

Early childhood parenting in the review of Islamic religious perspectives in Songgom Brebes

Dedi Romli Triputra
Universitas Muhadi Setiabudi Brebes
dediromlitriputra@gmail.com

Abstract

This research aims to determine the form of foster patterns that parents applied to early childhood in instilling good behavior by the Islamic religion in TK. Pertiwi Songgom village District Brebes of Central Java. The method used in this research is qualitatively descriptive. The results of this study showed that the implementation of parenting patterns in educating religion in early childhood in Songgom is carried out by familiarizing the religious behavior by working on the five-time prayers, telling his son to ask, apply the child to behave politely. The factors influencing the foster pattern applied by parents in educating early childhood in Songgom village are the background of parenting patterns of parents, gender, culture, socio-economic status, education, family, and living environment

Keywords:

Foster pattern, early childhood, Islamic education



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INTRODUCTION

A child is a gift entrusted to every parent by Allah SWT. Thus, with the trust parents are obliged to educate their children to become generations who have character, virtuous, good manners. Parents should pay attention to their children's needs. Of his religious education needs, his formal education, or other needs.

In the view of Islam, the child bears the opposite status: not only to be happy but also to harm. The son as the grace of Allah the Almighty, depends on the attitude of the awarding. Grace was able to pass it on to the happiness and salvation of the world of the Hereafter, on the other hand can also do it and make it miserable in the world also the hereafter.

The family is the first and foremost institution for the early education process for children. Families are also a medium to develop and foster the potential that a child has to the development of positive and good self-personality.

The essence of the family is a community in the "one Roof". The realization to live a life together in a home as a husband-wife and mutual interaction and potential children, eventually formed a new community called the family. From the picture the family can be interpreted as a group formed from male and female relationships, the relationship that goes on to create and raise, and educates the children. Thus, the family in perfect shape is a social unit consisting of husbands, wives, and children (Djamarah, 2004)

Every household should have a desire to create a family that is Sakinah, Mawaddah wa rahmah. So that each family member must act and run the trust. The husband as the head of the household is obliged to give a good example in carrying out his responsibilities because God ' Azza wa Jalla will ask him on the day of Resurrection. Parents have a great responsibility to educate children in families. The functions and roles of parents are not merely to fulfill the physical needs of children, namely the need for eating and drinking, clothing, shelter but also parental responsibilities are far more important than that that is the form, guidance, direction, attention, motivation, and education, and instill noble values for his future.

The practices of parenting patterns are closely related to the child's personality after becoming an adult. This is because the character and characteristics of an adult are have been placed into the soul of an individual since it was very early, namely at the time of his childhood. Character is also determined by the ways taught him in childhood when taught to eat, taught cleanliness, taught to play and interact with other children and so on (Koencaraningrat, 1998).

The primary education in shaping the child's personality is religious education, through formal education in schools, religious education is usually given only 2 hours of lessons, with at least the allocation of time, it is unlikely to be able to form a child who behaves and has good moral.

The existence of children in school is only about 7 hours, the rest, children under the

supervision of parents, therefore the obligation of parent's role to give religious education in the family after returning from activities at school. As the result of Djaelani research stating that Islamic education is the basic foundation in the family to form the moral and behavior of children and teach them to know the boundaries of good and bad things, as well as to form human beings who believe and fear Allah SWT (Munawiroh, 2016).

If Islamic education has transformed into a scientific and natural science, then it will have a function as a medium to maintain the continuation of his life, either as an individual or a part of society. People are to preserve the continuation of their life, trying to bequeath various cultural values from one generation to another, thus the community will be able to continue to live. But not only that the function of Islamic education, the Function of Islamic Education besides respecting human beings to realize their culture. The development of the potential of the innate or the potential that exists in the individual aims to be used both by himself and by the public to defend themselves against the environmental challenges of the ever-changing era (Baharun, 2016).

Apart from the foster pattern that should be well planned by the parents to form a good personality in the child, there are some things to be faced that will be the inhibitory factors in the implementation of the foster pattern. These factors can come from internal to the child itself or the condition factor of the child's parents and the

environmental factors that surround the child's life where the child grows and develops.

