# The Concept of Parenting Patterns
# In Education of Children's Moral Values

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**Abstract :**

Moral education is a process of forming children through sound processes and coaching from various elements of society. Moral education will not be appropriately realized without the process of understanding the cognitive, affective, and psychomotor of children through the guidance of parents as first educators. The purpose of this study was to find the concept of parenting in educating children's morals. The research method uses qualitative. Sources of data are journals, books, research results, encyclopedias, and other relevant literature. Fundamental analysis by reading, analyzing, and finding relevant literature patterns. Analysis technique with thesis, antithesis, and synthesis of the literature on parenting patterns of parents in educating children's morals. The study results can be used as a reference for further research on research themes related to parenting patterns in educating children's morals.

**Keywords :** *Keywords: Parenting patterns, moral education, children*

## INTRODUCTION

In today's era of globalization, problems take turns in the technological era that coincides with the COVID-19 pandemic. Social problems arise and change in line with today's complex conditions, Roziqin states (2007:34): Children experience speedy changes following the directions around them. Be aware of everything to anticipate, accommodate, and colour it, because anomalies in the global era are increasingly attracting teenagers, for example, free sex, drugs, drinking alcohol, brawls between teenagers, and the like. One of the essential efforts is to invite children to know moral values and develop them daily.

Parents determine how their children behave in the future. In his hands, the child will be patterned according to the pattern of the community around him. If the plot is good, it will be good, but on the other hand, if in the current context, technology is often served and urged by the use of cellphones, it is undeniable that this current will be heavy and hit children.

Mulyana (2004; 19) states that value education includes all aspects as teaching or guidance to students to realize the value of truth, goodness, and beauty by considering appropriate values and habituation to act consistently. Based on this opinion, value education is a learning effort for students to understand, recognize, instil, preserve, absorb, and realize noble values in human life related to truth, goodness, and beauty in the habit of acting consistently with the demands of values.

Value education is an effort to develop exemplary citizens, namely humans who can become real human beings, which are humane, know themselves and other humans around them, are aware of a broad life with all problems. With life in

society, one should understand the rights and obligations regulated by positive law, be able to empower oneself as a member of the family, community, a citizen of the world, who realize the value of truth, goodness, beauty through the process of considering the correct values and habituation to act appropriately. Consistent, and finally as human beings who have nature as a creation of God the Creator.

Developing good citizens as the ratio between education and value education, specifically in Indonesia based on the juridical basis contained in the National Education System Law no. 20 of 2003 concerning the Goals of National Education, namely: National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character. Healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

One of the national education goals in Indonesia includes aspects of values, namely human beings who have faith and piety, have a noble character, are independent, democratic and responsible. To achieve this goal, value education is needed families, schools, and communities carry that out. Thus, the family is one of the institutions that carry out the duties and responsibilities in achieving national education goals. Deepen and broaden essential meanings. To achieve this, parents are required to have pedagogical skills and the learning process. The family is the first and foremost educational environment. From the family, a child begins to know his environment.

Habits and education in the family become inputs in the formation of his personality. Djahiri (1996: 47) reveals: parents and social processes in them must be considered seriously even though the current trend is due to the increasing material needs of many mothers and fathers working and handing over the problems of their children's lives to "paid people" (caregivers and helpers). So that almost all educational matters are entirely relied on by schools. Unfortunately, at school, affective problems, moral values are almost untouched.

In urban communities, in particular, many roles of parents submit their children's education to other people or housemaids. As a result, children tend to have attitudes or traits that are much different from those of their parents because children tend to follow what is seen, heard and what pleases them without being based on considerations of good or bad, right or wrong, reasonable, inappropriate, or permissible. Should not. Along with the shift in the function of parents, especially the role of a mother who is now starting to turn into a breadwinner, even becoming an active actor in areas that were initially cultivated by the adam, such as the business world, professional careers, to the world of politics, the role of the family which was previously so sacred and exclusive, has now become only one part (inclusive) which sometimes does not make children's education the focus of its work. Some families hand over the process of building the character and intelligence of children to the school, while parents are busy with their work. Parents feel enough to pay some money to the school. This is something wrong because, after all, the responsibility for education remains on parents' shoulders. Family is the foundation of the highest educational value throughout the history of human life.

As the first environment to shape human nature, character and character, the family should have a massive role in the implementation of value education for children. Parents must have a responsibility to give love, attention, role models to

children and be directed to good things in accordance with the moral values that apply in the environment.

