

THE EFFECT OF PERMISSIVE PARENTING AND ISLAMIC UNDERSTANDING ON THE MORALS OF MADRASAH ALIYAH STUDENTS

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Abstract

The purpose of this study is to investigate the effect of permissive parenting and Islamic understanding on the morals of Madrasah Aliyah students at the Darul Qur'an Islamic boarding school in the Medan Tembung sub-district. This study used a quantitative technique with a phenomenological approach. Observation, questionnaires/surveys, and documentation are used in data collection techniques. Analysis requirements testing, multiple linear test analysis, partial hypothesis testing (t), and simultaneous hypothesis testing are some of the data analysis approaches employed (f). The findings of this study demonstrated that permissive parenting (X1) had a substantial influence on student morality (Y) at Madrasah Aliyah Darul Qur'an Medan Tembung District, as evidenced by a value of $0.023 < 0.05$ and a t count of $-1.990 > t \text{ table } 1.988$ so that it can be concluded that the first hypothesis is accepted, meaning that there is an influence of permissive parenting (X1) on student morals (Y). There is a significant influence between Islamic religious understanding (X2) and student morals (Y) Madrasah Aliyah Darul Qur'an, Medan Tembung District, as evidenced by a value of $0.025 > 0.05$ and a t count value of $2.911 > 1.988$ it can be concluded that the second hypothesis is accepted, meaning that there is an influence of Islamic religious understanding (X2) on student morals (Y). Permissive parenting (X1) and comprehension of Islam (X2) have a substantial effect on student morals (Y) in Madrasah Aliyah Darul Qur'an Medan Tembung District. Based on the output value, it is known that the coefficient of 0.191 is equal to 19.10 R Square of 0.036, this implies that the influence of the permissive parenting variable (X1) and understanding of Islam (X2) simultaneously on variable Y is 36%, the rest is influenced by other variables not included in this study.

Keywords: *Permissive Parenting; Understanding of Islamic Religion; Student Morals.*

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INTRODUCTION

Morals are an indicator of a Muslim's personality. When a person's morals are contaminated by values that contradict Islamic law, that individual is regarded to have a despicable personality. Those who act in line with the teachings of the Qur'an and as-Sunnah, on the other hand, will be assessed by noble morals. Noble morals must be guided by the Prophet Muhammad in accordance with the direction of the Qur'an since he possesses commendable qualities that must be emulated and become a guide for his people. The Prophet is a person of strong faith, bravery, patience, and steadfastness in the midst of difficulty. Because he possesses a noble character, he should be imitated and exemplified in all his actions. According to Musyirifin, one of the best role models for Muslims is the Prophet Muhammad, who possesses noble qualities and humane characteristics (Musyirifin, 2020).

Morals are fundamental issues in human values. Those that are immoral have no dignity or nobility since they have violated the order or rules that govern that community. The issue of morality cannot be isolated from the journey of human life, and the application of good morals from an early age will continue to be a good everyday life for a child. The future progress and decline of a nation is also on the shoulders of the current millennial generation. For this reason, this millennial generation must be prepared with certain provisions, particularly noble morals. Imam Al-Ghazali offers a unique perspective on education, focusing on efforts to bring children closer to Allah SWT, so that any form of educational activity must lead to the introduction and approach of children to the Creator (Al-Ghazali, 2010).

However, current reality reveals that many children grow up without decent morals, due to several factors such as parents' lack of knowledge and education in educating their children, divorce, economic difficulties that force parents to work overtime, and even poor living conditions. In a rush, causing parents to be exhausted and lose the warmth in the family. According to this, environmental circumstances, family economy, parental education, and pervasive unemployment in society are the causes of low moral education (Sholihin & Nurkhotijah, 2019). Not only that, but low morals are caused by a lack of parental attention, habits, westernization, and social media, as well as a lack of understanding of religion among students (Ivana, 2022). Therefore, without parents intervening in a child's life to influence the child's morals, children are forced to interpret various types of moral messages for themselves by behaving in accordance with what they see and what appears around them.

