

The Implementation of Islamic Parenting in Batak Toba Families

Muhammad Abrar Parinduri^{1*}

¹Universitas Medan Area, Indonesia

*email: abrarparinduri@staff.uma.ac.id

DOI: <https://doi.org/10.31603/tarbiyatuna.v13i2.6636>



ABSTRACT

Article Info:

Submitted:

8/2/2022

Revised:

18/4/2022

Published:

31/12/2022

The personality of a child is determined by genetical and environmental factors. Parenting style is the first environment that makes a major contribution in shaping a child's personality. This study uses a qualitative descriptive method by collecting data through visits to respondents. The data collection techniques are interviews and documentation. Data analysis techniques include data reduction, data presentation, drawing conclusions and verification. Research shows that parents try to apply Islamic parenting to their children through psychological, mental, faith education, religious enthusiasm, moral and social education, including honesty, treating children fairly, and beauty education. Factors that support parents to successfully apply Islamic parenting are motivation from parents, living environment, and parents' education. The inhibiting factors for parents in applying Islamic parenting to their children are the busyness of the parents, socioeconomic conditions, and the parenting model that parents have got since they were born.

Keywords: *Islam; Parenting; Toba Batak*

ABSTRAK

Kepribadian seorang anak ditentukan oleh faktor genetik dan lingkungan. Pola asuh merupakan lingkungan pertama yang memberikan kontribusi besar dalam pembentukan kepribadian anak. Penelitian ini menggunakan metode deskriptif kualitatif dengan pengumpulan data melalui kunjungan ke responden. Teknik pengumpulan data adalah wawancara dan dokumentasi. Teknik analisis data meliputi reduksi data, penyajian data, penarikan kesimpulan dan verifikasi. Penelitian menunjukkan bahwa orang tua berusaha menerapkan pola asuh Islami kepada anaknya melalui pendidikan psikologis, mental, keimanan, semangat keagamaan, pendidikan moral dan sosial, termasuk kejujuran, memperlakukan anak secara adil, dan pendidikan kecantikan. Faktor yang mendukung orang tua berhasil menerapkan pola asuh Islami adalah motivasi dari orang tua, lingkungan tempat tinggal, dan pendidikan orang tua. Faktor penghambat orang tua dalam menerapkan pola asuh Islami pada anaknya adalah kesibukan orang tua, kondisi sosial ekonomi, dan pola asuh yang dimiliki orang tua sejak lahir.

Kata-kata Kunci: *Islam; Mengasuh Anak; Batak Toba*

1. INTRODUCTION

Children are born and created in a family. Family is a place for educating, parenting, introducing children to the environment, and developing all members' skills

in order to do their function in the community well (Gunarsa, 2000). A family is the smallest institutions in the society that at least consist of a father, a mother, and a child. They are connected as the result of a marriage and blood, or also possibly connected by adoption. From the connection comes an inner connection so that they influence, care, and rely on each other.

The success key to the family function is supposed to be in the hand of parents as the family controller. A family as the first institution for children has important roles in teaching a good parenting to the children. Childhood is the time when children's brains grow very much at the age of 0 – 6, which is also known as golden age. Therefore, the family as the first educator for children needs to support educational activities for early childhood as stated in Law Number 2 of 1989 article 28 C paragraph 2 which states that every child has the right to develop himself/ herself through fulfilling his or her basic needs, has the right to education and obtains the benefits of science and technology, and art and culture to improve the quality of life and for the welfare of mankind (BKKBN, 2017).

There are at least 3 (three) forms of family. They are nuclear family, extended family, and blended family. Nuclear family is often interpreted as a family consisting of father, mother, and children. Extended family consists of father, mother, children, grandparents, uncles, or aunts. Meanwhile, the blended family, or in Javanese terms, is called the *trah* family, which consists of the nuclear family plus children from the previous husband or wife's marriage.

The term parenting refers to the way parents choose to educate and raise their children (Engle et al., 2011; Grunewald & Rolnick, 2007; Naudeau, Kataoka, Valerio, Neuman, & Elder, 2011; Siraj-Blatchford et al., 2003). In practice, parenting includes taking care of eating, drinking, clothing, housing, and ensuring the success of their growth and development until the child grows up. According to Ahmad Tafsir in (Djamarah, 2014), parenting is education. Thus, parenting is defined as a consistent and persistent effort in caring for and guiding children from the time they are born to adulthood.

