Smart Parenting in Building Children's Personality Through Religion-Based Habituation

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ABSTRACT

This study aims to analyze and examine Smart Parenting in Building Children's Personality through Religion-based Habituation in Besuk Agung village. This case study focuses on a particular object that discusses how to solve problems in building a child. The data are collected through observation and in-depth interviews. Documentation is supported in strengthening the results of research findings during observations and interviews. Data analysis techniques are used, namely data reduction, presentation, and conclusion. The results showed that religious habituation could build children's communication by providing continuous learning, presenting educational films, preparing good speech and manners, and telling Islamic stories. Thus, the habituation of character building through religious-based habituation can shape character to train children in controlling emotions, learning to be fair, honest, helping each other, and willing to share a high attitude of solidarity and mutual respect.

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1. INTRODUCTION

For a newborn child, parents become the first madrasah or teacher who can build the personality and character of the child to develop following what is applied and known in everyday life in the local environment, especially in his family (Hartini, 2017; El Iq Bali et al., 2020). Parents become the first and foremost place to study for children because parents are the closest and understand the child. Therefore, parents have an essential role in guiding, such as teaching religious education so that children have decent character and habits (Lilawati, 2020; Hidayati, 2022). As the person closest to the child, the parents will be a figure who will always be imitated and exemplified by the child. This becomes important because the role of the parent is suitable to optimize the process of improving the child's character (Rozana et al., 2018; Wahid et al., 2021).

A child is analogous to a white sheet of paper that is still empty. For the white paper to be more beautiful and of high value, there needs to be a gift of color or pattern to decorate it. In this case, giving color or pattern to children is done by building their personality and character so that they do not deviate from religious and social norms. For a child to have a good personality, parents must control and shape it through guidance and help early on (Hyoscyamina, 2011; Maulidiya, 2022) because children will never forget whatever their parents taught them when they were children (Samsudin, 2019).

Related to the role of the parents mentioned above, the right way of parenting has a significant influence in shaping the child's personality or character. This is because children's development of personality or character does not appear as well (Nurhadi, 2020; Munif et al., 2022). A parent's behavior toward a child is also determined by their attitude toward parenting which is also part of their personality structure (Saihu & Umar, 2021; Setyaningsih & Khodijah, 2021). If the child's character is formed well, the child will have good character later (Siswanta, 2017).

According to the theory of Psychology put forward by Fillmore H. Sanford, personality is a new thing from individual attributes or traits that make individual qualities different (Sanford, n.d.). In addition, personality reflects perspectives, behaviors, attitudes, methods of speaking, and thinking. The character can also be referred to as the character of his personality (Mairefa, 2020). In building a child's personality, parents need to instill the values of character education so that the child grows into someone who has a good personality and ethics (Sari et al., 2020). Character education itself covers nine things. The nine characters consist of faith and taqwa to God Almighty; responsibility, discipline, and independence; Honesty; respect; compassion, care, and cooperation; confidence, creativity, hard work, and unyielding; Justice and leadership; friendly and humble; as well as tolerance, peace, and unity (Dewi & Alam, 2020).

Ironically, not every parent can guide and educate children with character education as expected above. Today, globalization makes children begin to put aside religious and social norms and ethics(Ramdlani et al., 2021). As a result, many children do not respect older people, like stealing and lying in order stealing and lying to achieve what they want, speaking disrespectfully, and neglecting religious obligations such as prayer and fasting. Young children in this era of globalization are used to violence, such as hitting their friends if something they want is not fulfilled (Munif & Yusrohlana, 2021). That means the child's personality begins to decline, or it can also be called moral decadence. If this is allowed, these children will grow up to be a generation that can damage the nation. The younger generation is the key to the progress of a country in the future (Aristin, 2017).

To overcome the problems related to the decline of the child's good personality, the solution can be applied to intelligent parenting. As applied by most families in Besuk Agung village, many families in the village do smart parenting with religious-based habituation. Currently, smart parenting becomes a reference or focus in the ideal parenting of children. Smart parenting is a method of parenting or learning for children where parents, as the top school (madrasatul ula), follow and guide all phases of the child's progress. Parents who care for, secure, sustain and direct a new life for the child in each development phase (Rozana et al., 2018). Smart parenting can make it easier for parents to build their children into a golden age and have a bright future (Baharun & Finori, 2019).

Meanwhile, religion-based habituation methods are included in a small part of the techniques that effectively build a child's personality. This is said to be because regularly religious-based habituation is regularly carried out in everyday life. When a practice is used to being done, it will become a tendency or habit for the person who does it. It becomes dependent and becomes a challenging habit of leaving (Angdreani et al., 2020). An example of this is religion-based habituation, teaching children to read the Qur'an precisely and accurately and encouraging them to apply daily behavior following the Qur'an and religious teachings (Mustajab & Maulidiya, 2022). Habituation becomes the most likely way to introduce children to thoughts, attitudes, and actions following the teachings of Islam (Cahyaningrum et al., 2017).

