Learning in early childhood is the initial foundation of character building in children. Religious character education should be carried out comprehensively, covering all aspects of education, from the preparation of children from birth to efforts to strengthen children's physical and spiritual abilities, conveyed with advice, with examples well as well as with the process of getting used to good things so that it has implications for the personality of the child in adulthood. This study used an analysis descriptive qualitative method. To collect data, the researcher used three methods, namely: interview method, documentation, and observation method. The results showed that the parenting style of parents and its implications for the formation of a religious character in early childhood at TK Al-Hikmah Karangbesuki Sukun Malang is democratic and permissive parenting which is the most dominant applied.

Keywords: Parenting Patterns, Religious Character, Early Childhood

Introduction

Education for a child is one of his needs for the future (Dunia, Di, & Milenial, 2020). The first education a child gets early in life comes from the family, especially parents (Inikah, 2015), where the education provided can be in the form of upbringing, attitudes, or behavior displayed by parents towards children in everyday life. Parents are expected to be able to apply parenting styles that can develop all aspects of early childhood development(Joseph & John, 2008) whether cognitive, physical motor, language, art, and religion as early as possible. Parenting has a very important role in the development of religious characters in children because the first basic values of religious characters are obtained by children from inside the home, namely from their parents. The development process through education in schools is only to continue existing developments. According to(Aunola, Stattin, & Nurmi, 2000) There are four kinds of parenting styles that are applied by each parent, the forms of parenting are authoritarian parenting, democratic parenting, neglectful parenting, and permissive parenting. Of the four types of parenting, it is the form of democratic parenting that is best applied by parents in caring for their children. Creating good and quality children are the responsibility of parents (Milevsky, Schlechter, Netter, & Keehn, 2007). Children are a mandate given by God to parents who must be held accountable in the hereafter (Rabiatul, 2017). Therefore, parents are obliged to care for, raise, care for, support, and educate their children with full responsibility and compassion. In the Qur'an, it is described that children are conditioning for the eyes (*qurrata a'yun*), a source of happiness, and a human's heart in this world. The existence of a child in a family makes the family feel alive, harmonious, and fun, on the other hand, the absence of a child in the family means nothing, because it has lost one of the spirits that can move the family. In the eyes of a father, the child will become a helper, support, encouragement, and strength enhancer. In the eyes of a mother, children become life hope, soul conditioning, comfort, life happiness, and a foundation for the future (Anisah, 2011). Al Qur'an depicting children as world jewelry, as well as treasures This is explained in Al Qur'an Kahfi ayat 46, (Conference, Jamin, & Mudra, 2019): "Treasure and children are the jewels of the world's life." The existence of the child described in Al Qur'an can be realized if the parents prepare it from an early age. Education and the formation of children's personalities must be considered as well as possible, because if not then the children will be the opposite, namely becoming a disaster (fitnah) in the family and will become a nuisance to society and mankind.

Most of the child's life is spent in the family environment (Milevsky et al., 2007). The family component is very important considering that there are parents

as leaders who have authority and are responsible for the personal development of their children. All forms of authority are applied to children to shape the child's personality following the reference of religious values and norms in society. All children's behavior is under parental control, and every child's attitude is always subject to review by every parent. The family has a role as the first media of socialization for children(Domenech Rodríguez, Donovick, & Crowley, 2009). This role makes parents have responsibility for the physical and mental development of a child. It is in the family that children are introduced to teachings that are following the rules that apply in religion and society. All children's activities, from behavior and language, cannot be separated from the attention and guidance of their parents. Parents' attention, control, and actions are a form of parenting that will have a long impact on the continuity of a child's physical and mental development. Parenting is a model of treatment or the actions of parents in fostering and guiding and caring for children to be independent. More than that, this parenting will shape the character and character of children in adulthood, because it is impossible to understand adults without information on their childhood because that period is a formative period. (Jannah, 2012) This means that the treatment of parents to their children since childhood will have an impact on religious development in adulthood.

