

PARENTING CAREER AND NON-CAREER PARENTS IN THE INTERNALIZATION OF ISLAMIC EDUCATIONAL VALUES CASE STUDY IN KARANG ANYAR VILLAGE, PEGAJAHAN DISTRICT, SERDANG BEDAGAI REGENCY

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Abstract

This study aims to describe the Parenting Style of Career and Non-Career Parents in Instilling Islamic Education Values Case Study in Karang Anyar Village, Pegajahan District, Serdang Bedagai District, the impact of parenting styles of career and non-career parents in instilling Islamic Education values in the Village Karang Anyar, Pegajahan District, Serdang Bedagai Regency. This research includes descriptive qualitative, in collecting data, researchers used observation, interviews and documentation. For the analysis, the researcher used a qualitative descriptive analysis technique in the form of written or oral data from the interviewees. The validity of the data was checked by the triangulation procedure. The results of the study stated that most parents in Karang Anyar Village, Pegajahan District, Serdang Bedagai Regency 1) educated their own children at home; 2) go to TPQ/madrasah, for busy parents they send their children to full day school; 3) giving stories of examples of prophets; 4) invite stories of what was experienced; 5) exemplify and make it a habit, for example inviting to the mosque, practicing fasting, praying five times a day, and noble character. Positive impact: children become disciplined and organized, because parents emphasize what they have to do, although parents also give freedom to their children. Religious education from parents and also from TPQ is a strong foundation for the lives of these children.

Keywords: Parenting; Career Parents; Values of Islamic Education.

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INTRODUCTION

In the legislation it is stated that the family provides religious beliefs, instills moral, ethical, and aesthetic personality values, and increases the knowledge and skills of students in order to achieve national education goals. Family education in article 27 paragraph (1) of Law no. 20 of 2003 is an informal education route. Each family member has their own roles, duties and responsibilities, and they influence through the process of habituation of education in the family (UU No. 20 of 2003).

One of the education in the family is religious education. Religious education has a very important position and role in the overall development. The success of developing a complete human being is largely determined by the human factor, namely those who are pious, have personality, are honest, sincere, highly dedicated and have an awareness of responsibility towards themselves, society and God. In addition, Islamic religious education is expected to act as a signpost against the possibility of negative impacts arising from the progress of science and technology that is currently developing.

Islam obliges parents to be responsible for educating children at the first level, and assigns this obligation specifically to both of them before anyone else (Al Hamd, 2010:). Most of the children, their damage comes from their parents along with their negligent attitude towards them, and they are not taught about religious obligations and sunnahs to them. Parents who work (career) outside the home will be very different from the parenting style of parents who work at home (non-career). Because here education is habituation that parents often do. So that whatever parents do will more or less affect the behavior and morals of children.

How to educate children in Islam also contains the most important education in the family, which includes children's spiritual education or religious education. Religious education is intended to increase the spiritual potential of children so that they become human beings who have faith, are devoted to God Almighty and have noble character. The pattern or method of religious education in Islam is basically modeled on the behavior of the Prophet Muhammad in fostering his family and friends. Because everything that was done by the Prophet Muhammad SAW is a manifestation of the contents of the Koran. As for the implementation, the Prophet gave his followers the opportunity to develop their own way as long as this method did not conflict with the principles of education carried out by the Prophet. In the implementation of religious education in the family can use patterns or methods of Quranic education. As for Quranic education that can be carried out in religious education in the family, namely exemplary methods, advice methods, habituation methods, attention (Taubah, 2015).