Anthropological studies state that humans have limited existence as God's creatures. These limitations require humans to behave what they should do and what they should leave. This means that humans need moral values in life. (Soelaeman, M.I, 1988; 92) Likewise, according to the Islamic perspective, the obligation of parents to instil moral values in their children is contained in the Qur'an. The obligation of parents to strive for personality education is contained in the letter Lukman verse 12-19, which contains the essence of an attitude of gratitude to God, avoiding shirk, doing good to mothers and fathers, feelings or attitudes being supervised by God wherever they are, establishing prayers, admonishing Nahi Munkar and patient, not arrogant, arrogant, excessive and gentle and straightforward. Likewise, the obligation of parents to instil faith in their children is contained in the letter Al-Baqarah verse 221, which implies that education for the continuity of the offspring or family begins with a marriage of faith because it will determine the inner and outer welfare in the future as well as the safety of the world and the hereafter.

Community concerns in the field observed by researchers indicate a tendency for teenagers to have a moral value crisis through various unsympathetic events such as brawls between schools or villages, fights between teenagers (gangs), cohabiting, motorcycle racing on the highway, disobedience and persecution: parents, skipping school, drinking, and rape and many other negative behaviours. The cause of this case is made possible by various factors, including peer group association, the influence of mass media (film, TV, and pornography), the community environment, family environment, and the loss of the ideal figure or figure. One of the reasons behind these allegedly stems from the efforts of parents who have not presented situations and conditions that can be felt and lived by children as happiness, so that children cannot have dialogue and are called to learn to have and develop moral values. Therefore, the family is suspected as the cause of the low moral values in children.

The accusation of education in the family environment as the leading cause of the degradation of moral values among adolescents is supported by several studies carried out in various regions, including Arifm's study. S and Hambali. I (1994: 54) proves that juvenile delinquency in East Java is caused by unfavourable family conditions, such as family tension, level of parental authority, and poor religious role models. Among the three factors, the most dominant factor is the poor religious role model from parents. This finding is supported by the results of the study: Lutfi (1991: 80) of high school children in the City of Malang, which states that the leading cause of adolescents' aggressive behaviour is the pattern of parents' attitudes towards their children. Parents who are authoritarian and who provide complete freedom are the driving force for children to behave aggressively. Parents who are democratic do not contribute to the behaviour of children to be aggressive and become a driving force for children's development in a positive direction.

Hidayah, N (1995: 76) says that family conditions significantly influence adolescents to behave aggressively. Compared to films that show aggressive scenes, the effect is more negligible when compared to negative family situations and conditions. Complete freedom becomes an impetus for children to behave aggressively. Democratic parents do not contribute to children's aggressive

behaviour and become a driving force for children's development in a positive direction. Furthermore, Manning (178: 48), from the results of his research, states that the family has a huge influence on adolescent children to behave aggressively or not. Like a film that shows aggressive scenes, the effect is more minor when compared to negative family situations and conditions.

A more detailed study that reveals the influence of parents on children who behave aggressively is the research conducted by Rutter (1978: 108-110). He stated that

1. a good relationship in the family between a child and his parents and between a father and a mother could prevent children from behaving aggressively, and inharmonious relationships between them make children behave aggressively;
2. parents who constantly criticize children make children behave aggressively, and parents who often give awards to children can make children not behave aggressively; and
3. A harmonious relationship between husband and wife makes children not behave aggressively, and disharmony in the relationship between father and mother makes children behave aggressively.

From the study results, it can be concluded that in a democratic parenting pattern, there is a dialogical communication between children and parents, and there is the warmth that makes teenagers feel accepted by their parents so that there is a connection of feelings. Therefore, teenagers who feel accepted by their parents allow them to understand, accept, internalize the "message" of moral values sought to be appreciated based on their conscience. In more detail about the importance of harmonious relations in the family between parents and children, it is explained as follows:

1. A harmonious husband and wife relationship can prevent children from behaving aggressively and vice versa.
2. A harmonious relationship between children and parents can prevent children from behaving aggressively and vice versa.
3. Parents who can give appreciation and accept children in the family can prevent children from behaving aggressively.
4. Parents' role models and consistency in acting, saying and doing can be used as role models by children so that children are most likely not to behave aggressively.
5. Dialogical communication that involves children in solving family problems and is accepted in the family can make children not behave aggressively and vice versa.
6. The "wholeness" of the family makes children feel and understand the direction and guidance of parents even though they are not physically present in front of them.

