

# Parenting Management in Strengthening Children's Religious Character Education

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## Abstract:

Globalization allows foreign cultures to quickly enter and often hurts children's behavior, especially teenagers classified as unstable. If this is not balanced with a qualified religious character, teenagers can experience a moral decline. This study seeks to examine the strengthening of religious character education in children in madrasas with parenting management to regulate and control the habituation of children at home so that excellent and religious characters are formed. This research uses a descriptive qualitative approach with a case study type. The research locations are Madrasah Tsanawiyah throughout the city of Banjarmasin. The data analysis technique used is the Miles and Huberman technique in data reduction, data display, and data verification or conclusions. The results showed that Madrasah Tsanawiyah institutions throughout the city of Banjarmasin strengthen planning that coordinates with parents of students; second, religious character management is carried out using religious habituation, time management, and follow-up progress. The implications of strengthening religious character education in coordination with parents can instill religious character in children by habituation.

**Keywords:** *Religious Character Education, Management, Parenting, Habituation*

## Abstrak:

Globalisasi memungkinkan budaya asing mudah masuk dan tidak jarang membawa dampak negatif pada perilaku anak, terutama anak usia remaja yang tergolong labil. Jika hal tersebut tidak diimbangi dengan karakter religius yang mumpuni, maka anak remaja dapat mengalami penurunan moral. Penelitian ini berupaya mengkaji penguatan pendidikan karakter religi pada anak di madrasah dengan manajemen parenting guna mengatur dan mengontrol pembiasaan anak ketika di rumah, sehingga terbentuk karakter yang baik dan religius. Penelitian ini menggunakan pendekatan kualitatif deskriptif jenis studi kasus. Adapun lokasi penelitian adalah MTs se-Kota Banjarmasin. Teknik analisis data yang digunakan adalah teknik Miles dan Huberman yang berupa reduksi data, display data, dan verifikasi data atau kesimpulan. Hasil penelitian menunjukkan bahwa; pertama, lembaga MTs se-Kota Banjarmasin melakukan penguatan planning yang berkoordinasi dengan orang tua anak didik, kedua, manajemen karakter religius dilakukan dengan cara pembiasaan religi, manajemen waktu, serta progres tindak lanjut. Implikasi yang diperoleh dalam penguatan pendidikan karakter religi yang berkoordinasi dengan orang tua mampu menanamkan karakter religius terhadap anak dengan pembiasaan yang dilakukan.

**Kata Kunci:** *Pendidikan Karakter Religious, Manajemen, Parenting, Pembiasaan*

## INTRODUCTION

Along with the development of the times due to globalization, there are more and more shifts in the values of religious and social norms in society (Rozi & Hasanah, 2021). Society, especially the younger generation, is easily influenced by foreign cultures that enter through the sophistication of the internet. This shift in values can be seen from the views and behaviors related to the association of the opposite sex, attitudes towards parents and family, or regarding marriage (Prastiyo, 2018; Badriyah, 2021). People's social ties are weaker, so people have become more individualistic (Amran, 2017). The Indonesian people are known as a nation that likes to work together.

So that the shift in norm values does not worsen, then the world of education as a printer of the young generation of the nation's hopes requires management so that the strategies made and planned can be achieved. The administration is expected to create a quality institution (Atika et al., 2021; Hefniy et al., 2022). In a society in general, the quality of education can be measured through graduation. Quality schools are schools with knowledgeable graduates, have skills values, and have an attitude that can be shown to compete (Isnaini, Hanum, & Prasojo, 2020). The function of education is to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, having faith, fearing God, having noble character, being knowledgeable, capable, creative, independent, and becoming a democratic and responsible citizen (Nuryani, 2021). To realize this goal, extra attention is needed on the habit of planting character education which is carried out at every level of primary education.

On the other hand, the character problem is a problem that has always been the concern of every nation, both in developed and developing countries (Arif & Pratama, 2019). Character is taught and must be instilled and grown through habits (Haniah, Aman, & Setiawan, 2020). Character education for children is intended to instill good values to become habits when they grow up or at the next level of education (Hermino & Arifin, 2020). In addition, character education is an effort so that the younger generation is not easily influenced by the negative impacts of incoming foreign culture.