The family is not only a place of rest, here the formation of children's character begins to form. Because family is the first education before any education. Like the journal written by Fadillah Muda Wantassen in 2022 entitled Parenting Career Parents in Ponosakan Indah Village, Belang District, Southeast Minahasa Regency, stated that parents must have additional time between work for their children to develop as expected. In addition to educating, fostering, guiding parents must also have time to train children. Train has the meaning of directing children to be able to do what they waskillfully studied. For that, he must be physically healthy so that he can balance the distribution of knowledge that is learned and given by his parents. Busy parents will have a negative impact on a child. Without the supervision of the closest person, it will result in a child behaving freely without restrictions and doing whatever they want. According to Hurlock, a child will behave in accordance with the surrounding environment, namely the family environment, the family environment will provide a pattern of behavior towards children, but busy working without any attention will cause them to violate and ignore the values and norms that have been set in a family, they will even dare to lie, wander, to have sex. Parents who work from morning to night result in a lack of attention to children. Environmental factors also affect children, because children will always play with their peers. Social media/technology factors affect children, because if children are already influenced by media such as TV, cell phones, laptops and so on, they sometimes ignore the words or advice of their parents. (Wantassen, 2022)

Parents work hard for the pleasure of their children, so that they can fulfill their child's desire for material things, but sometimes they forget the child's need for guidance, especially in Islamic religious education, so that the religious education that children receive tends to be less than optimal. Both parents who work may not necessarily be able to provide sufficient Islamic religious education to their children, especially in career families where both parents work. Lack of attention from parents to their children, children will act and behave badly because of the lack of attention from parents, especially in terms of Islamic religious education,

Parents who work outside the home, most of their children are not given enough attention; some are entrusted to their grandparents, relatives or even helpers at home. Lack of parental attention to their children, children will definitely act or behave as they please because their parents do not pay attention to them. Especially in terms of Islamic education, if a child is not instilled with Islamic education from an early age then it is likely that the child will do a lot of bad things or deviate from the rules, because his actions are not based on Islamic teachings.

Parenting in the family plays a very important role in the development of children, because parenting in the family as the smallest unit is the first and main entity where children grow, are raised, guided and taught the values of life according to the social expectations where the family lives. So that later a child is ready to face challenges in his life and be able to develop a big mandate as the successor to the relay of the nation's struggle (Erni 2015)

The importance of this parenting style was also stated by Achmad Faidhullah in 2019 entitled *The Parenting Pattern of Dual Career Parents for Children in Islamic Religious Education*, stating that on the one hand career parents are very busy in their work, on the other hand they also teach their children's religion from a young age and even still in the womb. The importance of Islamic religious education for children according to parents who have multiple careers is a responsibility for them as parents. They do various ways for Islamic religious education for their children. For parents who have multiple careers, they have a strong desire for their children. Have good morals, have good manners, be able to read the Koran and be good at socializing both inside and outside the family. From various models, there are also various outputs. Parents stressed to their children to always be in religious corridors. Because of the importance of Islamic religious education for career parents, providing advice or more understanding for children is a must. In fact, parents who have multiple careers agree that it is very important to have Islamic religious education in the various parenting styles of married couples who have multiple careers.

In one point of view, indeed, parents believe their children will become what they dream of together, with a different pattern, children will grow who are also different in their religious sincerity. The dual career parenting pattern of children in Islamic religious education is very important to instill since they are still in the womb. From an early age, ideas about good religion have been applied. Islamic Religious Education is very important for children, so parents send their children to madrasah schools, TPQ or pesantren. The hope is that their children will grow up to be children who have good morals, are good at reciting the Koran and have strong character, especially those who are religious with a moderate Islamic style. Parents who have multiple careers realize that the lack of time with their children in educating religion, (Subadi 2022)

Parents and family play a very important role in terms of religious education, because it is in Islamic religious education that will be the provision for children in the next life to come. Internalization of the values of Islamic education requires self-awareness from parents. Because parents are the main model that can be embraced by their children. (Syaiful Bahri Djamarah 2014.) parents have a strategic role in religion, so that religious values can be instilled in the child's soul. Parents play an active role as educators for their children in order to instill the values of Islamic education in their children (Jalaluddin, 2016). As the formation of a child's personality through the development of aqidah, worship and morals which are instilled with religious education are interrelated, so that personality is formed through all the experiences and values that are absorbed in its growth, especially at a young age.

Instilling religious values in children in the family is something that should be implemented. Because religious education given to children in childhood will have a major effect on their

understanding of religion in the future. The development of religion in children is largely determined by the education and experience they go through, especially during the first growth period (childhood). A child who at that time did not receive religious education nor had religious experience, then when he becomes an adult he will tend to have a negative attitude towards religion. (Darajat, 2010).