Development of religious character (Cahyaningrum, Sudaryanti, & Purwanto, 2017) This is what will shape the character, nature, and attitude of the child in the future even though several other factors influence the formation of children's attitudes which are reflected in the character they have. Theoretically, parenting styles carried out by my parents have 3 types consisting of authoritarian, permissive, and authoritative parenting. The three parenting styles have a major influence on the formation of a child's personality, for this reason, parenting greatly determines the child's character, attitude, and behavior. This is where the importance of family education. In family education, correct and strong rules are needed so that they can bind family members to obey and implement them. Islam itself has the correct rules regarding family fostering in this case family education, starting from building a family, the interaction between father and mother, how parenting is carried out by looking at two different characters, namely parents and children. The Qur'an and Hadith as the main source of Islamic teachings, it has outlined all the rules for various interactions in a family as one of the references for building noble morals. This paper will examine the importance of parental care so that it has an impact on children's personality development so that it can shape children's character in adulthood. "*Kullu Mauldin yuuladu 'alal fithrah*", that children are born in a neutral state of nature and their parents will form their religion, as indicated by the hadith of the Prophet. It can be proven that a child has

a bad character because he learns from the bad behavior of the environment in which he lives and how to get along with that environment, as well as the habits that apply in that environment. Likewise, the body of a child who at birth is in a less perfect condition then is perfect and strong through his growth and education and nourishment. Islam makes parents, especially mothers, fully responsible for detailed Islamic education for their children. Islam requires parents to educate their children to worship Allah from an early age(Wati & Arif, 2017) To form good character and character (akhlakul karimah), equipped with moral education, they will be ready and sensitive to existing situations and the environment like anything and children will be ready to face all the worst possibilities from the negative influence of the environment in which they socialize and interact.

Based on the results of observations on the form of parenting styles of parents from TK Al-Hikmah Karangbesuki Sukun Malang, it was found that many parents applied inappropriate forms of parenting to their children, such as parenting styles that we often encounter in society, namely authoritarian parenting and permissive parenting. Where the pattern of parenting that is applied is minimal with the cultivation of ethical values and focuses more on meeting physical needs than the physical needs of children, they tend to obey and agree to all the wishes of the child, for these parents if their children do not cry and disturb their activities it is already enough. Parents also pay less attention to the behavior displayed by children and prefer to obey all the wishes of the child, and do not pay attention to any bad religious behavior displayed by children, they even consider the behavior displayed by their children to be just a normal thing, later when the child is aged increase, the child will understand for himself how to behave with people who are smaller the age and older than him. In instilling religious (Hambali & Yulianti, 2018) good parents should be able to choose and use appropriate parenting, namely democratic parenting (Nuraini, 2016) because in this parenting all aspects can develop good moral behavior for children, such as applying rules but the rules are made through discussion and many others.

Based on the explanation above, the problem can be focused on the forms of parenting that are applied by parents in instilling moral behavior in early childhood at Al-Hikmah Kindergarten Karangbesuki Sukun Malang. The purpose of this study is to determine the forms of parenting that are applied by parents in instilling religious behavior towards early childhood at TK-Al Hikmah Karangbesuki and knowing which parenting styles are appropriate in instilling religious characters in early childhood, and know which parenting style is the most dominant applied by parents. The benefits of this research are expected to increase knowledge and as an addition to insight and experience in managing to

parent so that it can instill a religious character in children and develop all aspects of their development.

Method

To answer the problem in this study, a qualitative research type is used with a descriptive method which aims to describe the form of parenting applied by parents in instilling religious characters in early childhood at TK Al-Hikmah Karangbesuki Sukun Malang. In determining the informants of this study, it was carried out using the snowball sampling technique. According to (Sugiyono, 2012) snowball sampling is a sampling technique that starts small and then becomes large. The informants recruited to be used as samples in this study were parents who had early childhood aged 4-6 at TK Al-Hikmah Karangbesuki Sukun Malang. This study uses a research instrument(H. Mudjia Rahardjo, 2010) in the form of interview guidelines, documentation, and observation guidelines (Thanh, Thi, & Thanh, 2015), while the data collection technique is through observation (Owen, 2014) carried out continuously, then through interviews and finally with documentation. Information and data obtained from the field were studied using a qualitative approach (Bachri, 2010) Data and information are discussed with relevant theories, especially those supported by recent journals that discuss parenting styles and their implications for the formation of a religious character in early childhood.

Thus it will be seen the potential theoretical contributions generated by this study. Triangulation with peers and education and learning experts on the results while research is carried out continuously. Empirical validity opens the possibility of discussion rather than debate.