This is in line with the opinion of M.I. Soelaeman (1994: 35), which states that the family has a significant influence on the act of learning. Regarding the implementation of family education in Indonesia, Adiwikarta S (2007; 268) concludes that education in the family is still carried out instinctively, so casually, and 'saka perfect, relying solely on tradition, experience, affection and a sense of responsibility. , less supported by a systematic plan based on reliable scientific

principles. The implementers, consisting of family members and relatives, did not receive special training for this. Therefore, in a society being rocked by rapid and accelerating changes, this education model will increase the distance and raise severe social problems.

The implementation of education in this family environment is exacerbated by the development of career women who are already married because of the demands for women's emancipation and very urgent economic needs. This allows homemakers, especially in urban areas, to have a dual role in working outside the home in various professional fields. According to Chrome (2004:142), the movement that encourages women to work outside the home is driven by the spirit of feminism that exists in America, which has the view that all people are created with equal rights to advance themselves, this principle has not been entirely given to women and is now the right time to fight for it. Some of the reasons women work outside the home are stated by Suhendi (2001:173): l) Increased family income if the husband has not provided a decent living. 2) Utilizing various advantages (education, skills, capital, and relationships) he has which his family expects 3) Demonstrating his existence as a human being (self-actualization) that he can excel in community life. 4) To gain status or greater freedom in family life.

The opening of opportunities for women to work in various sectors of life as civil servants, factory workers, employees of a company, and so on, makes women have a dual role (for those who are married), namely the domestic role (taking care of the household) and the public role (working), earn a living. A woman's activities outside the home will negatively impact if she does not find someone else to take care of her child. If family members cannot carry out their functions under their social roles, family disorganization will occur, namely the loss of communication between family members.

The family is the first and most important "education centre" because, since the emergence of human civilization, the family has always influenced the character growth of every human being. In addition, parents can instil the seeds of debating under their keratin into the souls of their children. This is the central right of parents and cannot be cancelled by others. Thus, parents have a natural responsibility that is very strategic in presenting situations and conditions that contain moral values for children to live and appreciate.

**RESEARCH METHOD**

This study uses a literature study on parenting parents in educating children's morals. Sources of data using journals, books, encyclopedias, and other literature comparison sources. Data analysis using editing, thesis, anti-these, and syntheses techniques between literature to get the concept of parenting parents in educating the proper morals of children based on relevant, up-to-date, and credible literature.

**FINDINGS AND DISCUSSION**

Sumaatmadja (2002: 107): Education prepares children, especially the younger generation, to become real human beings, which are humane, know themselves, humans who can adapt to their surroundings, aware of the broader life with all its problems and conditions which are the rights and obligations of each

person. People to empower them as members of their families, communities, citizens and the world, and finally as human beings as God's creation.

Education is carried out within the family, school and community. Thus, the family is one institution that carries out the duties and responsibilities in achieving educational goals. The essence of the purpose of education is to strive for students to become complete and integrated individuals.

Structural, functional theory can be used as an approach to understanding the family. The purpose of this theory is to examine the institutions of society, including the family. Chrome (2004:275) functional, structural theory views the family as reciprocal and mutually influence each other, and each has its function on the elements of society and the family as the minor institution in social life. The social structure will be disturbed and then disappear if it does not run according to its function. It is the same with family. If it does not have an optimal function, there will be irregularities in functioning as a parenting institution.

The functional, structural approach sees society as a living organism. Every organ in the organism must always function with the others. Likewise, for the family, if a father dies, one of the functions of the family, namely the economic function, will be disrupted because the father, as the spearhead of the breadwinner, is gone. The family is the smallest community in a large social environment. In it, there are structured subsystems, namely family members. It consists of a father, mother and children. The parts (members) in the family have a relationship that is united in one family. Each family member, besides having rights, also has obligations that must be carried out in the form of a division of tasks or roles. If these tasks/roles are not carried out properly, it is feared that anomalies will occur in other family members and lead to shock and family disorganization. In this regard, it is necessary to find alternative solutions so that the task of mothers in fostering moral values for their children can be successful and carry out the role of career women to be successful.