Parents in families that provide care for children are educators. The personality of parents as educators is not only the basis for their behavior, but also becomes an exemplary for their children in their later development. The best educators are educators who have a *muṭma'innah* personality who are bound by a strong belief in God's power and carry out religious law properly and are fully aware that God is always watching over their life activities (Warsah & Uyun, 2019).

In the Islamic teachings, the term Islamic parenting can be interpreted as a lifelong process to prepare children to play their roles as *khalifatullah* in this world. Through this preparation, it is hoped that a child can contribute to the development of society in order to achieve happiness in the world and the hereafter. Islamic parenting is

synonymous with parenting centered on *tauhid*, which makes *tauhid* the basis for community development. From an Islamic perspective, parenting is not just providing physical needs, but parents must also provide Islamic values to their children.

There are several aspects in Islamic parenting: first, psychological and mental education which includes making children happy and fulfilling children's needs for love and affection; second, faith education and Islamic religious law which includes instilling the basics of faith in children, making children enjoy learning the Quran, and making children enjoy doing *dhikr*; third, moral and social education which includes honesty and treating children fairly; fourth, beauty education which includes art and reading the Quran with a beautiful voice (Jamal Abdul Hadi, 2011).

Islamic parenting greatly impacts the formation of early childhood character. The results of researches (Barni, Ranieri, Scabini, & Rosnati, 2011; Daniel et al., 2012; Knafo & Schwartz, 2012; Knafo & Spinath, 2011; Roest, Dubas, Gerris, & Engels, 2009; Yani, 2017) reveal that the impact of Islamic parenting includes: helping children become more discipline, strengthening kinship and experience sharing, and building positive habits. The steps taken by parents to implement Islamic parenting are by understanding the character of the child, strengthening patience, using a strategy of persuading slowly, providing good understanding and explanation, providing reward and punishment, providing examples, and trying to understand the child's condition.

Islamic parenting can also be applied if there are role models from parents in shaping children's personality and morals. The results of the study (Taubah, 2016) reveal that there are several roles that parents can play in shaping children's personality and morals, including: good communication, involving children in doing house chores, involving children in doing obligatory prayers, praying on time, being firm and *istiqamah* in implementing obligatory acts of worship.

Based on observations, Batak Toba families in Dairi Regency have tried to apply Islamic parenting to their children. For Batak Toba families, children are considered a symbol of the dignity of a family and will determine the future of the family. The socio-cultural system of the Batak Toba community wherever they are has a philosophy of "*anakkon hi do hamoraon di au*" which means that my child is my treasure. Almost the majority of parents in the Toba Batak have "*marhoihoi tu dolok tu toruan*" or 'a very strong enthusiasm' for sending their children to school for the success of their children's education (N Sigalingging, 2021).

The purpose of this study is to find out more deeply how Islamic parenting is implemented in Batak Toba families in Dairi Regency and what are the supporting and inhibiting factors for parents in applying Islamic parenting to their children. The supporting factors meant include motivation from parents, living environment, and parents' education. The inhibiting factors meant are related to the busyness of parents,

socio-economic conditions, and the parenting model that parents get since they were born (Ahmadi, 2003).

2. METHOD

The research method used in this research is descriptive qualitative. Qualitative research is a research procedure that produces descriptive data in the form of written or oral expressions of society and observable behavior (Creswell, 2007). This research was conducted by visiting the houses of 5 (five) informants in the first and second weeks of July 2020. The reason why the researchers only used 5 (five) informants was because the geographic conditions of the research were in Muslim minority areas. To facilitate data and information acquisition, researchers developed research instruments using data collection techniques in the form of observation, interviews, and documentation studies. The researcher served as the main tool for data collection. The main data collection techniques were through interviews, explanations and documentation. The questions asked to informants were 1) parents' identity, 2) child data, 3) application of Islamic parenting to children, 4) factors inhibiting parents in applying Islamic parenting, 5) factors supporting parents in applying Islamic parenting.