Theoretical review

Education has an essential role to ensure the survival of the state and nation and education is a vehicle for advancing and elaborating on the quality of human resources. In line with the National Education System Law No. 20 of 2003 Chapter II Article 3 (Suyanto, 2015) states that national education aims to develop skills and construct a prestigious national character and civilization in order to educate the nation's life, elaborate the potential of learners to become believers and devotees of God Almighty, have noble character, healthy, knowledgeable, competent, creative, independent and become democratic and responsible citizens. Character education in the contemporary context is quite relevant in overcoming the existing morals in Indonesia (Putra, 2019). Character education is a conscious and planned effort that aims to internalize moral and moral values so that they are

manifested in the implementation of good attitudes and behavior. In character education, there are eighteen (18) values including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the country, respect for achievement, friendly/communicative, love of peace, likes reading, cares about the environment, cares about socially, and is responsible (Kemendiknas, 2011: 2-3). In this study, religious characters are taken.

Parenting Patterns

Parenting (Aunola et al., 2000) are several models or forms of changes in expression from parents that can affect the inherent genetic potential of individuals to nurture, care for, guide, foster, and educate their children, both young and immature so that they become independent adults in the future. Some forms of expression (parenting patterns) of parents in caring for or caring for their children can be in the form of verbal or non-verbal attitudes or actions. (Saifuddin, 2019) substantially very influential on the child's potential in intellectual, emotional, and personality aspects, social development, and other psychological aspects. All parents want their children according to the wishes of their parents, for this reason a number of expressions or a number of forms of care, education and guidance are carried out parents as much as possible so that the future children according to their expectations.

The parenting style that is done by each old person will naturally shape a person's personality (Aunola et al., 2000) so that there is a psychic development in the individual to form a character with a personality. Because the character is not genetic like personality, but the character needs to be nurtured, built, and developed consciously through a process that is not instantaneous so that the concept of character building or character education emerges to perfect the parenting style performed by each parent. Based on the results of research on parenting styles conducted by (Domenech RodrÍguez et al., 2009) that the results of this study propose to classify the care or maintenance provided by parents, based on the meeting of two dimensions, namely demandingness (demand) and responsiveness (response or acceptance) which he believes are both the basis of parenting styles. Thus Baumrind identifies and labels the forms of parenting as follows: "Three of the most prominent caregiving styles are described in the next section, including the behavior of the parent and the behavior of the child experiencing this type of caregiving" The three parenting styles are Authoritarian

style (authoritarian style), Permissive style (permissive style), and Authoritative style (style of order).

Authoritarian parenting (writer)(Aunola et al., 2000) is a type of parenting where parents are too demanding and very less respond and respond to children's wishes. Authoritarian parenting is a style that limits punishes and demands that children follow people's orders and does not allow children to speak ". The characteristics of this parenting style are as follows: 1. Parents try to shape, control, and evaluate the attitudes and behavior of their children in absolute accordance with the rules of the parents. 2. Parents apply obedience/obedience to the best values demanding orders, work, and keep traditions. 3. Parents like to give verbal pressure and pay less attention to the problems of receiving and giving between parents and children. 4. Parents suppress freedom (independent) or independence (autonomy) individually to the child. Concerning these characteristics, authoritarian parenting seems to hurt children's social and cognitive abilities. So that the effect is that the child is unable to get along with peers, is always alone, feels anxious and anxious and worries when hanging out with peers, and is more worried that he will have a low conscience. Parents with authoritative parenting comply(Sukardi, 2016) that the child will agree and want to accept appropriate or appropriate and firm demands, make demands, and give or burdens the child's ability. From some of the theories and opinions above, we can conclude that even though parenting consists of several components, in everyday life parents sometimes use a variety of multidimensional parenting styles. This is due to the situation and condition of the parents at the time of teaching. child. For example, authoritative parents can show emotions, threaten, give punishment, etc., permissive parents can also show a restrictive attitude, not give permission or let their children take choices at will, likewise authoritarian parents can sometimes be gentle, warm, friendly, allowed to make his own choice. However, with this multidimensional parenting style, there is a tendency towards the dominant dimension, depending on how the child or the child's response through their perceptions is based on experiences while being cared for or treated by their parents.