Reality says otherwise, values education in the family has not been fully implemented by most parents who have children at home. There are many factors why then the concept of education in the family that should have been given by parents, has not been optimally practiced in the daily lives of parents in educating their children at home.

Internalizing the values of Islamic education (aqidah, worship, morals) in children will have an impact on the results of obedience to Allah which has the highest values and noble attitudes where behavior is in line with Islamic teachings. Jalaludin who said that if the values of Islamic teachings are embodied in attitudes and behavior, it will have a positive impact on everyday life (Jalaluddin, 2016).

In addition, Islamic religious education internalizes the values contained in it is very important to do. The goal is that children are not easily carried away by misguided currents. Because if that happens then the big mistake lies with the parents. That's why it takes tenacity and cleverness of parents in caring for and educating their children. So that parenting style is very influential in internalizing the values of Islamic education in children.

Based on initial observations made by researchers in Karang Anyar village, Kec. Pegajahan found that there are parents who work as career parents either as a teacher, police officer, civil servant, village office employee, and so on. The busyness of their parents, their children sometimes only get their Islamic religious education at school, even though at home they are also taught by their parents but very little time is spared because both parents are busy.

The busyness of their parents who work, but the children of those who have career parents are not inferior to children whose parents do not both work, they are able or have been trained to pray and recite the Koran when at home. Even though their parents are busy, they do not reduce their obligation as parents to teach their children religious education at home.

It's different for non-career parents in raising children regarding Islamic religious education. Career parents in Karang Anyar village in teaching children's religion how to give advice such as ordering the five daily prayers, going to recite the Koran, not fighting against both parents. There are also parents who have minimal knowledge of religion. The thing that their parents do is send their children to go to the Koran in the hope that their children can gain religious knowledge. However, there are also non-career parents who do not send their children to madrasas or Koran schools due to unfavorable economic factors. This is also a problem for non-career parents in imparting knowledge of Islamic Education values.

In view of conditions like this, this research is located in a place that is different in terms of family environment and in terms of education. This research is in Karang Anyar Village, Kec. Pegajahan Kab. Serdang Bedagai. This place may have differences that can be explored in terms of community characteristics, livelihoods and culture or their lifestyle, especially in terms of education. The most important thing is about family education, especially in instilling the values of Islamic education.

The main problem in this study is that some parents pay less attention to the development of their children's education, due to the busyness of the parents and also the knowledge possessed by parents, especially non-careers, is still lacking regarding religion, supported by the economic factors of non-career parents. This has a fairly strong influence on the development of children's education, especially the cultivation of Islamic educational values.

The background of this research is Karang Anyar Village, Kec. Pegajahan has a variety of livelihoods, the majority of which are brick craftsmen, teachers, office workers, entrepreneurs and some farmers. Most parents in this area hand over their children's education to educational institutions in the area, such as formal educational institutions, informal educational institutions, Islamic boarding schools or other educational institutions, especially those whose parents have

careers. Community economic factors and social conditions of the community are very influential in terms of income, views and way of life of the community which ultimately also affect education for children for non-career parents in Karang Anyar Village.

Another phenomenon that is still encountered is parents who have careers even though a relatively good education (school) is an option that does not necessarily have an impact on children if they are not formed from early education in the family. Here the problem is the lack of attention from parents towards instilling Islamic educational values in children, which starts from the family. Then it can also be seen in the field that children whose parents have careers in religious knowledge which can be said to be quite good are not a guarantee that children have good behavior or morals as well. For example, like a child who is still in elementary school, his words are not polite to people who are older than him. Then there are children who are related to drug cases, as well as children who are pregnant out of wedlock. This of course can happen from two factors, namely internal and external factors. The reason the researchers put forward this, although there may be external factors, of course the first education that children get is from the family, because education in the family is the main education for children.