Tabel 1. Informants' Profiles

No	Initial	Parents' age	Education	Occupation	Children's age
1	MMB	36-year-old	Bachelor	Civil Servant	3,8-year-old
2	EMP	28-year-old	Bachelor	Regional Enterprise Worker	2-year-old
3	RES	33-year-old	Bachelor	Freelancer	1,7-year-old
4	SH	28-year-old	Associate	Customer Service	2-year-old
5	UHM	32-year-old	Bachelor	Local Water Company Worker	4-year-old

Data analysis techniques used in this study was the interactive model Miles and Huberman in (Sugiyono, 2014). Data analysis activities include data reduction, data presentation, and conclusions or verification. This study also used triangulation to examine the validity of the data. The triangulation method used was to triangulate methods and sources by checking notes obtained from the interview, field notes, surveys, and documentation records from various data sources. The technique for testing data validity was a triangulation technique used to examine data from various sources in various ways and at different times.

3. RESULTS AND DISCUSSION

This research presents the results of investigating interviews on Islamic parenting implemented by 5 (five) informants to their children.

a. The Implementation of Islamic Parenting

Based on the result of the researcher's interview with 5 (five) informants, it is known that in the implementation of Islamic parenting in the aspects of psychology and

mental, there are 60% of parents choose to please their children and 40% of parents choose to fulfill their children's need of love and affection.

Psychology and mental education

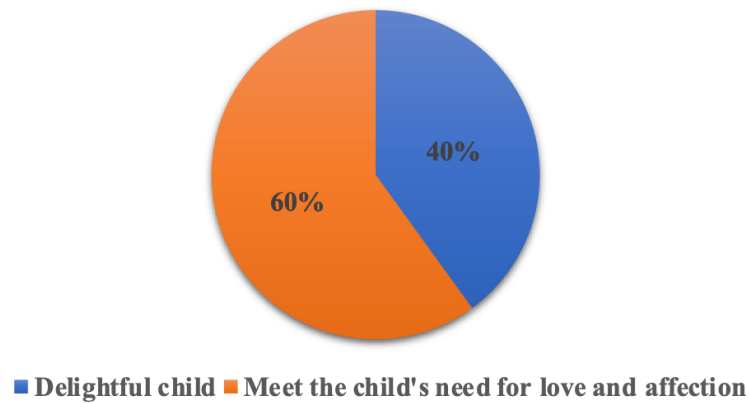


figure 2. The Implementation of Psychological and Mental Education Aspects

Figure 2 shows that the results obtained from the interviews are in line with the results of research (Yani, 2017) which reveal that the steps parents take to implement Islamic parenting are by: understanding the child's character, strengthening patience, using strategies to persuade slowly, providing good understanding and explanations, giving rewards and punishments, giving examples, and trying to understand the child's condition (Barni et al., 2011; Daniel et al., 2012; Knafo & Schwartz, 2012; Knafo & Spinath, 2011; Roest et al., 2009).

From the results of interviews with 5 (five) informants regarding the application of Islamic parenting, it is known that in the aspect of implementing faith and religious enthusiasm education, 60% of parents choose to instill the basics of faith in their children and 40% of parents choose to make their children enjoy learning the Quran.

Faith education and religious enthusiasm

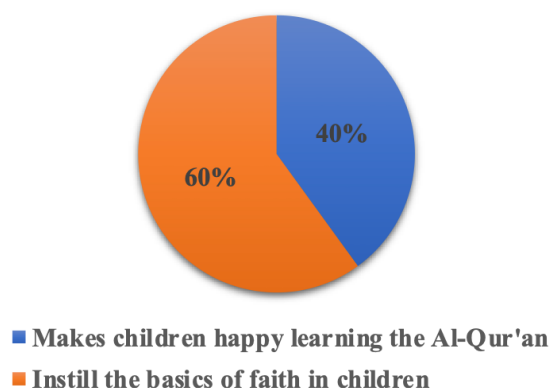


figure 3. The Implementation of Faith Education and Religious Enthusiasm

Figure 3 shows that the interview results are in line with the research results (Elvina, Ritonga, & Lahmi, 2021); (Safi, 2019); (Taubah, 2016) which reveal that there are several roles that parents can play in shaping children's personality and morals, including: communicating well, involving children in doing house chores, involving children in carrying out obligatory prayers, praying on time, firm and *istiqamah* in carrying out obligatory acts of worship.