Religious Character

Based on a character education circular (Kemendiknas, 2011) It was explained that the implementation of character education was inaugurated on Monday, 18 July 2011 in a flag ceremony in each school. the Ministry of National Education (Cahyaningrum et al., 2017) states that character education has a meaning at a higher level than moral education because it is not just galvanizing right and/or wrong things, but character education is more civilizing habits

(habituation) about good things so that learners understand (cognitive realm) about character and immorality, able to feel (affective domain) noble norms and usually do it (psychomotor domain). Character education is considered very important to be instilled since early childhood because it is still very easy to direct and shape its character. In the school environment, the portion of personality development or life skills should be given more dominantly than the provision of cognitive knowledge. The higher the level of educational units taken by students, the less portion is given to developing personality and more cognitive knowledge. The school environment is a strategic means of carrying out character education because most children spend their time in school so that something they get at school will affect the internalization of their character.

Activities of a religious character that originate from Islamic values are seen as the main milestone in moral development (Setiawati, 2017). As for the nature of character building (Rokhman, Hum, Syaifudin, & Yuliati, 2014) is as follows. Characterization is an effort to embody the mandate of Pancasila and the Preamble of the 1945 Constitution which is based on developing national problems such as disorientation and urgency of revitalizing Pancasila values, limitation of integrated policy tools in actualizing Pancasila values, disorientation of ethical values in the life of the nation and state, dimming awareness against the cultural values of the nation, the threat of national disintegration and the weakening of the nation's independence. The points of value developed in cultural education and national character are grouped into five main values, namely character values in relation to God, self, neighbor, environment, and nationality. Character values related to Allah are religious values. Character values that relate to oneself are the values of honesty, discipline, hard work, creativity, independence, curiosity, love of reading and responsibility. Religious value is one of the 18 values that exist in character education. Religious values are values related to God.

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independence, curiosity, love of reading, and responsibility. Religious value is one of the 18 values that exist in character education. Religious values are values related to God. The teacher's perception of the substantial value of religiosity in character education is one of the sources that underlie the internalization of character education which is very urgent to be instilled in students from an early age because with strong religious capital from an early age it will strengthen the moral foundations of students in the future, students. it will be difficult to be influenced by things that are not good.

This is following the opinion expressed by (Maunah, 2016) that religious values are the values that underlie character education because basically, Indonesia is a religious country. The concept of a religious man is marked by the awareness of believing and carrying out religious rituals (Atiah, 2020) consistently in everyday life. Religious character means having a different sign from the character of someone who does not practice his religious teachings. Education is a learning space that instills religious doctrine, one of which has plans for implementation in every school. The character internalization is carried out in three phases(Sukardi, 2016), includes stages of knowledge (knowing), acting (acting), and habits (habit). Thus, three components of a good character are needed, namely, moral knowing (knowledge of morals), moral feeling or feeling (emotional reinforcement) about morals, and moral action. (Khofifah, n.d.). The most primary element in character internalization is the mind because it contains all the programs and memories that are constructed from his life experiences. This program then builds a belief system that can formulate paradigms that have an impact on behavior. If the program which is planted is following universal principles of truth, then its behavior is following the laws of nature, so that it will provide peace and safety. Conversely, if it is not following the principle of truth, it will give badness and cause misery.

The value of religiosity is very urgent in human life as a human foundation to support because the human essence is created to worship Allah SWT and become caliph on earth. Therefore, the internalization of religiosity is very crucial to be carried out from an early age for students so that they have a strong foundation to walk their lives. This religious character is very much needed by students in the face of changing times and moral degradation. To deal with this situation, students are expected to be able to have a personality and behavior under good and bad parameters based on religious provisions and regulations. To realize these expectations, learners who can be role models for students are needed. Learners are not enough to order students to obey and obey and apply religious teachings, but also provide examples, figures, and exemplary. Therefore students must have the opportunity to work more than just listening and thinking

about information. They must actively participate in their learning activities. Thus, it is implied how crucial the position of the learner is, especially in preparing the design of learning activities that are centralized in involving students more thoroughly.

