

Patterns of Permissive Parenting in Forming Children's Religion

Nalia Julia Putri¹, Suhirman¹, Suhilman Mastofa¹

¹Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia

Corresponding author e-mail: putrinaliajulia@gmail.com

Article History: Received on 10 August 2022, Revised on 29 August 2024,

Published on 23 May 2025

Abstract: The goal of this study was to identify the Permissive Parenting Pattern in Religion Formation for Junior High School Children Aged 13-16 Years (age of puberty). This study is part of the field research using a qualitative approach. In this study, data was gathered through observation, interviews, and documentation. According to the findings of the study, the use of permissive parenting in shaping the religion of junior high school age children in Kerinjing Village, North Dempo District, Pagaralam City. Parents pay less attention to their children's needs. Children have poor religious understanding because they only receive religious education at school and at the Koran Koran, while their parents have their parents at home.

Keywords: Junior High School, Permissive Parenting, Forming Religion

A. Introduction

The legal foundation of children's education in the context of fulfilling the inherent rights of children was established by Law Number 23 of 2002 concerning Child Protection, which was later amended by Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002. Child protection is based on Pancasila and the 1945 Constitution, as well as the basic principles of the Convention on the Rights of the Child, which include non-discrimination, best interests, survival, and development; and respect for children's opinions (UU No 23, 2003).

"Every child has the right to receive education and instruction in the context of personal development and intelligence based on their interests and talents." According to Law No. 20 of 2003 concerning the National Education System, Chapter 1, Article 1, Point 14, Early Childhood Education is an effort to foster aimed at children from birth to the age of six years, which is carried out through the provision of educational incentives to help physical and spiritual growth and development so that children who are not yet 18 (eighteen) years old have readiness to enter further education.

Junior high school (junior high school) children who are on average 13-15 years old fall into the category of early teens (Agustiani, 2009), during this time, children begin

to experience changes and adjustments in themselves, their families, communities, and the surrounding environment (Ratnawati, 2016).

Adolescence is a transitional period from childhood to adulthood. At this age, adolescents go through a variety of physiological and psychological changes known as akhil balligh (menstruation in girls and wet dreams in boys). Adolescents enter a period of shocks and challenges as a result of the many changes that occur in them (Wendari, 2016).

The period of shocks and challenges that occurs in adolescents is consistent with the views of Mohammad Ali and Mohammad Ansori, who believe that when children are 13-15 years old, they enter the second shock period (first shock at the age of 3-4 years), which causes children to experience dramatic changes. In him, children experience emotional reactions and radical behavior. Behavior that is often indicated by an attitude of being able to stand alone, doing things on their own, and feeling that they don't really need the help of others, so that it often creates an attitude of opposition to others when things do not go their way (Ali dan Asrori, 2014).

Parenting is the initial foundation for the development of a child's personality, which parents provide (Tridhonanto, 2014). Horlock distinguishes three types of parenting styles. Hurlock proposes three parenting styles: authoritarian parenting, democratic parenting, and permissive parenting. Permissive parenting, according to Hurlock, is a loose/free attitude from parents. Parents do not regulate, control, or guide their children very much. Children are given the ability to self-regulate (Baswedan, 2015).

Permissive parenting is a parenting pattern for children that aims to shape the child's personality by providing very loose supervision and opportunities for their children to do something without sufficient supervision from him, while parents have a tendency not to reprimand or warn children when the child is in danger and provide very little guidance (Faisal, 2016).

This permissive parenting pattern demonstrates that parents prefer to avoid conflict with their children, so they allow whatever their children do (Badriah, 2018). This parenting pattern has an impact on children's attitudes, such as being impulsive and aggressive, liking to rebel, lacking self-confidence, liking to dominate, not having a clear life, and having low achievement (Yusuf dan Sugandhi, 2011). Unless supplemented by significant Islamic Religious Education, this permissive parenting pattern is ineffective in shaping the mindset of junior high school age children to be good. Lessons in Islamic religious education in schools are only a small part of the religious knowledge that children must have (Mutiah, 2010). In this case, parents will strengthen their children's understanding through guidance and direction (Huda, 2009). In this case, the role of parents in the child's upbringing can affect everything, especially the mindset of junior high school age children.