From the results of interviews with 5 (five) informants regarding the application of Islamic parenting, it is known that in the aspect of implementing moral and social education, there are 60% of parents who choose to instill honesty in their children and 40% of parents choose to treat their children fairly.

Moral and social education

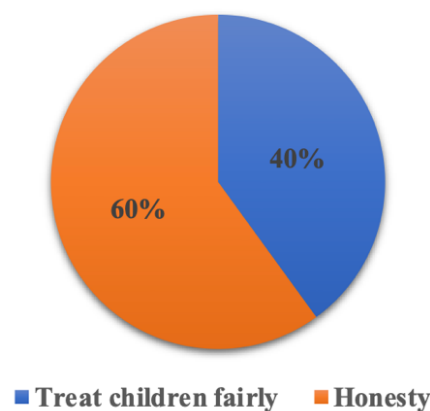


figure 4. The Implementation of Moral and Social Education Aspect

Figure 4 shows that the results of the interviews are in line with the results of research (Yani, 2017) which reveal that the effects of Islamic parenting include: helping children to be more discipline, strengthening families and sharing experiences, and building positive habits in children. The results of this interview are also in line with the results of research (Elvina et al., 2021) which reveal that Islamic moral and parenting have an effect on obedience (Barni et al., 2011; Daniel et al., 2012; Knafo & Schwartz, 2012; Knafo & Spinath, 2011; Roest et al., 2009).

The results of interviews with 5 (five) informants on the application of Islamic parenting show that in the aspect of implementing beauty education, 60% of parents choose to instill in their children the importance of reading the Quran in a beautiful voice and 40% of parents choose to instill in their children the importance of learning and loving art.

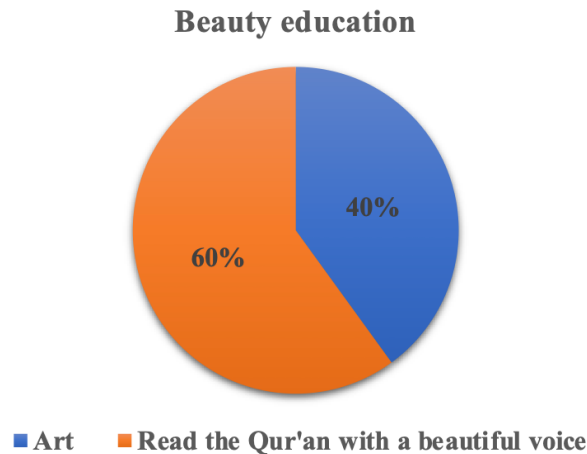


figure 5. The Implementation of Aesthetics Education Aspects

Figure 5 shows that the results of the interviews are in line with the results of research (Yani, 2017) which reveal that the effects of Islamic parenting include: helping children to be more discipline, strengthening families and sharing experiences, building positive habits in children.

b. Supporting Factors of Islamic Parenting Success

Based on the results of interviews with 5 (five) informants, it is found that 3 (three) of them believe that motivating themselves as parents to educate their children to become the best is an absolute agreement between husband and wife. The parents believe that with their high motivation they will find their children become independent individuals. The results of the interviews are in line with the result of research (Sari, N, Susilawati, & Nasrullah, 2018) reveals that children's personal independence is influenced by the parenting. The factors that influence parenting are parents' involvement, parents' stress, experiences, parents' roles and the type of parenting applied.

2 (two) informants reveal that the supporting factor for them to implement Islamic parenting is the living environment. These informants live close to the mosque where parents are greatly helped by the atmosphere of the environment. The results of this interview are in line with the results of research (Handyani, 2019) which reveal that the environment is the most important factor in the development of children both physically and psychologically. Wrong parenting patterns can also affect the children's personality.