Strengthening character education continues and revitalizes the national character education movement, which began in 2010. Maintaining character education or moral education needs to be implemented to overcome the moral crisis currently sweeping the Indonesian nation (Maisaro et al., 2018; Jannah, 2021). Character education should be instilled as early as possible in children. Especially education based on religion and morality. These two educations will be the foundation for children's lives in the future.

With the fact that there is an increase in the problematic cases of teenagers from year to year, it is undoubtedly extensive homework for all parties. Until now, character education has become one of the solutions that can be done to reduce the growth of mental conflict in children (Munif & Yusrohlana, 2021). Therefore, character education needs to be done as early as possible, especially for children in junior high school/MTs where their emotions are still unstable. One of the characters that must be instilled is a

religious character because it helps build children's awareness of causality, namely the existence of God as a creator and his relationship with his creation as a servant. In the context of the school curriculum, especially religious characteristics are needed to lead students to become human beings who believe and fear God Almighty, have a noble character, are always orderly and disciplined based on existing regulations, have good manners for teachers and parents, and care about their environment (Rustan et al., 2018; Gündoğdu et al., 2019).

This is where the importance of character education is echoed extraordinarily with the hope of a conscious collective desire to create and instill character for the young generation of a solid/strong nation. They hope that they will not be swayed by globalization and modernization, which entices momentary worldly pleasures and sacrifices future pleasures as an eternal future. Educational institutions, in this case, schools or madrasas, should be awareness pioneers in growing character education (Hidayat, Irawan, & Romdoni, 2021).

However, even though schools have understood their role in providing character education to children, the facts on the ground show that children's character is still far from what is expected. As happened in the field, namely at MTs Banjarmasin, students lack enthusiasm when carrying out religious education such as praying dhuha in the congregation, lack of discipline in following school rules, politeness that begins to fade to teachers and parents and the surrounding environment.

To overcome this character imbalance, efforts to overcome and novelty are needed in stimulating character education for students. Therefore, MTs Kota Banjarmasin made a new management development by involving the guardians of students/parents of students in cultivating children's religious characters. In this case, MTs Kota Banjarmasin seeks to teach parenting management or parenting patterns to the guardians of students/parents of students. Thus, the strengthening of character education carried out in schools can be continued and developed by parents at home who spend more time with their children.

To obtain a comprehensive and in-depth study, the researcher examines several previous studies that can be used as references and comparisons in research. For example, Maisaro et al. (2018) discuss the management of character education strengthening programs at SD Negeri Bunulrejo 2 Malang in collaboration with parents to enhance character education continuously. Next, Syarifah et al., (2021) convey that parental involvement has a vital role in character education because it contributes to the provision of a safe and stable environment, intellectual stimulation, parent-child discussions, good models of social values and constructive education, and high aspirations related to personal fulfillment and good citizenship. Then Wahyuni & Putra, (2020) revealed the existence of collaboration between teachers and parents actively in every meeting held by the school, fostering children by Islamic education, planting monotheism, having outing class programs, getting used to dhuha prayers, getting together with students' families, activating communication

books, becoming examples of habits - positive habits for daily activities. This effort effectively forms more mature and responsible for developing Islamic character.

Several previous studies show that character education can be stimulated by cooperation between parents and educators. The expected character will be created by establishing good collaboration between educators and parents. However, this study focuses on children in the madrasah Tsanawiyah or junior high school level. This is a challenge for educators and parents because MTs children are classified as teenagers experiencing physical and mental growth, so they often share the turmoil of mind and spirit (Tarigan, 2018). If the fever is not accompanied by faith, of course, MTs children will experience life shocks and, worse, do negative things as a form of escape. It is also what underlies this research which seeks to examine the strengthening of character education from the religious side to hone and develop children's spirituality. This is the point of difference and novelty of the research compared to previous studies examining the strengthening of character education.

Not only that, this research is more unique because Madrasah Tsanawiyah in Banjarmasin City is an educational institution under the auspices of the Al-Muddakir Orphanage Foundation. So, most of his students are orphans. However, this school continues to carry out parenting management so that no more parents will abandon their children and educate them as best they can. Of course, parenting management is also helpful for orphanage managers who have to educate and care for several children in orphanages.