This achievement must refer to the duties and responsibilities of the family, namely to create situations and conditions that contain a climate that children can live to deepen and expand their essential meanings. It is as if these people no longer care about society's social problems, are preoccupied with their specialist fields, and do not care about the lives of others. The education system must provide human values to students with basic abilities that guide their lives to become human beings who do not give up easily and have strong personalities by the moral values and norms of the Indonesian people, nation and state.

Klafki (Syahidin, 2004: 2): True educators consistently teach the head, heart and hands. The targets touched in education are human potentials, namely ratio, taste and behaviour. These three things are fostered together in order to realize personal integrity, not touching one aspect separately. Senate (Djahiri, 2004: 84) the general aims of education are:...aids students in developing intellectual curiosity, strengthened ability to think, and a more profound sense of aesthetic appreciation, in essence, aims to cultivate a knowledgeab/e, information, literate human being.

The educational purpose of this understanding is to develop students' intellectual curiosity, improve thinking skills and feelings of deep aesthetic appreciation. In essence, general education aims to cultivate children to be knowledgeable, intelligent and educated. Education is also aimed at preparing

good human beings as members of the family and society who are full of human meaning in fulfilling their lives.

Education needs to be implemented so that students can establish relationships and achieve intellectual breadth and skills. For children to have this ability, they need critical consideration, moral sensitivity, awareness of the society of their time, cultural diversity, and human experience. In addition, children need to understand the processes that must be carried out to acquire and utilize knowledge continuously.

Phoenix (1964: 4-9) states, "General Education Should Develop in Everyone," namely education must be a shared responsibility so that it can be meant that education is the right of every citizen. Furthermore, "General Education is the Process of Engendering Essential Meanings that Education is a process of fostering essential meanings because human nature is a creature that can learn and live the essential meanings. Essential meanings are significant for human survival. Then "to lead to the fulfilment of human life through the enlargement and to deepen of meaning to guide the fulfilment of human life through the expansion and deepening of meaning that guarantees life, education that is meaningful in human life. Next, "a complete person should be skilled in the use of Speech, Symbol, and gesture, factually well informed, capable of creating and appreciating objects of esthetic significance, endowed with a rich and disciplined life with self and others, able to make wise decisions and to judge between right and wrong, and possessed of an integral outlook".

Examining the view above, education is building a complete personality, skilled in speaking, using symbols and signs that are factually well informed, able to be creative and appreciate convincingly aesthetic things, supported by a valuable and disciplined life in personal relationships and others, can make wise and correct decisions and have critical insight (having the ability and broad insight into life). "Six Fundamental Patterns of Meaning emerge from the analysis of the possible distinctive modes of human understanding. These six patterns may be designated respectively as symbolics, empirics, esthetics, synnoetics, ethics, and Synoptics". The meanings of the Education Program are related to the patterns (patterns) in the primary instructional materials. The patterns in question are as follows:

First, the symbolic pattern. With this pattern, children are guided to have language skills, read numbers, recognize arithmetic signs, and use symbols to express structured meanings. This pattern can be achieved by teaching language and mathematics lessons.

The second, the empirical pattern. With this pattern, children are guided to have the ability to describe empirical facts, make generalizations or theoretical formulations about natural, social and human symptoms. This pattern can be fulfilled by teaching physics, life sciences or biology, psychology, and social sciences.

The third, the aesthetic pattern. With this aesthetic pattern, children are guided to have the ability to appreciate and be creative. Thus, children can appreciate various visual objects that contain aesthetic values in their living environment and can be creative by fulfilling the aesthetic requirements that have been studied. To achieve the goal by applying this pattern, children are taught about teaching art (music, drama, painting, and visuals), literature and philosophy.

Fourth, the synoptic pattern. Through this pattern, children are guided to have the ability to see and realize the existence of values directly in the sense of being able to feel and realize that their existence is given meaning by the existence of other people in their environment so that children can appreciate the existence of living together in society. This pattern can be fulfilled by teaching philosophy, arts, religious education, and social sciences.

Fifth, ethical patterns. Ethical patterns of children are guided to have the ability about morality so that in their lives, they always act by taking into account the considerations of values, norms, ethics, manners and favourable laws that exist and are upheld by the community. This will make the mindset, attitude and actions ethical. Ethical patterns can be fulfilled by providing ethics, morals, philosophy and religion.

Sixth, synoptic patterns. This pattern establishes or determines the formation of the ability to make decisions by considering good and bad values on the problems it faces. This pattern includes the ability to believe in and believe because of life. This pattern can be achieved by giving teachings on religion, morals, cultural history and philosophy.