Songgom Village is one of the villages in Brebes district. Songgom Village is part of Songgom district, the latest sub-district in Brebes district. Its location is in the middle of Brebes regency which is the coastal sea and mountains. The community of Songgom villages, in general, is a religious community. In various places there are Islamic dormitories (pesantren) that either directly or indirectly coloring the customs of the Islamic dormitory in the community. But on the other hand, economic problems make some of the village community Songgom especially mothers choose to work as migrant workers. It certainly affects the nurturing pattern of their children who are the successor generation in the village.

From the background, researchers research with the title of "Early childhood parenting in the review of Islamic religious perspectives in Songgom Brebes"

THEORETICAL PERSPECTIVES

Research Method

This research uses qualitative methods of descriptive. The research was conducted in the TK Pertiwi village Songgom, District Songgom, Brebes Regency. This qualitative descriptive method aims to describe the form of foster patterns that parents apply in instilling good behavior by the Islamic religion of early childhood in Songgom village. The focus of this research on the essence of wanting to do an exploration of the object of research or gain

an in-depth description of the process, the parenting behavior, the factors affecting the implementation of parents' foster patterns in their children who are still attending kindergarten.

Qualitative methods are used because of some considerations, the first qualitative method is easier when dealing with double reality. Besides, this method is more sensitive and adapts to a lot of joint influences and the patterns of value encountered (Lexi and M.A., 2010). While descriptive is research that seeks to solve existing problems with the basic data that is then displayed, analyzed, and interpreted. Descriptive research seeks to provide carefully and systematically the latest facts. In this study, I researchers used technical analysis of interactive models (interactive model of analysis) as well as the exposure of Miles and Huberman. The data collection methods used are observations, interviews, and documentation. The instruments for the use of the data are observation guidelines, interview guidelines, and a list of checklists. The data collected is then processed and analyzed with steps: reduksii data, data presentation, and data verification. The data that has been collected is examined by triangulation methods, both data triangulation and method or source.

Literature Review

Parenting Parenting

(Danny, 1993) Suggests that the typical foster pattern applied by parents to their children can be categorized into five kinds of authoritarian foster patterns, democratic foster pattern, permissive

parenting patterns, threat-raising patterns, and an orphanage with prizes.

a. Authoritarian foster pattern

The authoritarian foster pattern is the behavior of parents in educating children who require each child to be obedient and subject to every will of parents.

Children are not allowed to ask for everything concerning the duties, rights, and obligations given to him. An authoritarian foster pattern, tends to have false discipline and obedience, because children are obedient to the ground of fear, not based on their consciousness and will.

b. Democratic Foster pattern

The Democratic foster pattern is the attitude of parents who want to accept the opinion of his son, then deliberation combines the opinions of parents and children, then taken a decision together, without having to feel compelled. In instilling the character of discipline to the child, parents who try to apply this democratic foster pattern will show and appreciate the absolute freedom. With thoughtful guidance between children and parents, they provide rational and objective explanations of the child's wishes and opinions are not appropriate. With the foster pattern, this type will foster a sense of responsibility in the child and they can act according to the existing norms.

c. Permissive Foster pattern

The permissive foster pattern is the foster pattern of parents in educating their children by giving absolute freedom to the child to act without direction. Parents tend not to rebuke or warn the child and give very little guidance. (Lestari, 2008)

d. An orphanage with threats

Threats or warnings that are loudly given to children will be perceived as challenges to their autonomy and personal. He would break it to show that he had self-esteem.

e. An orphanage with prizes

What is meant for an orphanage with prizes here is that when parents use a material gift or a promise when the child wants to behave as desired. Parents will give items as gifts for what the child has done according to the wishes of the parents.

Islamic parenting pattern

Parent Islamic Foster pattern is an interactive process between parents and children, including activities such as maintaining, protecting and directing the behavior or conduct of children during the development of the child with the provisions of the Islamic religion or based on the Koran and Sunnah. If the foster pattern applied to the child early on is right then it will have a good impact on various aspects of children's development since early (Yanuarti, 2019).