Based on the phenomenon that occurred in the village of Karang Anyar, the inculcation of Islamic religious values in children is very important in shaping children's personality and morals. Because at this time the child receives religious experience from the words he hears, the actions, deeds and attitudes he sees and the treatment he feels (Al-Asyqar, 2002). If religious values enter a lot into the formation of a child's personality, the child's behavior will be directed and controlled by religious values. This is where the importance of religious experience and education lies in the period of growth and development of children.

The author is interested in carrying out research in Karang Anyar Village and focuses on the upbringing of career and non-career parents in instilling the values of Islamic Education as the object of his research. Parenting style is a picture of the attitudes and behavior of parents and children in interacting communication, while carrying out parenting activities. In this parenting activity, parents will give attention, rules, discipline, rewards and punishments, and responses to their child's wishes. The attitudes, behavior, and habits of parents are always seen, assessed, and imitated by their children, which then consciously or unconsciously will be impregnated and then become habits for their children. Because according to the author, the parenting style applied to their children still needs to be considered in this case, especially in this village where there are still many children, in terms of religious values, it can be said that they are lacking. It can be seen from another phenomenon in Karang Anyar village that the author has mentioned above. Of course this is especially important for children, because the inculcation of religious values is a provision for them so that their actions, attitudes and behavior do not keep from the teachings of Islam. So that this issue does not get out of the subject matter, the authors focus on the upbringing of career and non-career parents in instilling the values of Islamic Education. Of course this is especially important for children, because the inculcation of religious values is a provision for them so that their actions, attitudes and behavior do not keep from the teachings of Islam. So that this issue does not get out of the subject matter, the authors focus on the upbringing of career and non-career parents in instilling the values of Islamic Education. Of course this is especially important for children, because the inculcation of religious values is a provision for them so that their actions, attitudes and behavior do not keep from the teachings of Islam. So that this issue does not get out of the subject matter, the authors focus on the upbringing of career and non-career parents in instilling the values of Islamic Education.

There are various patterns that parents can do in fostering Islamic educational values for children in the family environment, according to the quality of the human resources of each family leader. Ideally, the pattern that can be applied by each family in fostering children in Karang Anyar village is to set an example and role model, teach religion to children, accustom children to praying, explain to children about actions that have good and bad consequences, teach children about ethics/ morals, give gifts, motivation and praise to children who learn and have good and true faith, worship and morals. While the punishment is carried out by parents to their children if the

child has clearly violated norms or ethics, both the norms that live and develop in society, especially religious norms.

The results of the process of instilling the values of Islamic education are also influenced by the parenting model used by a family (especially fathers and mothers). However, each parenting style has its own advantages and disadvantages. Seeing the diversity of the population of the Karang Anyar Village community, there will also be different parenting styles in educating their children.

METHODOLOGY

This type of research is qualitative research. Researchers use this type of qualitative research because it places more emphasis on many aspects of one variable. If possible, so that the problems studied are more in-depth and closer to the data taken, the researcher follows the activities of the informants. When the research approach used is descriptive qualitative research, where this research provides an explanation or description of the object under study. In this study, researchers used to test the validity of the data by testing credibility and by means of triangulation. Triangulation is checking data from various sources in various ways and at different times. There are three types of triangulation in qualitative research, namely source triangulation, technical triangulation, and time triangulation. However, researchers will only use two triangulation methods, namely: 1) Source triangulation, to test the credibility of the data by checking data obtained from several sources. 2) Technical Triangulation, to test credibility by checking data from the same source using different techniques. If these methods produce different data, a chicken discussion is held with the participants concerned to obtain relevant and testable data (Sugiyono 2017).

In this study, the data collection procedures carried out by researchers were as follows: (1) Interview method. In this study, researchers tried to find information through interviews with relevant informants. With regard to qualitative research, the researcher determines the informants who are expected to be able to provide information according to the focus of the research, namely the administrators of the mosque takmir. These informants were selected based on certain criteria, including that the informant not only knew and was able to provide information, but also had lived seriously as a result of long involvement with the activity in question. (2) Observation method. In this case the researcher directly observed the research object with the aim of obtaining the accuracy of the data so that the discussion in this study would be achieved. Researchers pay attention to what is happening, listen to what is said, question information, and study documents owned by informants. (3) Documentation method, namely data collection techniques by collecting and analyzing documents, both in the form of writing and pictures.