Parents are required to be able to use parenting approaches that can guide and develop all aspects of their children's development, including cognitive, physical motor, language, and art, as early as possible. Parenting is the attitude of parents toward their children, as evidenced by how they lead, offer rules to children, give rewards and punishments, pay attention to and respond to their children's wants. In this approach, the proper parenting style refers to the fundamental notions of growth and development (sharpening, caring, and loving) so that the child's personality can grow and develop effectively (Chabib, 1996). The permissive parenting pattern of parents is one of the factors that greatly influences how the future of a child is. Will they grow up as their parents expected, or vice versa. Permissive patterns tend to make children selfish and insensitive because parents tend to meet material needs (Siregar & Parinduri, 2021).

Based on this, parenting style will have a different effect on the development of a child's personality and behavior. Children will learn and imitate parental behavior models, either directly or indirectly. Children will imitate their parents' behaviors, speak words, express hopes, demands, and criticism, respond to and solve issues, and convey feelings and emotions. Meanwhile, permissive parenting can shape a child's personality, causing them to act outside of established

boundaries and standards. Furthermore, children with permissive parenting styles usually do not respect their parents' opinions, therefore they frequently believe they have complete freedom to act and determine anything. Permissive parenting can result in children with personalities that are free and not easily afraid. Typically, children that raised in this manner are given the freedom to make their own decisions and do anything they want. Because their parents allowed them freedom, it's not uncommon for them to ignore their parents' orders.

Children raised with this parenting style will find it easy to socialize with a wide range of people. Association is not a concern for children raised by such parents. Yet, most children raised in this manner experience difficulties or hurdles in their learning processes. Because they have the ability to self-regulate, they can learn according to their awareness and affect student learning outcomes. Permissive parenting is not the same as authoritarian or democratic parenting. When teenagers are difficult to control, naughty, stubborn, causing trouble, immorality, and doing things that disturb public peace, this parenting approach has a negative influence. Even delinquency in schools is caused by a variety of personal, family, religious, and cultural circumstances. Misbehavior committed by a child, such as praying without ablution, joking while praying, cheating, not doing homework, not participating in class pickets, acting inappropriately, disrespecting teachers, using smartphones during class hours, and so on. Meanwhile, severe delinquency is drunkenness and brawls (Hidayati et al., 2022).

Many reasons also explain juvenile delinquency, such as skipping school, taking money or other people's belongings without permission, getting involved in school gangs that conflict with other schools, bullying classmates, and manipulating parents for violations of norms (Prabandari, 2020). Hence, as a result of a pre-survey conducted by the author in February 2022, things that are relevant to the settings and situations that exist at Darul Qur'an Islamic Boarding School. The phenomena that occur in the form of violations include their indiscipline in entering school, which is marked by being late for the ceremony, late for the ongoing first class, there are still indications of cheating during exams, being caught seeing pennies during exams, joking while carrying out congregational prayers in the mosque, such as disturbing friends while praying, not praying five times a day, in this case the students in the pesantren environment were caught sleeping during the dawn prayer, hiding in the classroom during the midday prayer, smoking in the school environment, there was even a student who smoked in the bathroom when lessons were taking place, carrying cell phones secretly and accessing pornographic films, damaging school facilities such as breaking glass in classrooms, dating in the boarding school environment.

Previous research has also shown that a child's character is heavily influenced by his or her familial environment (Nurlaela et al., 2020). Permissive parenting has the characteristics of parents giving children complete freedom to do so that sometimes children take actions that are against the rules (Ayun, 2017). Furthermore, there is a substantial positive relationship between parenting style and personality, with the r_{xy} is 0.466 with a significant level of 0.001 ($p < 0,05$), indicating a positive relationship between parenting style and personality (Anggraini et al., 2018). According to the findings of the preceding study, there is a favorable and significant association between parenting parents and student morale, with a correlation coefficient of $r_y^2 = 0.868$ (Zakiah, 2019). In another study, the results of data analysis on the parenting style variable revealed a positive relationship, implying that if the parenting style used is good, the child's morals are good, and if the parenting style used is bad, the child's character is bad as well, as shown by the regression line, $Y = 61,762 + 0.566X$ (16.4%) (Sandy, 2022). Excellent parenting patterns in the formation of children's morals are more oriented to example patterns, because children cannot understand the good morals that apply in society without exemplary parents (Hafidhoh, 2019).

According to some of the research findings, there is no particular discussion on permissive parenting and Islamic perspectives on student morals. As a result, more research on liberal parenting in educating children's morality is required. This is because parental parents dominate student morals in the family environment, thus this research can serve as a reference for educators to help parents of students in student moral education by constantly cooperating with parents regarding the creation of children's personalities.