Islamic education can be interpreted as guidance on the growth of spiritual and physical

according to Islamic teachings with wisdom directing, training, teaching, nurturing, and supervising the validity of all Islamic teachings. It can also be interpreted as an effort to influence the spirit of the students through the process step by step towards the appointed goal, which is "to instill the praise and chastity and establish the truth so that formed human beings who are moral and virtuous according to Islamic teachings" (Aryani, 2015).

The development of religious value to children is aimed at growing the fundamentals of religious values and developing them so that they become habitual. To that educator in this regard, parents are required to have the ability to choose and determine effective and efficient methods. Thus the process of instilling Islamic values is ongoing and received faster without the right to seize the child's rights to play. (Ananda, 2017).

In principle, the fundamentals of education given to children are nothing but only the teachings of Islam itself. The teachings of Islam can be grouped into three, namely creed, worship, and morality (Aryani, 2015).

a. Education of Creed

Islam puts a grievous belief in the position of the most Princivilian in the child's life, then the foundation of Islamic creed must be continuously implanted in the child so that each development is always based on the truth or belief. The concept of Islamic education in early childhood is to position the creed as a very principle, namely as a pillar of faith

and pillars of Islam as well as a key differentiator between Muslims with non-Muslims.

Daradjat (1995) in (Mardiyah, 2017) Reveals that the coaching of faith should have begun since the womb, in line with growth and personality. So the parents who have faith and obey worship, have peace in his heart and expect that the child and his descendants believe and fear Allah swt. Prayers and hopes that fill the niches-the niches, which are sometimes spoken and remembered and taken in his heart, will affect the fetus that is in the mother's womb.

In the field of creed, for example, although early childhood has not been able to be thought about the essence of God, angels, prophets, Scriptures, the last day, and fasts and Qadar, but the child can already be given an initial education about the faith. If a person has a strong religious basis in faith, then he will have a strong fortress of faith. Belief and piety to the teachings of Islam will always be held high and will break all forms of ignorance on him.

Early reconstitution of the creed, could be done by the given material in the form of knowing the names of Allah (Asmaul Husna) and his creation that is around the life of the child, the names of angels and his duties, the stories of prophets and Messenger, and other basic materials relating to faith or Pillars of Faith. Parents can also take advantage of certain situations to ask the child, such as when walking in the park, about who created water, trees, rocks, and others, to stir the child's attention to the majesty of God.

The basic religious knowledge allows increasing the knowledge they have previously adapted to the target or object of custody given by parents to their children in the household, especially on how to instill aqidah or trust in God as the creator to the pre-school children, how to worship God and do not join him, and how to love the creation of God to the people and natural surroundings (Hadi, 2017).

b. Education of worship

The education of worship is important for the development of children. The comprehensive worship as outlined in the Fiqh Islam (the rules of Worship in Islam) should be introduced as early as possible and familiarise in the child from an early age. This is done so that they will grow into a truly righteous people, who obey all religious orders and obey them away from all the challenges. Worship as a form of realization and consequence of Islamiah creed must remain well-foreseen by each child.

According to the Islamic religious view, every human being is born in a sacred state, and the religious quality determination factor in the child itself is determined by the role of parents. The foundation gives us an understanding that the family environment factor is the first stage that will provide the foundation for the children's religious values. It can be also said if a child who is still holy and clean and has this potential is not directed and guided optimally in positive ways then they will grow and develop under uncontrolled conditions. Therefore, the importance of parents and educators in this regard develops the potential of children from an

early age by embedding religious values as an early foundation in their lives. When those values have been firmly embedded in the child they will grow and develop by having the ability to prevent and ward off and fortify them from a variety of negative influences. Conversely, if the religious values are not implanted optimally then there will be less good behaviors and tend to deviate from the religious rule of the child.