Documentation is done by examining documents related to research, including secondary sources (Sugiyono 2017). Data analysis activities with this interactive model include: 1) Data compaction, the process refers to the process of selecting data, focusing on the data obtained, simplifying data abstractions, and transforming data that approaches all parts of the document and empirical material. 2) Presentation of data, namely a process of organizing, unifying, and covering information. 3) Draw conclusions, in this process the researcher examines as if he is looking for an understanding that does not have a pattern of noting the regularity of explanations, and the flow of causes, which in the end concludes all the data obtained (Saldana, 2014)

RESULTS AND DISCUSSION

Parenting Career Patterns in Internalizing the Values of Islamic Education

Based on the results of the research, the parenting style or way of parenting done by parents is actually almost the same. They want their children to be independent, pious, diligent, and have noble character. But this is also affected by the daily work activities of parents, so the parenting style is different. This can be seen from the behavior and attitudes of children everyday. Because education and upbringing have various effects on children. This was conveyed by several parents, they explained as follows: Educating their own children at home, (Zakiah Drajat 2016) in the family that in order to realize a child as a complete human being, tough, intelligent, and virtuous, then the shelter for a child is the parents. Because parents are the primary and first

educators for their children. 2) besides that they also enroll their children in a religious institution such as TPQ/madrasah; 3) for parents who are busy they send their children to schools which are considered full day school because there are additional Korans and extra religion. The reason most parents enroll their children in the local TPQ/madrasah institutions is that besides their children being able to learn the Koran, they also learn good socialization and have noble character; 4) besides that parents also give stories of exemplary prophets. Inviting stories about what happened, this is in accordance with what is in chapter two, namely the method of Islamic Education, including the Qur'an and Nabawi dialogue methods, namely conversations between two or more people through questions and answers in which there is a unity of the core of the conversation, in other words, dialogue is a link between thoughts between people; 5) often gives direct examples, for example inviting to the mosque, practicing fasting, praying five times a day, and other morals, this is like Islamic Religious Education in the family, that the implementation and fostering of religious observance and worship in children starts from within the family. Activities that are more interesting for children are those that contain motion. Children pray imitating their parents, even though they don't understand what they are doing. If religious values enter into the formation of a person's personality, the person's behavior will be directed and controlled by religious values. 6) besides that it also uses exemplary methods; 7) method of practice and deed. So parents have done various methods in raising their children. So that the child's behavior is organized starting from childhood.

The people of this area include people who have a fairly high and developing religious culture. This is proven by the many TPQ/madrasahs around this sub-district area. He often holds recitations to train his youth to interact and socialize with each other. Preserving the culture of the local community that was taken long ago.

The parenting style of career parents in internalizing the values of Islamic education in Karang Anyar Village, Pegajahan District, Serdang Bedagai Regency uses several methods, namely: 1) educating and caring for their own children at home; 2) there are also those who entrust parenting with a maid at home; 3) enroll their children in schools with full day school status; 4) but most of them do not include their children in TPQ. For parents who are busy, they send their children to schools which are considered full day school because there are additional Korans and extra religion. So most parents in this area prefer schools that are one package, yes, general lessons, yes there are religious lessons, such as the Koran. 5) Children are usually accompanied by a maid when they are at home, because the parents are busy and don't have time to take care of the situation at home, but this is not for all parents, only a few. Parents are more democratic, although also restrictive.

Most parents who are democratic have children who are more independent and have high self-confidence. All of this is like the existing exposure, that it is parents who will be imitated and become role models in every child's behavior. as the saying goes "the fruit doesn't fall far from the tree". A child who is well educated by his parents will grow up to be a child who is good at protecting himself from the bad influences of the environment, because he has been equipped with knowledge about life and life in which there is the most useful knowledge, namely religious knowledge .