The results of interviews with 5 (five) informants show that all of them agreed on the importance of parents' education and knowledge in supporting the formation of good parenting patterns. The results of this interview are in line with the results of research (Edy, CH, Sumantri, & Yetti, 2018) which reveal that the importance of parental involvement in educational units through family education programs has an

effect on child's discipline, the importance of parental involvement in family education programs and democratic parenting patterns which have a better effect on child's discipline.

c. The Inhibiting Factors of Islamic Parenting

The results of interviews with 5 (five) informants show that 3 (three) informants state that busy working parents are an inhibiting factor in implementing successful Islamic parenting. The results of this interview are in line with the results of research (Hidayah, Tarnoto, & Maharani, 2019) which reveal that the importance of the ability of parents to see themselves as a whole will affect the way they behave and their perceptions of the outside environment, in this case the nuclear family and extended family in overseeing the process of children development. It cannot be denied that the roles of the family in children development are needed by young couples who are busy working and have little children. In this aspect, parents need to practice self-evaluation, have an understanding with their partner, communicate thoughts and feelings, and encourage other family members to create a positive parenting atmosphere (Adalbjarnardottir & Hafsteinsson, 2001; Calafat, García, Juan, Becoña, & Fernández-Hermida, 2014; Fuentes, García, Gracia, & Lila, 2011; Gerard & Booth, 2015; Heaven, Newbury, & Mak, 2004; Im-Bolter, Zadeh, & Ling, 2013; J Jaureguizar, Bernaras, Ibabe, & Sarasa, 2012; J Jaureguizar, Ibabe, & Strauss, 2013; Joana Jaureguizar, Bernaras, Bully, & Garaigordobil, 2018; Johnson & Greenberg, 2013).

The busyness of working parents, in this case the fathers, should not affect the will of the father in helping the mother to provide good care for their children. This is as shown in the results of research (Mauerer, 2018) which reveal that in families in the European Union there is a policy targeting an increase in the contribution of men in parenting with parental (paternal) leave programs. The qualitative data reveal the challenges that arise when both parents are faced with reconciling work and family during and after parental leave. The parental (paternal) leave program, besides helping fathers' involvement in parenting, it is also part of reducing gender inequality.

The results of the interviews show that 2 (two) informants state that the parenting model that parents have got since they were born greatly influences the way they raise their children. The results of this interview are in line with the results of research (Merlina, 2010) which reveal that in the Giri Jaya Padepokan indigenous community, parents play a very great role in children's learning. In the Giri Jaya Padepokan indigenous community, discipline is also taught. Education of discipline is a guidance that aims to instill certain patterns of behavior and habits, or to form humans with certain characteristics, especially to improve mental and moral qualities. The parenting pattern that applies in Giri Jaya indigenous community is universal, in the sense that the parenting system or pattern that applies generally occurs in the community. One form of parenting pattern that is regularly carried out by the Giri Jaya Padepokan indigenous

community is that almost every child in Giri Jaya Padepokan learns the Quran, starting from learning to read and write the Quran and practice Islamic worship. This is a cultural heritage passed down from generation to generation. This parenting pattern, in turn, plays a major role in the formation of the children's character.

4. CONCLUSION

The efforts of parents in applying Islamic parenting to their children include psychological and mental education, faith and religious spirit education, moral and social education, and aesthetic education. Motivation from parents, living environment, and parents' education are variables that help parents succeed in Islamic parenting. It is suggested that future researchers to increase the number of informants and the duration of the research in order to further enrich the research results.