Parents educate children should not only rule the children but involve their children when parents worship. If the child is used to teach early, it will continue until the age of adulthood even for life (Erzad, 2018).

c. Sexual education

The word moral (arabic: akhlaq) is derived from the khalaqa which means behavior, character, habit, habits, morality, and civilization. Al-Ghazali suggests that morality is an embedded nature in the soul that will create a variety of deeds spontaneously, easily and effortlessly, without the need for thought and consideration. Noting the question, that morality is a manifestation of the image of the soul that is manifested in attitudes, speech, and deeds. Of course, earnest action, not a rhetorical game, plays. The activity was done with a sincere heart to his regime.

On the other hand, chastity is an attitude arising from the combination of conscience, innate, feelings, thoughts, and habits that mix form a unified act of morality that is lived in the reality of life. From that attitude it was born moral in man as a fitrah, so

he was able to distinguish the good with the bad. The application of morality can be seen from two sides, namely vertically and horizontally.

As for the vertical morality is the moral of God (Hablun Minallah), the etiquette of ethics in relation or communication with God as a sign of gratitude for his grace and gifts of various kinds, while the morality is horizontally (Hablun Minannasi) is the attitude and ethics of self-action, against fellow human beings and towards the natural environment.

In instilling a generation of successors who has good manners, it needs to be stimulated and implanted to the child early in the ordinance of morality, both to God, to self and the environment of the family and nature. Therefore, so that children are spared from bad morality, sexual coaching needs to be done from the earliest possible, through practice, habituation, and exemplary examples from family members, especially parents. Because the child received and experienced early will be attached to him and will form his personality.

The parental role of sexual formation is very large. Both children's poor will be determined by the way of coaching and supervision by parents. Thus, parents should be able to give examples of good behavior in front of their children as a manifestation of their responsibilities in shaping the child's morality (Muhtadi, 2017).

Parents have a very important role in the formation of a child's personality. The value of a person in society is measured not only by the ability of its intellection, but also societal and communication. Parents have to establish their

children who are not only successful in science but also succeeded in the social field. To achieve this, the fundamentals of ethical and religious education must be applied to children (Nuraini, 2013).

Early Childhood Orphanage methods

Parenting is a process, in which there is a unique interaction between parents and children. Each parent has an individual foster pattern but has the same goal of forming a child based on good character and education (Nooraeni, 2017).

Several methods can be used for the development of religious values to children, including:

a. The Play method,

For a child, playing in their life. The activities they do throughout the day are playing. Early childhood can not distinguish between playing, learning and work. Kids, in general, are very enjoying the game and will continue to do so repeatedly wherever they have a chance; Thus playing is one of the ways early childhood learns, because through play the child learns about what they want to know so that they can get to know all the events that are happening around him.

Play can also be used as a means of embedding religious values; Like role-playing to abstract the role of Prophet Ibrahim As. When teaching his prophetic people to seek God that begins with the introduction of celestial bodies or pretend games that can impart moral values, social values, historical values, or religious values, etc.

b. Travel method

In Islamic education, tourism is called Tadabur Alam. This method of tourism can also be used as a tool to achieve all early childhood education development programs. Through the process of natural governance, children are taught about creation and submission to the creator.

c. Demonstration method

In terms of education through the experience, Rasulullah saw is the first and foremost Islamic educator. The prophet has adopted this method and it is a good result for the development of Islam among his companions. In many ways, The prophet always taught them with his training exercises, including; Sacred Ordinances of Wudoo', tayamum, praying, Hajj, and fasting.

On this basis, in conducting Islamic education, both in adult and early childhood, education through practice and practice is a very important method to apply. The method of learning by doing or by applying the theory and practice, will be more imposition in the soul, to be strengthened in the heart and strengthen in memory. In the development of religious values, the method of learning by doing can be done by parents when explaining the ways of Al Tahaarah (Wudoo' and chaste of unclean), ways of prayer, food ethics and so on.

d. Storytelling method

One of the fondness kids' fondness is listening to stories. Through the method of storytelling, parents can apply religious values to the child.

Stories that are told should be related to the world of children so they will be more interested in listening.