Based on the description above, the human beings aspired to in education are skilled humans and can live independently to appreciate the essential meanings in humans.

Mulyana (1999: 39) divides education with several rights, namely: program, process, product and phase. The program dimension was put forward by Alberty & Alberty (1965: 108), which stated: general education is that part of the program required of all students at a given level. The education program in question is shown in school education with implementation through some subjects or introductory courses that students must take.

Brameld revealed that related to the ongoing education process (1965:73): general education means an integrated and organized understanding of significant areas of life and reality, besides that Cohen affirmed (1988:67): general education is the process of developing a framework on which to place knowledge stemming from various sources. Phenix (1964:56) revealed that: general education is the process of engendering essential meaning.

The three definitions put forward clearly place education as a process under different stresses. Brameld gives meaning to the process of forming an integrated and organized understanding; Cohen put more emphasis on forming a frame of mind, and Phenix emphasizes the effort to understand the essential meaning. Such an educational process can be carried out in school and out of school education.

A product-oriented definition can be found in the definition proposed by McConnell (1952:45), which states: general education prepares the student for a complete and statistically life as a member of a family, as a worker, as a citizen an integrated, and purposeful human being International Dictionary of Education (1977:78) which contains "general education prepares a student to take a responsible place in society and to appreciate his/her work in the context of societal needs. Edgar Dapper (1970:35) defines *general education* as that education that everyone must have for good and efficient living, regardless of what one plans to make his life work; and Hamdan Mansour (1983:89) argues that education is education related to the overall development of one's personality

concerning the community and environment. The product in question has the dimensions of individual psychological and social coaching and development.

An explanation that emphasizes the learning phase is put forward in the Dictionary of Education (1973:56), which defines education as the phases of learning which should be the everyday experience of all men and women. By understanding education as a phase, the implementation must consider the scope and sequence factors according to the learner's needs. This definition also provides information about the importance of individual experience in the learning process—different definitions. According to Henry (1952:59), it is caused by different views that.

1. there is an emphasis on intellectual processes;
2. there is an emphasis on the development of all stages of the individual's personality-intellectual, social, physical, and emotional;
3. there is more emphasis on the principles of cultural inheritance in dealing with current problems;
4. Some are more concerned with current issues by using past experiences to interpret contemporary issues.

Structural, functional theory can be used as an approach to understanding the family. The purpose of this theory is to examine the institutions of society, including the family. Ihromi (2004:275) functional, structural theory views the family as reciprocal and mutually influencing each other, and each has its function on the elements of society and the family as the minor institution in social life. The social structure will be disturbed and then disappear if it does not run according to its function. It is the same with family. If it does not have an optimal function, there will be irregularities in functioning as a parenting institution.

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Akbar (2000: 41-42) suggests that education goals include: First, the development and development of a complete personality. The whole personality is concerned with the personality as a whole that is related to the intellect and emotions, habits, and attitudes. Second, the development of good citizens (good citizens). Good citizens are citizens who love their homeland, are broad-minded, active and participative, solve development problems, and think positively. Thirdly, when associated with the ongoing process of change in Indonesian society, education is expected to be a vector of acceleration in the process of equity.

Democratization, community empowerment, egalitarian nation, justice, tolerance, human humanity, balance, and social solidarity.

Maftuh detailed it as follows (1990; 54): a) Faith and fear of God Almighty. b) The spirit of Pancasila, living and practising the values of Pancasila. c) Good character, personality, and discipline, d) tough, e) Responsible f). Have a sense of love for the homeland and a strong sense of nationality. g) Thick sense of social solidarity h). Have comprehensive insight and an integral approach in dealing with various life problems i) Have broad cultural insight about social life j) have an awareness of the natural environment k) Have various types of life values, such as truth, goodness, and beauty. l) Have intelligence m) Have the ability to think objectively, critically and openly. n) Become a human being who is aware of himself as a human being, as a creature of God, and as a citizen, o) Having skills, p) Physically and mentally healthy.

Thus, education in Indonesia is a balanced, comprehensive and integrated education that develops cognitive, affective and psychomotor aspects, emphasizing affective aspects in all aspects of education. This is in line with the aim of education in Indonesia, namely to foster Indonesian citizens who are faithful and devoted, have good personalities, are integrated and educated, who are briefly called whole people.

## CONCLUSION

The results of the study can be used as a reference for further research on research themes related to parenting patterns in educating children's morals.

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