METHODOLOGY

This study is a quantitative study that uses statistical analysis to demonstrate correlations between variables, test theories, and look for generalizations with predictive significance. Using an ex post facto research design. This study's population consisted of 440 Madrasah Aliyah students from the Darul Qur'an Islamic Boarding School in Medan Tembung District. Based on these calculations, the sample taken was 88 students from members of the population. The sampling technique used by the researcher is proportionate stratified random sampling. This technique is used when the population has members/elements that are not homogeneous and are proportionally stratified.

This study's instrument was a questionnaire. While the approaches used in this research to gather the data needed were observation, documentation, and questionnaires.

RESULTS AND DISCUSSION

The Multicollinearity Test is used to determine whether or not there is a relationship between independent variables. The multicollinearity connection is investigated in order to determine the value of the product moment correlation coefficient. The results of the multicollinearity test computations are reported below.

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
	B	Std. Error				Tolerance	VIF
1 (Constant)	54,681	6,884		7,943	,000		
Permissive Parenting	-,166	,093	,197	-1,790	,007	,939	1,064
Understanding of Islamic Religion	,078	,160	,054	,491	,025	,939	1,064

a. Dependent Variable: Student morals

g	0,939	1,064	There is no multicollinearity
Understanding of Islamic Religion	0,939	1,064	There is no multicollinearity

The calculation results show that the tolerance coefficient value is $0.939 > 0.10$, then multicollinearity does not occur. Furthermore, if the VIF coefficient is $1.064 < 10.00$, it means that there is no multicollinearity, so data analysis can proceed to testing the research hypothesis.

The Effect of Permissive Parenting on Student Morals

The sig value is known. for the effect of permissive parenting (X1) on student morals (Y) is $0.023 < 0.05$, meaning that there is an influence of permissive parenting (X1) on student morals (Y). While the tcount is $-1.990 > t_{table} 1.988$ so it can be concluded that the first hypothesis is accepted with a negative influence.

The results of the analysis show that permissive parenting (X1) influences student morals (Y), with a significance of $0.023 < 0.05$. Based on the calculations in the first hypothesis test, a constant value (56.65) is obtained, meaning that if there is no change in the permissive parenting variable (X1) (X value = 0). The regression coefficient value of permissive parenting (X1) is (-0.128) meaning that if the X variable increases by 1% and the constant (a) is zero, this shows that the permissive parenting variable (X1) contributes negatively to student morals so that if permissive parenting (X1) the negative increases, the student's morals will decrease, which means that the more parents don't care, the students' behavior or morals will decrease.

Permissive parenting (X2) can be categorized in the medium category as many as 8 students (9.1%) and in the low category there is none. So it can be concluded that the tendency of the permissive parenting variable (X1) is in the high category, namely as many as 80 students (90.9%), meaning that students who receive permissive treatment from parents are as many as 80 students (90.9), while only 8 students are in the moderate category (9.1%) who were treated permissively than (100%). In the linearity of calculations, it is known that the Fcount value is $0.709 < F_{table} 1.78$ so that the variables (X1) and (Y) are related, or it can be concluded that permissive parenting (X1) is related to student morals (Y) or in short there is a linear relationship between (X1) with (Y).

The Effect of Understanding of Islamic Religion on Students' Morals

The sig value is known. for the effect of Islamic understanding (X2) on student morals (Y) is $0.042 > 0.05$ and it means that it can be concluded that there is an influence of Islamic religious understanding (X2) on student morals (Y), and the tcount value is $2.330 > 1.988$ it can be concluded that the hypothesis both received with a positive influence.

The results of the analysis show that understanding of the Islamic religion (X2) has a positive and significant effect on the morals of students at Madrasah Aliyah Darul Qur'an, Medan Tembung District. Based on the calculations obtained in the first hypothesis test, namely the constant value (54.68) means that if there is no change in the variable understanding of Islam (value $X = 0$). The value of the regression coefficient for understanding Islamic religion (X2) is (0.078) meaning that if the X2 variable increases by 1% and the constant (a) is zero, This shows that the regression variable of understanding of Islamic religion (X2) contributes positively to student morals so that more improvement is still needed regarding the regression of understanding of Islamic religion (X2) so that student morals increase or the increasing understanding of Islamic religion then student morals will decrease.