Starting from the above background, research on parenting management in strengthening children's religious character education is essential. It aims to print the next generation of the nation with noble character, faith, and purity so that negative behaviors do not easily influence them in the environment around children. Moreover, childcare or parenting does require good cooperation between parents at home and teachers as parents at school so that good parenting patterns can occur continuously and obtain optimal results (Tohet, Aini, & Imamah, 2022). Through this research, parenting management carried out from the collaboration of teachers and parents can be an example of a solution to shape and strengthen children's religious character.

## RESEARCH METHODS

This study uses qualitative research methods; this research includes a case study approach that aims to examine the state of an object naturally. The selection of the research method intends to describe the problem and analyze the issues that occur.

As a case study research, the research location is in the Madrasah Tsanawiyah in Banjarmasin City. This institution was chosen by research topics related to strengthening children's religious character education and innovating school management by implementing parenting management in collaboration with students' parents. The data collection techniques were carried out using in-depth interviews and observations. Sources of informants were obtained from

school principals, teachers, and guardians of Madrasah Tsanawiyah in Banjarmasin City students. Words in the field were carried out in four meetings to directly observe the proper management in strengthening children's religious character education. The observations were carried out once every week for one month in January 2022.

After collecting the data through the interview and observation process, the researchers analyzed the data using the Miles and Huberman analysis technique. From the related data that has been collected, the analysis stage is carried out with data selection or data reduction. The research data presentation is carried out, and the final step is concluding. The researcher can analyze and complete the research (Miles, Huberman, & Saldana, 2013).

## RESULTS AND DISCUSSION

Parenting management in strengthening religious character education for young children at Madrasah Tsanawiyah in Banjarmasin City is follows.

### Planning Strengthening

In making a program, careful planning is needed to achieve the expected planning optimally. Not only that, planning or plans must be carried out correctly by experienced and competent people in their fields because inadequate planning can result in obstacles in a program (Viani, 2017). Strengthening planning in strengthening religious character education does not necessarily stand firmly and responsibly. Still, there must be passed procedures such as curriculum planning, planning for program policy consistency, program activities, and so on, especially about character education which requires strengthening planning that is mature in maximizing the program.

Personal Purna as the head of the madrasa emphasized that the character formed in a person is a form of crystallization of habits or activities that are carried out continuously and repeatedly to provide habit stimulation that needs to be carried out by that person; therefore, it is necessary to strengthen planning in forming habits. - positive habits to be carried out. For this reason, enhancing the religious character of children is then carried out in a follow-up meeting in the form of training or seminars on the use of applications carried out in the program for strengthening character education at Madrasah Tsanawiyah in Banjarmasin City.

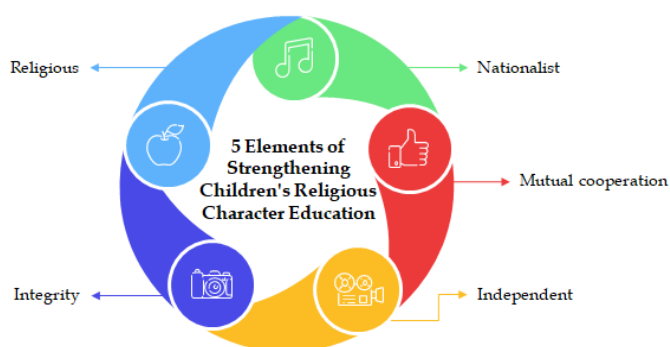
ZM as a moral aqidah teacher, also said that the management of strengthening character education was carried out with the help of students' parents or guardians; parental control was considered capable of making children's character strong because students, especially in Madrasah Tsanawiyah in Banjarmasin City, spent more time with their parents at home, either biological parents or foster parents. However, parents do not automatically regulate their children's character in strengthening religious education, so a training mechanism for parents of students is needed by participating in parenting seminars on character strengthening (Herron, 2019).