Parenting Pattern of Non-Career Parents in Internalizing the Values of Islamic Education

To achieve the desired noble ideals, parents must play an active role in providing education and teaching to children while at home. Of course, the role of parents in educating children must be properly considered because education in the family is the first education that will be attached to a child. Children start learning in everything that their parents give them and also go through a process of adaptation and modeling all the behavior of their parents. Parents are the main and first educators for their children, because it is from them that children first receive education. The first form of education is found in family life. (Latri Januar 2013)

It is proven that children in their behavior and actions imitate their parents. The relationship between parents and children is a soul bond. Even though their bodies are separated,

their souls are still bound in eternity. No one can separate it. The emotional connection between parents and children is reflected in the behavior of both. So it is clear that children are symbolic images of their parents. The success of education is not only determined by educational institutions outside the home, but the role of the family, especially parents, is very influential in this regard.

Whatever activities parents do actually involve their children too, like the work that parents do every day. Parents who work only at home can accompany their children every day will be very influential in their children's education. Most parents have more time to care for their children. As explained by the parents as follows:

The parenting style of non-career parents in internalizing the values of Islamic education in Karang Anyar Village, Pegajahan District, Serdang Bedagai Regency, parents who work at home have more time for their children. As in the Kauman area, parents use several ways in educating and caring for their children, including: 1) educating and caring for their own children, learning is classified as independent, taking additional tutoring outside; 2) parents also teach something through giving examples and exemplary. In instilling the values of Islamic teachings to children, the example given by parents is a more effective and efficient method, because exemplary education does not only provide verbal understanding of the concept of good and bad morals, but also provides examples directly to them; 3) reward and punishment methods. Children will feel proud when they act or perform commendable morals because they feel valued and vice versa, children will feel deterred from their actions when they commit despicable morals, in this case the child will get used to doing something that his parents have been used to. 4) parents besides caring for themselves also entrust the education of their children to others. The reality of life has opened up opportunities for other people (educators other than parents) to share the responsibility for education. Opportunity basically lies in the possibility of whether the other person can fulfill his duties and obligations as expected by his parents. This opportunity can only be filled by every adult who has hopes, dreams,

The Impact of Parenting Styles of Career and Non-Career Parents in the Internalization of Islamic Education Values

The impact of parenting styles of career and non-career parents on the internalization of Islamic education values is varied. There are positive impacts as well as negative impacts. The positive impacts are: 1) children become more independent, because their parents are busy; 2) the basis of religion in children is classified as good because they are included in the TPQ/madrasah institutions, and there are often recitation activities; 3) children are not too constrained because most parents give freedom to their children, their mindset develops. 4) children are always given freedom for their lives, so they become independent; 5) make children feel welcome in every life, because they are taught not to be inferior, this is also the impact of an advanced environment so that they often imitate life that is new and fast-paced; 6) have high self-confidence. However, there are also negative impacts, namely: 1) children become opponents because they rarely see their parents in life, even though their parents give them freedom; 2) some children become lazy at home, because they are tired of activities outside the home. 3) if parents lack control then children become morally corrupted, for this reason parental supervision is very important, especially in areas that are densely populated and developed; 4) some children will become arrogant because their parents' parenting style is not too restrictive to fulfill all the costs needed; 5) can be affected by bad associations. 2) some children become lazy when they are at home, because they are tired of activities outside the home. 3) if parents lack control then children become morally corrupted, for this reason parental supervision is very important, especially in areas that are densely populated and developed; 4) some children will become arrogant because their parents' parenting style is not too restrictive to fulfill all the costs needed; 5) can be affected by bad associations. 2) some children become lazy at home, because they are tired of activities outside the home. 3) if parents lack control then children become morally corrupted, for this reason parental supervision is very important, especially in areas that are densely populated and developed; 4) some children will become arrogant

because their parents' parenting style is not too restrictive to fulfill all the costs needed; 5) can be affected by bad associations.