In storytelling, parents should be able to incorporate Islamic values that can be exemplary by children. The story should be the stories of the Prophets and Messenger, and their miracles. The story of the companions in favor of the Prophet's Da'wah and Muslim scholars are not predominantly fable. It is better again, when parents relate to the lives of the prophets and Messenger of God as a child. Like how the life of the Prophet Joseph, Prophet Ibrahim, Prophet Muhammad SAW, and so on.

e. Good manner (Uswah Hasanah) method

Every born man brings his nature (fitrah) to seek the example to be their guide, which guides them and enlightens the way of truth and becomes a living example explaining to them how to carry out the commandment of God. Early childhood in its development has a big tendency to self-esteem from outside of him who is certainly the people around him. Good exemplar will give a tremendous effect or influence on the child's soul, the child will emulate what parents do. Children will always observe and pay attention to his or her parents' attitudes. Likewise, it can be used as a method in early childhood education, which is certainly an example of educators. At this stage the child is in imitation/ Emulation, the child will tend to emulate the behavior of those around him.

In Islam, the method of good manners (Uswah Hasanah) occupies a prime position, especially to build value and good behavior for children. The development of religious values will be more appropriate because the children tend to emulate what they are portrayed or displayed in their example. In providing education in early childhood, education by applying the good examples of educators and parents, will be a factor that greatly affects and scars in the development of the child's psyche, instructs and readiness to continue life in subsequent periods of development. It is therefore necessary for educators to educate with a good example, especially from an early age, to the virtues, glory and social ethics of praise.. (Atabik & Ahmad, 2015).

Islamic education periods in Islamic perspective

Educational Periodes in the family that has been delivered by some Islamic scholars gives a view to us to always give the best to the child in preparing his life to be a child with knowledge, faith, skill and ethics. The theory of education in the family is similar to the theory of developmental psychology, including the nativism by Author Schopenhauer, empiricism by Jahn Lock and the convergence by William Stren.

It is the first step to prepare the way or method of educating the child, so that the purpose of educating it is appropriate and directing it to the "positive" for himself. When children are only focused on religious education, then the child resulting from such education will only tend to follow the aspect of

spirituality alone and is exclusive to the outside life, so he is less prepared with various challenges of life in the community, especially those related to social aspects, economics, and so forth (Baharun, 2016).

Islamic education is educating one by guiding the rules of life that instruct people to live this life well, safely, orderly, and no chaos that leads to anarchist action and instructions to spread the seed of peace, safety, and safety for oneself, fellow human beings (Muslims and non-Muslims) and to the surrounding environment (rahmatan lil 'alamin). It can be preceded by steps:

a) An introduction to God and beings.

Develop the potential of emotional, spiritual, intellectual, and social intelligence of children in the golden age of growth in a playful and fun-playing environment.

b) The formation of behavior through habituation.

The guidance of parents ' foster patterns will determine the social and emotional development of the child. The closeness of parents greatly affects how children interact with others, behave, control emotions. How children do not and behave, solve problems, be self-reliant, responsible, and foster confidence are very useful for their lives in the community. Family roles are also crucial to shaping a child's personality. Therefore, parental guidance is necessary to guide the child is doing and being (Jannah, 2017).

In implementing sexual formation programs or behaviors through habituation, parents should consider the following principles:

- 1) Parents create a good and familiar relationship with the child so that it does not arise the impression that parents are a frightening figure for the child.
- 2) Parents always exemplify attitudes and behaviors that can be exemplary for children.
- 3) Allow the child to be able to distinguish and choose which behavior is good and which is bad. Parents as a guide only direct and explain consequences.
- 4) in giving the duty to the child is sought with the invitation and the commandment to use good language and courtesy.
- 5) For children to behave according to the expectations of parents, then give the stimulus (motivation) and not compulsion in the child.
- 6) If the child behaves excessively, it is recommended that parents strive to control without emotions.

c) implemented gradually and repeatedly.

Learning in the care of early childhood should be carried out gradually according to can be exemplary and close contact with the child's life. To be able to achieve the optimal results in understanding the concepts taught, the delivery to the child should be done gradually and repeatedly, not given directly at one time.