The frequency of understanding the religion of Islam (X2), then those who can be categorized as high are 39 students (44.3%) or those with high understanding of religion are 39 students, the medium category is 46 students (52.3%) and the low category is 3 students (3.4%). So it can be concluded that the tendency of the variable understanding of Islam (X2) is in the medium category, namely 46 students (52.3%). In linearity, pay attention to the following

calculations, it is known that the value of F_{hitung} is $1.18 < F_{tabel} 1.78$, it can be concluded that understanding of Islam (X2) is related to student morals (Y) or in short there is a linear relationship between variables (X2) and (Y).

The Effect of Simultaneous Permissive Parenting and Understanding of Islam on Student Morals

The findings indicate that permissive parenting (X1) and Islamic understanding (X2) have a positive and significant effect on the morality of students at Madrasah Aliyah Darul Qur'an in Medan Tembung District. The regression equation is obtained based on the results of multiple linear regression analysis calculations, namely the output value R Square of 0.360, which implies that the influence of variables X1 and X2 simultaneously influences the Y variable by 36% and the remaining 64% is influenced by other variables not explained in the study.

Table 2. Hypothesis Test F ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	137,110	2	68,555	11,604	,000 ^b
	Residual	3633,390	8	42,744		
	Total	3770,500	10			

a. Dependent Variable: Student Morals (Y)

b. Predictors: (Constant), Understanding of Islamic Religion (X2), Permissive Parenting (X1)

Source: Processing Results of SPSS. 20.0 data For Windows

Based on the output above, it is known that the significance value for the effect of X1 and X2 simultaneously on (Y) is $0.000 < 0.05$ and the Fcount value is $11.604 > F_{table} 3.10$, so it can be concluded that H3 is accepted which means that there is an influence of X1 and X2 simultaneously against Y.

Table 3. R Square termination Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,191 ^a	,360	,014	6,538

a. Predictors: (Constant), Understanding of Islamic Religion (X2), Permissive Parenting (X1)

Source: Processing Results of SPSS. 20.0 data For Windows

Based on the output value, it is known that the coefficient of 0.191 is the same as 19.10 R Square of 0.036, implying that the influence of permissive parenting variable X₁ and understanding of Islamic religion variable X₂ on variable Y is 36%, with the rest is influenced by variables not included in this study.

Every parenting style used by parents will influence the development of the child's attitude; if the child receives good parenting, the child's attitude/behavior tends to be good; conversely, if the child receives permissive parenting, the child's morals tend to decrease because there is no parenting style. control over the child, parents are too permissive in allowing children to do whatever they want without direction and input from parents, so that children become used to to doing anything without parental control, whereas we know that a child, no matter how independent, requires input so that his desires are directed. This is aligned with the Baumrind theory, which states that parents who practice permissive parenting and have a high acceptance attitude toward their children would have low control; also, parents give children opportunity to express their desires without demanding responsibility (Yusuf, 2012). While guiding parents are parents who offer their children their undivided attention, beginning with daily attention, creating enthusiasm for learning and reminding them to study, as well as providing other basic necessities and controlling the growth of their children's behavior.

Another aspect that can influence this parenting style is family experience; parents who are still small and minimally parenting will apply the same parenting style to their children as they did when they were initially taken care of. The educational factors of the parents also affect the parenting style used to educate children. Furthermore, the family's condition factor, which includes the number of children, the more children, the less optimal the parenting style used by parents because parents' attention must be divided, and even the family's socioeconomic conditions and place of residence have a significant effect on this parenting style. For this reason, parents must comprehend the Islamic religion in order to educate their children. Knowing Islam is the first step, followed by believing or faith in Islam itself. So, when religion is actually understood and followed properly, morals will work in accordance with Islamic principles. As stated in Surah Ali Imran Verse 19 of the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَمَنْ
يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩

Meaning: *Certainly, Allah's only Way is Islam. Those who were given the Scripture did not dispute 'among themselves' out of mutual envy until knowledge came to them. Whoever denies Allah's signs, then surely Allah is swift in reckoning.*