The Impact of Career Parenting Styles

Parents who only work while educating and caring for their children also have a considerable impact. The positive impacts that appear are: 1) children become disciplined and organized, because parents emphasize on children what they have to do, even though parents still give freedom to their children; 2) the foundation of religion is strong, because they get religious education from their parents and also from TPQ. The negative impacts are: 1) children are easily influenced by a more luxurious life, because these children live with freedom; 2) there is an attitude of rebellion and secrecy because of parental pressure, and with a mediocre life.

The Impact of Non-Career Parenting Styles

Parents who only work at home, while educating and caring for their children also have a considerable impact. The positive impacts that appear are: 1) children become disciplined and organized, because parents emphasize on children what they have to do, even though parents also continue to give freedom to their children; 2) their children become independent. The negative impacts are: 1) children are easily influenced by a more luxurious life, because these children live with freedom and pressure from their parents; 2) there are children who act indifferent and go about it because they are influenced by the environment, which is indeed advanced, with various existing facilities. The chart shows the ways of career and non-career parents in instilling the values of Islamic education. There are several ways that parents do, This shows that in order to form and produce children who are noble, intelligent, develop physically and spiritually, the role of parents must really be realized through educating and caring for their children. because the love and interaction that exists in the family will have a big impact, and conversely when children are neglected, they are also less able to realize the ideals desired by their parents, the community, as well as the school where the children study. that every parent is actually almost the same in the ways of educating and caring for their children. It's just that what is emphasized more here is how parents actually educate their children in terms of religious knowledge which will become the character of every child. It can be said that actually developing urban areas and suburban cities are almost the same in educating and caring for their children. This is also influenced by the environment in which they live, the perspective and mindset of parents who will color the lives of children. there is no wrong, right and best way to educate and raise children, but here you can see which one is more appropriate and depends on what each parent wants to make their children like (depending on parents' aspirations).

CONCLUSION

(1) Career parents in Karang Anyar village, Pegajahan sub-district, Serdang Bedagai district use the following methods: 1) raising their own children at home; 2) using the exemplary method; 3) Qur'anic and Nabawi dialogue methods; 4) apart from that parents also enroll their children in TPQ, this is also a stronghold for the association of children in the surrounding environment; 5) for parents who are busy they send their children to schools which are considered full day school. So that children are used to having noble morals and are rarely influenced by the outside world because of environmental conditions as well as ordinary suburban community, parents in this area uses ways of educating, including: 6) educating and caring for their own children; 7) Career parents who are fairly busy in this area entrust their children to schools with full day school status, because there are already additional Islamic educations, for example, reciting the Koran, praying in congregation. So parents don't bother too much to teach; 8) parents also immediately set an example; 9) parents use exemplary methods so that children are also used to it, it's just that the parenting is not so effective because parents are too busy, entrusting their children to helpers. (2) In education for children of non-career parents, in Karang Anyar village, Pegajahan sub-district, Serdang Bedagai district, more time is spent educating and caring for their children, because they

only work at home. So that can be seen that they educate them by: 1) educate and raise their own children at home, because there is also quite a lot of time for children; 2) they also send their children to Islamic boarding schools and TPQ. Children are given freedom in how they study or work; 3) supervision is fully feasible. Parents also use the method of habituation, example, and advice. For Karang Anyar village, Pejahan sub-district, Serdang Bedagai district, non-career parents also spend a lot of time educating and caring for their children. several ways of educating and nurturing in this area are: 7) educating and caring for their own children, learning is classified as independent, taking additional tutoring outside; 8) parents also teach something through giving examples and exemplary; 9) it's just that they don't enroll their children in TPQ; 10) parents apart from caring for themselves also entrust their children's education to other people; 11) their people are accustomed to a complete education. In Karang Anyar village, Pegajahan sub-district, Serdang Bedagai district. freedom is more visible, although control from parents still applies. The impact of parenting style of career and non-career parents in instilling the values of Islamic education (a case study in Karang Anyar village, Pejahan sub-district, Serdang Bedagai district) there are two positive and negative impacts. The positive impact is that children from career and non-career parents in this regional village become independent, have noble character, are open to one another, respect others. However, there is a negative impact, namely, children from career and non-career parents in this area become lazy at home.

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