Factors affecting Foster pattern

Juwariyah (2010) in (Erzad, 2018) stated that several factors affecting the parent's foster pattern of children include family, educational, and environmental factors. However, there are several factors in addition to the three things including child gender, culture, family economic status and parental work environment.

a. Gender

In this case parents will usually tend to be harder in educating boys than girls.

b. Culture

Cultural factors create a difference in the parent's foster pattern of the child. This is related to the different roles or functions between women and men in a culture that is prevailing in the society.

c. Socio-economic Status

Parents set in low education, the lower-middle-class economy tends to be harder, pushy and fewer tolerances when compared to those of upper classes, but they are more consistent.

d. Education

Parents who have a high educational background, in the practice of foster care often look for reference articles or follow the progress of knowledge of children. In caring for their children is better prepared, while parents with a low educational background have limited knowledge and understanding of the foster pattern.

e. Family

The family parenting pattern is influenced by the place where the family lives. If a family lives in an environment where the majority of the population is educated and the low level of courtesy, the child can be easily affected.

f. Parents ' work environment

Parents who are too busy working tend to leave their children nurturing to their relatives. Therefore, the parenting pattern gained by the child also suits the child's parenting

womb, for example by listening to the Holy verses of the Qur'an and remembrance (zikir). That can be seen from the ritual of seven months when pregnant with a ritual selamatan, reading Koran and praying. For children aged 2 years, parents in Songgom village teach them with objects or creatures of God and introduce and familiarize the child to pray in every activity he does as Islamic education periods in Islamic perspective that develop the potential of emotional, spiritual, intellectual, and social intelligence of children in the golden age of growth. In this case parents tend to use storytelling methods and demonstration methods to teach their children. Although introducing the objects of God's creations can be done by the method of role-playing, but parents are not accustomed to using this method. They are more likely to choose to introduce them by storytelling and demonstrations

FINDINGS AND DISCUSSION

Foster patterns are the way parents give care and educate their children. Based on research that has been done in Songggom Village Sub-district Songgom District Brebes, the pattern of foster care applied by parents in educating early childhood is based on Islamic religious education. Religious education is very important, therefore parents are planting it to the child with the hope that the child has a moral and a good personality.

For the child to have a good personality, parents can introduce the child to God the Creator as early as possible. The way that parents introduce God to the child is as follows:

A. Adapting how to introduce God to the development of children.

The parents in Songgom village introduce God to their children according to their development. Parents introduce God, since the children in the

B. Inviting the children to always be supervised by God

For the children to be supervised by God, they teach their children to pray on every occasion, so that they will be embedded in the children that God is the essence to help and be assured of the children that they are always together and guarded by God. In this case parents tend only to use storytelling methods.

C. Being a good example for children

As parents can give a good example to our children. If the parents have a good closeness to God, then the child can feel it and can be exemptible

by the child. parents in Songgom village teach their children by being a good example in a good manner (uswah hasanah) methods. They are well-behaved, polite when associating with others and speaking politely.

D. Inviting the children to be grateful by worship

One that parents can do to teach the child is grateful by teaching and inviting them to worship.

"I introduce Allah to the son through praying five-time prayers, Koran, introducing the prayers of daily activities carried out by the child, teaching the sentence of oneness (Tauhid) and grateful for the favor that God has given us, for example we can eat because God gives us the sustenance" (interview result of respondents 2, 28 August 2019).

Educating children is the obligation of parents. In the Muslim family parents have a very important role that makes the foundation of child personality establishing. So also the parents in the village Songgom to make his son behave well and be a righteous child and makeup, so that the appropriate foster pattern is needed so that the child can behave well according to Islamic "I have never used violence in educating children in the home, if the child does the mistake I do not hit it at all and if I am wrong always remind. If it's time for prayer, I asked her to pray. Alhamdulillah my son has a good personality "(interview results of respondents 1, 26 August 2019).

The foster pattern that parents apply to educate early childhood in Songgom Village is the democratic foster pattern. Where the democratic

foster pattern is a foster pattern that gives children freedom but gives boundaries.