Parenting Patterns and Religious Character in Early Childhood

Early childhood is a child in the age range 0-6 years who is at a very rapid stage of development and growth, this is in line with the opinion (Suyanto, 2015) which states that "early childhood is a group of children who are in a unique process of growth and development", meaning that they have a pattern of growth and development including physical (gross-fine motor coordination), intelligence (thinking power and creativity), social-emotional, language and communication. (Cahyaningrum et al., 2017) states "early childhood is an amazing person who wants to achieve many things at once. Psychological, social, and cognitive development, children interact and depend on their ability to master motor skills and language. Based on the opinion of the experts above, it can be concluded that early childhood is a group of children who are in rapid growth and development who are unique and have amazing personalities and depend on their ability to master their development.

According to the Law of the Republic of Indonesia No. 20 of 2003 article 1 paragraph 14 which states that early childhood education is a coaching effort aimed at children from birth to six years of age which is carried out through providing educational stimuli to assist growth, physical and psychological development. children so that children have the readiness to enter further education. The purpose of early childhood education is to lay the foundations towards the development of children's behavior, knowledge, skills, and creativity so that all the potentials of children develop, this is in line with the opinion. (Inawati, 2017) Early childhood education aims to develop all children's potential so that one day they can function as a complete human being according to the philosophy of a nation. For this reason, in achieving that goal parents and teachers need to understand the abilities that must be mastered by children. Parenting is the attitude of parents in interacting, guiding, fostering, and educating their children in everyday life with the hope of making children successful in living this life.

This is in line with the opinion (Zaman & Eliyawati, 2010) "Parenting is a series of intensive interactions, parents' direct children to have life skills". While (Karmila, 2013) suggests the term parenting style to describe the interaction of parents and children in which parents express their attitudes or behavior, values, interests, and hopes in caring for and meeting the needs of their children. While

(Hambali & Yulianti, 2018) states that parenting is an interaction between children and parents during parenting activities which means that parents educate, guide and discipline and protect the child to enable the child to achieve his developmental tasks. Based on the above opinion, it can be concluded that parenting is a process of interaction between parents and children in which parents reflect their attitudes and behavior in guiding and directing children's development and being role models in instilling behavior. Four forms of parenting are as follows: Authoritarian parenting is a type of parenting that requires children to obey and obey all orders and rules made by parents without the freedom to ask questions or express their own opinions. Children are used as miniatures to live in the achievement of his life mission. This is in line with the opinion (Glasgow, Dornbusch, Troyer, Steinberg, & Ritter, 1997) that "Authoritarian parents try to run a household based on structure and tradition, even though in many cases their pressure for order and supervision weighs on the child".

Authoritative parenting or democracy, in this parenting style parents, encourage their children to be independent but still provide limits and control over their actions. Verbal deliberation is made possible by the warmth and affection shown. Children living in democratic families have self-confidence, high self-esteem, and display praiseworthy behavior. (Spera, 2005) stated "In terms of learning authoritative parents value independence, provide encouragement and praise. Based on the opinions of the experts above, it can be concluded that the application of authentic authoritative parenting by planting democratic values that respect and respect children's rights, prioritizes discussion rather than intervention, freedom of opinion and always motivates children to be better. Abandonment parenting is a parenting style where parents are not very involved in the child's life. Parents in this parenting style develop a feeling that other aspects of parental life are more important than children's. Where parents are more likely to let their children be raised without enough love and physical needs. Meanwhile, what is meant by permissive parenting is where parents are very involved in the lives of their children, but set little limits or control over their children.

Parents tend to let their children do anything so that the child cannot control his behavior and is unable to respect others. "Permissive parents try to accept and educate their children as best they can but tend to be very passive when it comes to setting boundaries or responding to disobedience." Permissive parents are neither very demanding nor do they set clear goals for their children, believing that children should develop according to their natural inclinations. While (Domenech RodrÍguez et al., 2009)states that "parents who apply permissive parenting tend to want to be liked and their children grow up without a deep

understanding of standards and expectations, without a personal commitment to discipline and responsibility. Based on the opinions of the experts above, it can be concluded that the permissive parenting style of parents cannot instill moral behavior under social standards in children. Because parents are loose and comply with all the wishes of children. Based on some of the quotes above, it can be seen that each of the parenting styles applied by parents will also produce various forms of moral behavior in children. Therefore, parents must understand and know which parenting styles they best apply to raising and educating their children.