Strengthening planning for strengthening religious character education is carried out by determining the activities at school and home (Hayati et al., 2020). The activities in question are praying in the congregation, telling Islamic stories to children, or watching religious, educational films. The involvement of parental assistance is considered very effective in stimulating the strengthening of religious character education because parents who have a longer duration of time with their students are compared to teachers who have limited time. Strengthening religious character education involves parents being expected to provide more significant stimulation than written school rules.

Strengthening planning at Madrasah Tsanawiyah in Banjarmasin City allows for an agreement between parents and the school regarding implementing the program. Because if parenting management is designed by the school only, it can result in a discrepancy with the thoughts of parents who will also be involved in implementing the program. This is in line with the principle of deliberation in Islam, which aims to reach a consensus. Consensus can be achieved based on shared interests where all members of the musyawarah agree on a decision (Nasution, 2018).

Five elements are programmed to strengthen character education in Madrasah Tsanawiyah in Banjarmasin City. The first is a religious character, the second is a nationalist character, the third is a cooperation character, the fourth is an independent character, and the last is the fifth character of integrity.



**Figure 1: Elements of Strengthening Character Education at Madrasah Tsanawiyah in Banjarmasin City**

### Time Management

The strengthening of religious character in Madrasah Tsanawiyah in Banjarmasin City is carried out using a vague method, especially when students are at home. As mentioned in the background, this research focuses on religious character education, introducing children to the habit of praying and being grateful, performing worship and praying together, telling Islamic stories, and watching Islamic educational films.

Strengthening religious character in children does need to be realized by implementing religious activities. That way, the teachings of Islam can be truly engraved in the child's soul because they have experienced it themselves (Widodo, 2019). On the other hand, time management in the implementation of religious activities shows that schools have made efforts to make habituation to create a culture that can create a religious atmosphere for children (Aswat et al.,

2021). Such a spiritual atmosphere will strengthen and encourage children to be passionate about religious activities and not feel burdened.

Purna Pribadi, as the head of the madrasa, explained that time management has several programmed components to remind children to carry out religious activities such as setting worship times, attendance, and connecting books. The following are some of the time management to strengthen religious character education for Madrasah Tsanawiyah in Banjarmasin City students.

### **Worship Timing**

In this arrangement, the school has set a schedule that students will carry out both at school and home; the worship timing is carried out by adult guidance. This is not coercion but habituation. These activities are carried out continuously in forming a strong character so that children are indirectly stimulated to carry out predetermined activities. The concept of habituation is also an effort for children to practice religious teachings repeatedly so that the goals of religious behavior are expected to become children's daily behavior (Syaroh & Mizani, 2020). This is the essence of habituation.

Habituation activities by setting worship times are carried out in the context of religious character education at Madrasah Tsanawiyah in Banjarmasin City as follows: every morning before entering class, read the Qur'an when the school bell rings for the second time. Each child reads the Qur'an accompanied by their respective class teachers, continuing their reading according to the page achievements recorded on the students' Al-Qur'an reading cards. The habit of reading the Qur'an before entering this class can be said as one of the character education activities with the habituation method. Because getting students used to being enthusiastic every day and continuing to read the Qur'an, it means growing habituation for students to love the Qur'an.

Based on observations in the field, this activity can positively affect students because the habituation that has been carried out is already well-formed; it can be seen when students come to school. They put their shoes on the shoe rack then eagerly approach their class teacher, who is in front of the class, to take turns reading. Al-Qur'an. Aqidah Akhlak, the teacher at Madrasah Tsanawiyah in Banjarmasin City, said that the culture of reading the Qur'an before entering class had been going on for quite a while before the program for strengthening religious education was conceptualized. However, this program has shown that character education strengthening activities are orderly and disciplined even though it has not been fully conceptualized.

After reading the Qur'an, students are ready to take part in the following learning activity. Before teaching and learning activities begin, read a prayer before studying; this prayer habit aims to instill a sense of faith and piety in students as a form of gratitude to Allah SWT.

The next time setting that is carried out at school is the sunnah prayer (dhuha) which is carried out every day around 09.30. habituation of dhuha prayer is carried out in introducing worship activities to students in forming a religious character.