To make the children have a good person then the parents must teach the shame to the child, that is through "dressing the cloths politely, my daughter is not allowed to wear shorts, I do not get off the clothes of children in a random place or have to put clothes in the bathroom/bedroom and do not forget to close the door, do not make clothes in front of the opposite gender, do not let the child after bathing out of the house with a towel, should not pee at any place, not allow the child to sit by lifting the leg to the chair, and still many daily activities that parents can teach to his child" (interview result of respondents 1, 26 August 2019).

Teaching children respecting the older person is one of the important aspects of educating the child. "How to teach children to respect parents, among others: Parents should give a good example to the child, namely by the good and polite. When calling his older brother can not by name only be in the word brother. If meeting people we know should smile, say greetings and shake hands. If I make a mistake against the child, I try to apologize to him thus the child can appreciate me and be able to sample my behavior. When the child has done this well then I give appreciation in the form of praise "(interview results of respondents 3, 27 August 2019).

For children to be disciplined then parents should teach children about responsibilities as early as possible. Children aged 3 years/early in children can be constantly taught responsibilities. "I teach my

child to be responsible for what he does, but it can teach me patiently and gradually so that my child can understand. The thing I do is to introduce and make rules, those rules are, when my son is playing, incidentally my son is a girl and have a lot of toys, when he took his toys as much as possible I teach and give an example to the child to make the back of the toy to the place and I give the child a duty to take care of the goods themselves. When the child finishes eating, it should throw a snack wrapper in the trash. If the child finishes eating, I direct the child to put a plate to the dishwasher, because my child is small and yet able to wash his dishes. I also teach the child to do the homework, for example when I was swept away, my son also took a sweep, even though only holding the broom because my son was a kid. That way the child will be aware of their duties and what they do can be accountable "(interview result of 3, 27 August 2019).

The factors influencing the foster pattern applied by parents in educating early childhood in Songgom village, are:

a. Background of parental parenting patterns

Parents in educating their children learn from the parenting pattern methods they acquired before. And they assume that the parenting pattern that has been applied is successful.

b. Gender

Older people tend to be harder against girls than boys. For example in a dress way should be polite, socialize and play in the home environment.

c. Culture

Parents are always careful to educate their children. Parents should keep an eye on the child when playing, because if not the child will fall in the association, for example if the child sees his friend speak rudely, it may be that the child will be inked at home. This culture also includes the rules, customs, and norms prevailing in the community. Looking at the development of an increasingly sophisticated era, many outside cultures can be adopted by young and negative youth. For example, if there is a young man returning work from outside the city, and the less polite dressing so that parents should be observant of watching the child when they are outdoors.

D. Socio-economic Status

The majority of community livelihoods in Songgom village as farmers. So that usually works in the field is their father. While their mother is a housewife who has a lot of time home with her son. Mothers usually deliver and wait for their children, so mothers play an important role in daily parenting.

E. Family

The parenting pattern of a family was also influenced by the place where the family lived. If a family lives in an environment where the authority of the population is well educated and the low level of courtesy, then the child can be easily affected.

f. Environment of residence

The living environment is influential in parental care. If we live in the good in the flesh, then the child will grow and have a good attitude as well. For example, if our house is close to the mosque, then the child will get used to praying in the mosque, with the invitation of parents. Parents also involve their children to participate in religious activities in the community.

CONCLUSION

From the above discussion, it can be concluded that:

- a. The application of parents' foster patterns to educate religion in early childhood in Songgom village is carried out by familiarizing religious behavior in children who tend to use democratic foster pattern. The Democratic foster pattern is the foster pattern by giving freedom to the child but still providing boundaries. In familiarizing religious behavior is done by familiarizing his children to worship God. By working on the five-time prayers, sending his son to the Koran, applying the child to behave modestly, using a subtle language when speaking to the older person and include his children to participate in religious activities in the community.
- b. Factors affecting foster patterns applied by parents in educating early childhood in Songgom village are the background of parenting patterns of parents, gender,

culture, socio-economic status, education, family and living environment.

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