There are parenting patterns in the family, and both parents are primarily responsible for them (Derajat dkk., 1987). The family is the first institution in a child's life where he or she learns and declares himself or herself to be a social being (Jalaludin, 2015). The family is the foundation for children's behavior, character, morals, and education. The family is the primary setting for children's mental development and personality formation. As a result, the role of parents is critical. According to Article 26 of Law No. 23 of 2002 on Child Protection, "Parents have an obligation and responsibility to nurture, nurture, educate, and protect their children. It is entirely the responsibility of parents to raise and develop their children in accordance with their abilities, talents, and interests". Parents have an obligation to protect their children from environmental climate change by instilling societal values. Thus, parenting is the primary factor that contributes to the development of a child's personality (Mansur, 2014). This is critical for children's lives because child development begins with both parents' upbringing (Ramayulis, 2002). Children who grow up with the right parenting style will have positive attitudes and personalities (Ancok dan Suroso, 1994). Children who are subjected to inappropriate parenting, on the other hand, will struggle to develop social attitudes (Nata, 2009).

Even though their enthusiasm for attending vio recitations to learn the Koran is carried out every magrib until isya' and other religious routines, the mindset of Islamic Religious Education for children aged 13-15 years in the village of Kerinjing, North Dempo sub-district, Pagaralam City is still low. This occurs because Kerinjing Village parents practice permissive parenting.

As a result, this viewpoint encourages junior high school-aged children to engage in delinquent behavior. Permissive parenting necessitates constant monitoring. This is due to the fact that the environmental conditions in Kerinjing, North Dempo Sub-district, Pagaralam City are still thick with religious values in the form of children's enthusiasm for attending Koran recitation to learn the Koran from Maghrib to Isha', as well as the existence of an afternoon school (madrasa) that is still very trusted. community to deepen children's religious knowledge, as well as numerous other religious rituals.

B. Methods

This research is classified as field research because it takes place in a community or rural setting (Hasan, 2000). A qualitative approach is used in this study. As a direct source, the data is collected in a natural setting. The meaning of the data can only be determined once the depth and facts have been obtained.

The subjects of this study were the community, parents who used permissive parenting on their junior high school-aged children, and junior high-age children who

received permissive parenting in Kerinjing Village, North Dempo District, Pagaralam City, which are people who are directly related in providing information about the situation and background conditions of an object of research (Moleong, 2007).

This study's data collection techniques include observation, interviews, and documentation with links and relevance to the object under study (Margono, 2007). The researchers also tested the data's validity in order to make the information clearer and more reliable. The researchers used data triangulation techniques to test the validity of the data in this study.

C. Results and Discussion

The role of permissive parents in shaping the religion of children in junior high school:

1. Religion is not instilled in children by their parents

According to the findings of the research, there is a correlation between the results of interviews and the results of observations, indicating that parents who practice permissive parenting do not care or care less about their children's religion. Their parents also believe that a child's religious education can be obtained from schools and places of study.

This is consistent with Baumrind's belief that family involvement is critical in the development of children's social and cognitive abilities. In adolescent life, permissive-indifference parenting is a pattern in which the family is very non-intrusive. This is related to adolescents' inept social behavior, particularly their lack of self-control. Such families fail to provide their children with adequate emotional guidance and support.

2. Parents do not monitor their children's activities and interactions outside the home, and they rarely attend to their children's needs and engage in dialogue with them

According to the findings of the research, there is a correlation between the results of interviews and the results of observations, indicating that parents who practice permissive parenting are less concerned with their children's friendship and friendship. pay less attention to their children's needs Dialogue is rarely used, especially to complain and request consideration.

This is consistent with what Rabiatul Adawiah stated; this parenting style is frequently preferred by children. Permissive parents give their children full power, without responsibility and responsibility, lack control over their children's behavior and only act as providers of facilities, and lack communication with their children.

3. Religious children who are subjected to permissive parenting

According to this explanation, some of the children who received permissive parenting performed the five daily prayers even though their parents did not supervise them or pray. There was also an explanation from children who received permissive parenting that sometimes, at most, I only do the Asr and Magrib prayers if the others do not, because my parents do not expect me to pray. When I pray Maghrib, it is because I am at home and have rested, whereas when I pray Asr, it is because I am in the mosque to recite the Koran, so I pray, and even then, it is required by the Koran teacher. If you want to return home, you must first pray to Asr.

4. Religious children who are subjected to permissive parenting

According to the findings of the research, there is a correlation between the results of interviews and the results of observations, indicating that children who receive this permissive parenting pattern continue to pray even when they are not under the supervision of their parents.

According to the findings of the research, there is a correlation between the results of interviews and the results of observations, indicating that children who receive this permissive parenting pattern are still enthusiastic about participating in religious activities carried out by the surrounding community. Despite the fact that children participate in the religious event to join their friends.