According to Jalalain's understanding, the religion that Allah approves is religion (Islam), namely the Shari'a brought by the apostles and constructed on monotheistic, which according to one qiraat translates Anna as badal from Inna, namely badal isyimal (no disagreement among people). People who were given the book), namely Jews and Christians in religion, as they admit that they are the ones who believe in monotheism while others are infidels unless knowledge of monotheism comes to them through envy of the disbelievers among themselves, who disbelieve in Allah's verses, then verily Allah is very quick in his reckoning/retribution (Samsuddin & Akmalia, 2017). According to Q.S. Ali Imran verse 19, Islam is the true religion. Hence it may be inferred that if religion is authentic and Islamic teachings are followed, it will have a positive influence on practice. As a result, those who live with excellent behaviors that are in conformity with Islamic teachings will have good morals. And, of course, parenting in educating children will be good with good morals, because the family plays a significant and crucial role in affecting the lives of children in various ways. Some are raised by adoptive parents after their parents divorced, while others work full-time and have little time for their children (Mobtry P & Fiedelis, 2003).

Students' morals are influenced by many factors, including permissive parenting and understanding of Islam. The quality of children is measured by the development of students, namely in the form of behavior at home and at school. If parents apply good parenting and good religious teachings according to the needs of the child, the child's morals will be more focused. Conversely, if parents apply permissive parenting for their children, then the child's morals are not controlled due to the frequent neglect of children by their parents. Muhibbinsyah's belief that the social environment that influences learning activities the most is the parents and students' families. Parents' characteristics, family management strategies, family tensions, and family demographics (house location), all of which can have a positive or negative impact on learning activities and students' behavior in everyday life (Syah, 2013). While understanding religion is a person's ability to interpret, express, or understand the meaning of religion as a belief to become a way of life towards the hereafter, this is obviously related to morals because people who have a good religion or understand the meaning of religion will have good morals. Furthermore, Imam Al-Ghazali contends that morality is more than only reinforcement, the will to act, or knowledge, and that morality must be combined based on everyday deeds that are not only momentary but have gone through a process of habituation. In order for the findings of this study to be in line with the theories mentioned both theoretically and empirically, which show the influence of permissive parenting and understanding of the Islamic religion on student morals, the better the parenting style and understanding of Islam, the better the morals.

Based on the results of the first hypothesis T test (H1) and the second hypothesis test (H2), the first hypothesis regarding the effect of permissive parenting on morals of -1.990 in this test shows a negative result, indicating that the more permissive parenting the child receives, the lower the child's morals tend to be. The effect of understanding Islam on morals of 2.330 in this test therefore indicates positive findings, indicating that if a child's comprehension of Islam is strong, morals will improve. As indicated by the value of $2.330 > -1.990$, it can be determined that understanding of Islam has a stronger influence on morals than permissive parenting (X2).

CONCLUSION

Based on the results of testing and discussion of research data that has been collected regarding the effect of permissive parenting (X1) and understanding of Islam (X2) on the morals of Madrasah Aliyah Darul Qur'an Madrasah Aliyah Darul Qur'an students, Medan Tembung District, it can be concluded that there is a significant influence between permissive parenting (X1) on student morals (Y) Madrasah Aliyah Darul Qur'an Medan Tembung District, as evidenced by a value of $0.023 < 0.05$ and a tcount value of $-1.990 > t$ table 1.988 so it can be concluded that there is an influence of permissive parenting (X1) on student morals (Y). The permissive parenting variable (X1) has a negative effect on student morals, therefore if the permissive parenting style (X1) is negative, the student's morals will drop, implying that the more permissive the parents are, the less permissive the student's behavior or morals will be. Furthermore, there is a positive and significant influence between Islamic understanding (X2) and student morality (Y) Madrasah Aliyah Darul Qur'an Medan Tembung District, as indicated by a value of $0.025 > 0.05$ and a tcount value of $2.911 > 1.988$. This suggests that there is a positive influence of Islamic religious understanding (X2) on student morals (Y), demonstrating that the more the understanding of the Islamic religion, the higher the morals of students. On the other hand, it demonstrates that permissive parenting (X1) and understanding of Islam (X2) have a significant effect on student morals (Y) at Madrasah Aliyah Darul Qur'an Medan Tembung District. Based on the output value, it is known that the coefficient of 0.191 is equal to 19, 10 R Square is 0.036, this means that the influence of permissive

parenting variable X1 and understanding of Islam X2 simultaneously on variable Y is 36%, the rest is influenced by other variables not included in this study.

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