Discussion

Based on the data analysis that has been carried out, it can be explained about the forms of parenting that are encountered along with the religious behavior displayed by the children. From the results found in the field, it can be seen that there are parents who apply authoritarian parenting styles where authoritarian parenting can cause difficulties for children to socialize. Because in caring for their children, parents give many restrictions and various rules that must be obeyed by the child, so that in the end it creates feelings of anxiety, fear of inferiority and lack of respect, and lack of confidence in children. Based on the data obtained, it is also found that there are parents who apply a form of democratic parenting, children of parents who instill a form of democratic parenting appear to display good religious behavior under expectations. Because in this parenting style parents provide opportunities for dialogue and pay attention and respect to children's rights. Besides that, democratic parents in giving restrictions to children always accompany it with an explanation that is understood by the child. Based on the data analysis carried out by several findings from the field, it can be said that the form of permissive parenting of parents is not appropriate to use in instilling religious behavior in children, because it is minimal with the inculcation of religious values. After all, parents only think all children's behavior is not good, with increasing children's age too. will change accordingly because the older the child gets, the more his / her knowledge will be.

Table 1. Forms of Parenting Parents

No	Parenting style	Parenting Pattern Indicator
1	Democratic Parenting	Convey the rules accompanied by an explanation Implementing these rules through understanding, not coercion.
2	Permissive Parenting	Applying the rules but the rules that are applied are never implemented, every wish is always fulfilled and when a child makes a mistake it is considered

		normal
3	Authoritarian Parenting	Applying many rules that must be obeyed by children and giving punishment to children when children violate these rules.

Based on the findings obtained from the field, regarding the permissive form of parenting, there are two informants who both apply the permissive form of parenting, in caring for their children they apply rules but the rules that are applied are never implemented, whenever there is a desire always fulfilled and when a child makes a mistake it is considered normal. The child still does not understand because the child's age is still quite early. In the behavior of the children of these two informants, they look not good, and show a selfish attitude, and speak with intonation and language that is not pleasant to hear. (Domenech Rodríguez et al., 2009) argues that "permissive parents try to accept and educate their children as best they can but tend to be very passive when it comes to setting boundaries or responding to disobedience". Permissive parents are neither very demanding nor do they set clear goals for their children, believing that their children should develop according to their natural inclinations.. (Spera, 2005) states that the pattern of meetings between parents as educators and children as educated means that parents direct their children according to the goal of helping children to have and develop the basics of religious behavior. Parents and children as individuals and educators can manage the form of their upbringing in instilling religious behavior and developing all aspects of the child according to the place, situation, and condition concerned.

Based on the results of this study, it is clear that it is the form of democratic parenting that is most dominantly applied by parents who are informants in this study, although there are informants who apply rules like authoritarian parents, they still provide explanations to their children why children must comply with these rules. Likewise, with informants who apply permissive parenting. Even though the rules given are minimal, on certain occasions he also requires his child to obey the rules he has established through explanations or choices presented to the child. The research findings on the form of democratic parenting are reflected in their actions and the answers were given during interviews with respondents. Whereas respondents who apply a form of democratic parenting also provide rules to their children and require children to obey them, but in applying the rules parents accompany them with explanations that use good and easy to understand words so that the child does not object to obeying or implementing the rules or the ban that was enforced. In giving prohibitions or applying rules, some informants used the option to provide an explanation and understanding to their children, so that the child felt that the

prohibition or rule was no longer a prohibition of the rules that he was forced to follow but was a responsibility for himself. (Rabiatul, 2017) that like authoritarian parent, democratic parents also have a set of standards and clear rules, he also requires children to obey all these rules, the difference is this styling parent applies these rules through understanding, not coercion. Democratic parents try to convey these rules with understandable explanations.

The research findings obtained from the results of observations and interviews conducted with informants about the form of authoritarian parenting, it appears that there are informants who apply authoritarian parenting, wherein managing their upbringing, they apply many rules that must be obeyed by children and punish children when children violate these rules. Penalties can be in the form of deducting pocket money, playing time, or not being allowed to play outside the house. To overcome the behavior of children saying dirty words, it is generally seen that the actions taken by the parents are more physical but can touch the child's psyche. Actions taken by parents are like trying to flick the child and give chilies to the child. Furthermore, in giving freedom to children to play outside the house, some informants did not permit for their children to play outside the house, alluded to with the problem of socializing, he also said that school was enough for children, this was because parents thought that with many rules their children applied will be a disciplined person, has good moral behavior, because from childhood he is used to living by the rules According to (Spera, 2005) that children from authoritarian parenting families exhibit certain behavioral difficulties. Those raised in authoritarian families tend to show less curiosity and positive emotions and tend to be less sociable. This is caused by the attitude of parents who are too harsh and limit children's curiosity by implementing various rules which if violated will get punishment.