According to the explanation above, the religion of children who receive this permissive parenting pattern is still not good because they pray in response to the reciting teacher's demands. And he explained, "I go to the Koran every day, but sometimes I am lazy to recite the Koran because I am tired after coming home from school and playing with my friends, so I don't recite the Koran, and my parents don't scold me if I don't go to Koran because they are busy in the garden".

D. Conclusion

Based on the findings of the research and data analysis, it is possible to conclude: The use of permissive parenting in shaping the religion of junior high school age children in Kerinjing Village, North Dempo District, Pagaralam City. Parents are less concerned about religious education for their children, and they are less aware of their children's activities and interactions outside the home. Parents are less concerned with their children's needs. Dialogues, especially to complain and request consideration, are uncommon. This is because parents are overworked, making it difficult for them to control and educate their children. The religion of children who receive this permissive parenting pattern is not uniformly low; some children have a very good religion. Children have a low religious understanding because they only receive

religious education at school and at the Koran Koran, while their parents are free at home.

E. Acknowledgement

We would like to thank all parties who help us in this project.

References

- Agustiani, H. (2009) *Psikologi perkembangan: pendekatan ekologi kaitanya dengan Konsep Diri dan Penyesuaian Diri pada Remaja*. Bandung: PT. Refika Aditma.
- Ali, M dan Asrori, M. (2014) *Psikologi Remaja: Perkembangan Peserta Didik*. Jakarta: Bumi Aksara.
- Ancok, D dan Suroso, F.N. (1994) *Psikologi Islam*. Yogyakarta: Pustaka Pelajar.
- Badriah, E.R. (2018) 'Pola Asuh Orang Tua Dalam Mengembangkan Potensi Anak Melalui Homeschooling Di Kancil Cendikia', *Jurnal ISSN : 2615-1480*, 1(1), p. 4.
- Baswedan, A.R. (2015) *Wanita karier & Pendidikan Anak*. Yogyakarta: Ilmu girl Yogyakata.
- Derajat, Z.D. (1987) *Islam Untuk Disiplin Ilmu Pendidikan*. Jakarta: Bulan Bintang.
- Faisal, N. (2016) 'Pola Asuh Orang Tua Dalam Mendidik Anak Di Era Digital', *Jurnal An-Nisa'*, XI(2), p. 127.
- Hasan, I. (2000) *Pokok-Pokok Materi Metodelogi Penelitian dan Aplikasinya*. Jakarta: Pustaka.
- Huda, M. (2009) *Idealitas Pendidikan Anak*. Malang: UIN Press Malang.
- Jalaludin (2015) *Psikologi AgamaMemahami Perilaku dengan Mengaplikasikan Prinsip-prinsip Psikologi*. Jakarta: Raja Wali Pers.
- L. J. Moleong (2007) *Metodologi Penelitian Kualitatif*. Jakarta: Remaja Rosda Karya.
- Mansur (2014) *Pendidikan Anak Usia Dini Dalam Islam*. Yogyakarta: Pustaka Pelajar.
- Margono (2007) *Metodologi Penelitian*,. Jakarta: Remaja Rosda Karya.
- Mutiah, D. (2010) *Psikologi Bermain Anak Usia Dini*. Jakarta: Kencana Prenada Media Group.
- Nata, A. (2009) *Metodologi Studi Islam*. Jakarta: Raja Grafindo Persada.
- Pasal 2. (2003) *Pasal 2 Undang-Undang Nomor 23 Tahun 2003 Tentang Perlindungan Anak*

sebagaimana telah diubah oleh Undang-Undang Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak.

Ramayulis (2002) *Psikologi Agama*. Jakarta: Kalam Mulia.

Ratnawati (2016) 'Memahami Perkembangan Jiwa Keagamaan Pada Anak dan Remaja', *Jurnal Kajian keislaman dan Kemasyarakatan*, 1, p. 21.

Tridhonanto, A. (2014) *Mengembangkan Pola Asuh Demokratis*. Jakarta: Elex Media Komputindo.

Wendari, W.N. (2016) 'Profil Permasalahan Siswa Sekolah Menengah Pertama (SMP) Negeri di Kota Bogor', *Jurnal Bimbingan Konseling*, 1, p. 135.

Yusuf, S dan Sugandhi, N.M. (2011) *Perkembangan Peserta Didik*. Jakarta: Raja Grafindo Persada.