5. REFERENCES

- Adalbjarnardottir, S., & Hafsteinsson, L. G. (2001). Adolescents' perceived parenting styles and their substance use: Concurrent and longitudinal analyses. *Journal of Research on Adolescence, 11*. <https://doi.org/10.1111/1532-7795.00018>
- Ahmadi, A. (2003). *Psikologi Umum*. Jakarta: Rineka Cipta.
- Barni, D., Ranieri, S., Scabini, E., & Rosnati, R. (2011). Value transmission in the family: Do adolescents accept the values their parents want to transmit? *Journal of Moral Education, 40*(null), 105.
- BKKBN. (2017). *Penanaman dan Penerapan Nilai Karakter Melalui 8 Fungsi Keluarga*. Jakarta: Direktorat Bina Keluarga Balita dan Anak.
- Calafat, A., García, F., Juan, M., Becoña, E., & Fernández-Hermida, J. R. (2014). Which parenting style is more protective against adolescent substance use? Evidence within the European context. *Drug and Alcohol Dependence, 138*. <https://doi.org/10.1016/j.drugaledep.2014.02.705>
- Creswell, J. (2007). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications.
- Daniel, E., Schiefer, D., Möllering, A., Benish-Weisman, M., Boehnke, K., & Knafo, A. (2012). Value differentiation in adolescence: The role of age and cultural complexity. *Child Development, 83*(null), 322.
- Djamarah, S. B. (2014). *Pola Asuh Orang Tua dan Komunikasi dalam Keluarga*. Jakarta: Rineka Cipta.
- Edy, E., CH, M., Sumantri, M. S., & Yetti, E. (2018). Pengaruh Keterlibatan Orangtua dan Pola Asuh Terhadap Disiplin Anak. *JPUD - Jurnal Pendidikan Usia Dini, 12*(2), 221–230. <https://doi.org/10.21009/jpud.122.03>
- Elvina, Ritonga, M., & Lahmi, A. (2021). Islamic Parenting and Motivation from Parents and Its Influence on Children's Ability to Read the Quran. *Jurnal Tarbiyatuna, 12*(2), 121–134.
- Engle, P. L., Fernald, L. C. H., Alderman, H., Behrman, J., O'Gara, C., Yousafzai, A., ... Iltus, S. (2011). Strategies for reducing inequalities and improving developmental outcomes for young children in low-income and middle-income countries. *The Lancet, 378*. [https://doi.org/10.1016/S0140-6736\(11\)60889-1](https://doi.org/10.1016/S0140-6736(11)60889-1)
- Fuentes, M. C., García, J. F., Gracia, E., & Lila, M. (2011). Autoconcepto y ajuste

- psicosocial en la adolescencia [self-concept and psychosocial adjustment in adolescence]. *Psicothema*, 23.
- Gerard, J. M., & Booth, M. Z. (2015). Family and school influences on adolescents' adjustment: The moderating role of youth hopefulness and aspirations for the future. *Journal of Adolescence*, 44. <https://doi.org/10.1016/j.adolescence.2015.06.003>
- Grunewald, R., & Rolnick, A. (2007). *A Productive Investment: Early Childhood Development BT - Early Child Development From Measurement to Action: A Priority for Growth and Equity* (M. Young & L. Richardson, eds.). Washington, DC: The World Bank.
- Gunarsa, N. S. . (2000). *Asas-asas Psikologi Keluarga Idaman*. Jakarta: Gunung Mulia.
- Handyani, R. (2019). Pengaruh Lingkungan Tempat Tinggal dan Pola Asuh Orangtua Terhadap Motivasi Belajar Siswa Sekolah Dasar. *Jurnal Tunas Bangsa*, 6(1), 15–26.
- Heaven, P. C., Newbury, K., & Mak, A. (2004). The impact of adolescent and parental characteristics on adolescent levels of delinquency and depression. *Personality and Individual Differences*, 36. [https://doi.org/10.1016/S0191-8869\(03\)00077-1](https://doi.org/10.1016/S0191-8869(03)00077-1)
- Hidayah, N., Tarnoto, N., & Maharani, E. A. (2019). Profil Kebutuhan Pengasuhan Anak pada Pasangan Muda. *Jurnal Ilmu Perilaku*, 2(2), 89. <https://doi.org/10.25077/jip.2.2.89-106.2018>
- Im-Bolter, N., Zadeh, Z. Y., & Ling, D. (2013). Early parenting beliefs and academic achievement: The mediating role of language. *Early Child Development and Care*, 183. <https://doi.org/10.1080/03004430.2012.755964>
- Jamal Abdul Hadi, dkk; (2011). *Menuntun Buah Hati Menuju Surga: Aplikasi Pendidikan Anak dalam Perspektif Islam*. Solo: Era Adicitra Intermedia.
- Jaureguizar, J, Bernaras, E., Ibabe, M. I., & Sarasa, M. (2012). Scholar, clinical and emotional maladjustment in 8-12 school-age children: Adaptation of the self-report version of the behavior assessment system for children (BASC-S2) to the Basque-speaking population. *Revista de Psicodidáctica/Journal of Psychodidactics*, 17. <https://doi.org/10.1387/RevPsicodidact.2982>
- Jaureguizar, J, Ibabe, I., & Strauss, M. A. (2013). Violent and prosocial behavior by adolescents toward parents and teachers in a community sample. *Psychology in the Schools*, 50. <https://doi.org/10.1002/pits.21685>
- Jaureguizar, Joana, Bernaras, E., Bully, P., & Garaigordobil, M. (2018). Perceived parenting and adolescents' adjustment. *Psicologia: Reflexão e Crítica*, 31(1), 8. <https://doi.org/10.1186/s41155-018-0088-x>
- Johnson, L. E., & Greenberg, M. T. (2013). Parenting and early adolescent internalizing: The importance of teasing apart anxiety and depressive symptoms. *Journal of Early Adolescence*, 33. <https://doi.org/10.1177/0272431611435261>
- Knafo, A., & Schwartz, S. H. (2012). Relational identification with parents, parenting, and parent–child value similarity among adolescents. *Family Science*, 3(1), 13–21. <https://doi.org/10.1080/19424620.2011.707794>
- Knafo, A., & Spinath, F. M. (2011). Genetic and environmental influences on girls' and boys' gender-typed and gender-neutral values. *Developmental Psychology*, 47(null), 726.
- Mauerer, G. (2018). Both parents working: Challenges and strains in managing the reconciliation of career and family life in dual-career families. Empirical evidence from Austria. *Social Sciences*, 7(12). <https://doi.org/10.3390/socsci7120269>