Based on the data analysis carried out, it was found that the results of research on the form of parenting applied by parents in instilling religious character towards early childhood in TK Al-Hikmah Karangbesuki Sukun Malang, this is illustrated by the results of observations and interviews with several informants/respondents, where the dominant form of parenting applied by parents in instilling religious character to children is a form of democratic parenting and permissive parenting. Apart from democratic parenting styles and permissive parenting styles, some use authoritarian parenting styles. Creating good and quality children is a responsibility that must be borne by the parents. Children are a mandate given by God to their parents who must be accountable for them in the afterlife. Therefore, parents are obliged to care for, raise, care for, support, and educate their children with full responsibility and affection. The responsibility of parents towards their children is not easy. Parents must keep their

children and all members of their family safe from the torments of hellfire, this is stated in Al Qur'an; Al-Tahrim (66): 6. Broadly speaking, the responsibilities of parents towards their children are: 1) Accepting the presence of the child as a mandate from God; 2) Educate children in a good way; 3) Giving love and affection to children; 4) Be generous to children; 5) Do not discriminate between boys and girls in terms of affection and property; 6) Be aware of everything that might affect the formation and development of children; 7) Not swearing at children, and 8) Instilling noble morals in children.

Children should be accustomed to the commendable character and good deeds and kept away from bad and low deeds. It should be instilled in these children the qualities of courage, patience, and humility, respect for friends and elders, talk little, like to listen to good things, be obedient to both parents and the teacher, and his education. Besides, it should be taught to children to stay away from useless and dirty words, be arrogant towards their friends, or do something that neither parents have ever done. In the child there is clear character and commendable deeds, so let him be praised and given a gift that pleases him and is praised in front of the crowd. You should not criticize your children and you should deter mistakes. To internalize the values of a religious character, the primary educator and the first to instill noble character/morals for children are parents. Through the children's parents get their first education. So that the parenting style of parents in the family is the first form of education. Parents' upbringing plays an important role and is very influential in their children's education. Since childhood, children have started to imitate their parents, this imitation process is a characteristic that humans must indeed be taught, guided, and educated. Remembering that the family is natural as a means of building an educational situation for their children.

Conclusion

Based on the results of research and discussion on the form of parenting styles for the cultivation of religious character in early childhood at TK Al-Hikmah Karangbesuki Sukun Malang, it can be concluded that the dominant form of parenting applied by parents in instilling moral behavior in early childhood is a permissive form of parenting and form of democratic parenting. Children who show poor religious character also generally come from families whose parents apply a permissive form of parenting, because in this parenting style the parents are loose and less assertive. It is hoped that parents will better understand the form of parenting that they apply and adjust the rules that are applied to the child's age. Given the lack of parental knowledge about the form of parenting that they apply in instilling moral behavior and their understanding of the appropriate form of

parenting for early childhood. For other researchers, it is hoped that they can do and reveal more about the form of parenting of parents in instilling religious character in early childhood and knowing what things must be in the parenting pattern so that it can be said to be the best and most appropriate used in parenting and educating children.

The religious character will not be lived and practiced if only taught, but more than that Religious character must be educated through the educational process. Family education as one of the first forms of education for children is the right medium for every parent to educate, guide, and nurture their children with Islamic law which is sourced from the Al-Qur'an and Hadith to create a young generation with personality. and Islamic character. Doing good is by applying noble morals in interacting with other creatures of Allah. Humans as one of God's creatures are given a *fitrah* (potential) to be able to be educated and educate, can develop and increase their abilities in knowledge, attitudes, and skills so that they can develop according to human needs. Every child is born with his nature, then that *fitrah* is the potential that the child has to be educated and nurtured following the values of Islamic teachings which are derived from the Al-Quran and Sunnah so that they have a character that is following Islamic values and teachings. Thus, the importance of religious character education is instilled from an early age, because with parenting that is under the syari'at will form a good personality and will show a perfect character as a human being with good morals.

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