The head of Madrasah Tsanawiyah in Banjarmasin City said that the timing of worship performed at home was somewhat different but still coincided with the school, such as the five daily congregational prayers performed at home with parents, both reading the Koran using playing methods such as hijaiyah card games and watching Islamic educational films conducted by parents, third muroja'ah short letters. These three programs are listed in the children's activity schedule to help parents manage their children's time. One of the guardians of students, KHD said that by setting the time, the child was stimulated to be more independent in carrying out religious activities because with the schedule listed and the obligation to fill it out, the child was moved to carry out religious activities according to a predetermined schedule.

Interlude activities such as playing hijaiyah cards or watching Islamic educational films can prevent children from being bored from the routine that must be done every day. In addition to eliminating boredom, these activities can strengthen the relationship between parents and children train children's creative and innovative skills and power (Fitria, 2020; Munif et al., 2022). Of course, planting and strengthening religious character in children will be more fun not to feel pressured. This feeling of pleasure can also facilitate spiritual understanding in the child's soul (Widat et al., 2022).

### **Presence**

Students who have carried out religious program activities will fill attendance. This presence is contained in the Children's Activity Book so that parents will monitor students who have not carried out religious activities. Of course, filling in attendance will train children's honesty because parents constantly monitor children's activities. Children's Activity Books must be collected every weekend to be known and evaluated by teachers at school (Hariawan et al., 2019).

With the application of presence, students are more active and controlled in carrying out religious activity programs so that the program launched to strengthen religious character education can run smoothly. This is also carried out with the help of parents who are very enthusiastic about the character education strengthening program at Madrasah Tsanawiyah in Banjarmasin City.

### **Follow Up Progress**

Continuous improvement is carried out by monitoring so that parental management in strengthening religious character education is genuinely implemented and can positively impact, especially in the concentration of godly character. The head of Madrasah Tsanawiyah in Banjarmasin City explained that the follow-up progress was carried out by monitoring the character by filling out a liaison book between teachers and parents of students, assessing attitudes carried out by children when carrying out activities to strengthen religious involvement character education at school and home.

Madrasah Tsanawiyah in Banjarmasin City seeks to implement strengthening character education using the Deming concept. Deming Philosophy guides the implementation of appropriate and suitable



management to improve the organization's quality. According to Deming's philosophy, the key is continuous improvement, and quality improvement will lead the organization to a better direction in the future. Deming defines quality as the constant development of a stable system (Sriwidadi, 2001; Hariawan et al., 2019).

Moreover, ZM conveys the follow-up progress and conveys the follow-up progress and a form of assessment to determine the program's progress towards the expected goals. Through this assessment, teachers and parents know the level of shortcomings of the current program and then make it a continuous improvement.

The assessment step is carried out as a follow-up action from monitoring to measure and improve the implemented activities, such as matching the results of the activities. The purpose of the assessment is so that the plans that have been arranged can achieve the goals set and be implemented. The evaluation results are intended for re-planning and serve as the last administration and management (Baharun & Wibowo, 2021).

Assessment is critical in developing the quality of education. Because review can encourage students to be more active in continuous learning, encourage teachers to further improve the quality of the learning process, and encourage schools to strengthen additional facilities and the quality of student learning (Firdausiah, 2021). For this reason, it is necessary to have quality human resources to fix and improve the management of children's education, specifically related to the learning of children's religious character education, which includes planning, organizing, implementing, and assessing (Ita, 2018).

The assessment carried out in evaluating the system can provide direction and further improvements or follow-up progress to optimize programs that are already running. The institution will improve and increase the points considered successful and eliminate issues preventing program implementation from being replaced with other problems (Trisianto, 2018). This allows the institution to be more advanced and can put forward the students' character in mentoring, coaching and directing towards more optimal learning goals.

## CONCLUSION

Madrasah Tsanawiyah institutions throughout the city of Banjarmasin strengthen planning that coordinates with parents of students; second, religious character management is carried out using religious habituation, time management, and follow-up progress. Parenting management in strengthening religious character education in students can provide significant stimulation, which is directly supervised by the teacher and assisted by parents when at home. Maintaining character education programs collaborating with parents can provide positive implications for developing religious character in students at Madrasah Tsanawiyah in Banjarmasin City. However, this program cannot be generalized to all institutions because the conditions of each institution are unique and have their characteristics.

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