- Merlina, N. (2010). *Pola Pengasuhan Anak pada Komunitas Adat Giri Jaya*. 2(2), 241–257.
- N Sigalingging. (2021). *Personal Communication*.
- Naudeau, S., Kataoka, N., Valerio, A., Neuman, M. J., & Elder, L. K. (2011). *Investing in Young Children: An Early Childhood Development Guide for Policy Dialogue and Project Preparation*. Washington, DC: The World Bank.
- Roest, A. M. C., Dubas, J. S., Gerris, J. R. M., & Engels, C. M. E. (2009). Value similarities among fathers, mothers and adolescents and the role of a cultural stereotype: Different measurement strategies reconsidered. *Journal of Research on Adolescence*, 19(null), 812.
- Safi, A. (2019). Penguatan Pendidikan Islam Bagi Muslim Minoritas di Lingkungan Non-Muslim (Studi Kasus di Sengkan Condongcatur Depok Sleman). *Jurnal Tarbiyatuna*, 10(1), 43–67.
- Sari, D. N. A., N, S., Susilawati, S., & Nasrullah, N. (2018). Faktor yang Mempengaruhi Pola Asuh Orang Tua dalam Kemandirian Personal Hygiene Pada Anak Pra Sekolah di Tk Islam Pelangi Anak Pandeyan Umbulharjo Yogyakarta. *Riset Informasi Kesehatan*, 7(1),
- Siraj-Blatchford, I., Sylva, K., Taggart, B., Sammons, P., Melhuish, E., & Elliot, K. (2003). *The Effective Provision of Pre-School Education (EPPE) Project: Intensive Case Studies of Practice across the Foundation Stage*. London: DfEE/Institute of Education, University of London.
- Sugiyono. (2014). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Taubah, M. (2016). Pendidikan Anak dalam Keluarga Perspektif Islam. *Jurnal Pendidikan Agama Islam*, 3(1), 109–136.
- Warsah, I., & Uyun, M. (2019). Kepribadian Pendidik: Telaah Psikologi Islami. *Psikis : Jurnal Psikologi Islami*, 5(1), 62–73. <https://doi.org/10.19109/psikis.v5i1.3157>
- Yani, A. (2017). Implementasi Islamic Parenting Dalam Membentuk Karakter Anak Usia Dini di Ra At-Taqwa Kota Cirebon. *AWLADY: Jurnal Pendidikan Anak*, 3(1). <https://doi.org/10.24235/awlad.v3i1.1464>