Habituation is very important in building a child's personality because it can prepare a beneficial routine activity (Nurhadi, 2020; Saputra & Ulya, 2021). For example, parents show discipline in learning and daily exercises, such as getting used to praying first, separating children's study and playtime, reading prayers before and after meals, and reading prayers when going in and out of the bathroom.

Discipline must be done by habituation because a child tends to reflect what those around him, especially his parents (Anhusadar & Islamiyah, 2020). Therefore, smart parenting through religious-based habituation is expected to shape the personality of the younger generation from an early age (Nada et al., 2021).

Departing from the background mentioned above, the researcher is interested in conducting research and studying as a comparison to be more comprehensive to the subject to be studied. The results of previous researchers (Rozana et al., 2018) are said that smart parenting can form good character in children because smart parenting has values that are pretty effectively applied to build children's character. While in the second study (Fitria, 2020), it is said that intelligent parenting becomes an innovative way for parents to act on a series of active efforts to carry out their responsibilities in parenting, raising, and educating. Therefore, parents need to be ready to educate their children to have a peaceful relationship between parents and children. Then, another study (Rizzika Ozaria, 2018) explained that smart parenting could improve the quality of children's behavior.

The difference between previous researchers and this study lies in the way or strategy of parents in disciplining, accompanying, and building a child's personality by applying religious-based habituation. This is also the uniqueness of this research. Because religious-based habituation covers the inside (mind) of the child and includes the actual (physical) point of view. In addition, religion-based habituation is also among the approaches that are considered the most successful in shaping a child's personality. So, this study has a novelty in applying habituation that parents can do in building their child's character for the better. This research is essential to build the child's personality through religion-based refraction carried out by parents to act according to morals based on religious teachings and values embraced by society. Therefore, the Islamic habituation strategy of parents is very persuasive in children with the aim that the child has the right referred to keep acting in an ethically satisfying way and good habits.

2. METHODS

This research uses a qualitative approach with this type of case study. Researchers try to describe and analyze smart parenting in building a child's personality. Research is the development of logical work strategies that are solved deliberately, guided, and impartially to overcome problems in research (Zaluchu, 2020). This study focuses on a specific object that discusses how to solve problems by building a child's personality. As a methodology, case study analysis research examines an event, condition, or social circumstance to provide knowledge over the time used to explain how the event occurred. Case study research centers on an in-depth problem contained in the article to recognize the intricacies of the problem adequate to provide an outline of the case (Prihatsanti et al., 2018).

The research site is located in the village of Besuk Agung. Researchers jump directly into the field to make observations and interact with research subjects effectively through in-depth interviews in collecting the required data. The informant in this study was a resident of Besuk Agung village who had children of the elementary school age. Related to that, about ten families have children of elementary school age. However, in-depth interviews with the four most significant families were conducted to apply religion-based habituation to their children.

In conducting interviews, the researcher arranged questions in advance so that the interview process was more structured. The arranged questions are about what religious-based habituation is done, how to do it, and how it affects children. As the interview progressed, the researcher used field records to record the informants' answers. In addition, data collection is strengthened by photos or documentation of the implementation of religion-based habituation when observations are carried out in the village of Besuk Agung.

After all the data was collected through observation and interview, the study analyzed the data in 3 stages. The three stages of data analysis techniques are data reduction or condensation, presenting data or displaying information, and drawing conclusions or making decisions from various information obtained. Data reduction or condensation is made to classify, sharpen, direct, and discard unnecessary field record results. The presentation of data is done so that readers know the research results and

understand the focus of research studies from the data condensation results that have been done before. After that, the conclusion is made more accessible for readers to understand the essence of the study conducted by researchers.

3.   FINDINGS AND DISCUSSION

These results describe the results of the research, which were analyzed descriptively related to the problems which showed that; smart parenting in building a child's personality through Islamic-based habituation in Besuk Agung village, as follows;

Providing Continuous Religious Learning

At this stage, parents need to set an example for their children on how to be good individuals, precisely by providing non-stop (continuous) religious learning through activities or perspectives in everyday life. The main thing in building children's character is Islamic religious education, which is the family's foundation to shape morality, ethics, behavior, and know the limits of good and bad things that can frame belief and devotion to Allah Subhanahu Wa Ta'ala.

In this habit, what is meant by continuous is repeated, routine, and adjusted until it will eventually form a pattern that is permanent, reliable, intact, and easy to do by a child (Abidin, 2019). The method of habituation continuously in the long term that is applied to children can instill an Islamic personality so that ethics and morals can be formed. Educating children also need to apply three strategies that must be done, namely imitating, remembering, and getting used to. If this habit is implanted thoroughly, it will be easier to carry out (Sulthan et al., 2019).

One example of habituation that can be done is to get children to pray from an early age. The habit of praying should be made in the congregation, as shown in Figure 2.

Figure 1. Examples of providing continuous religious learning.

This is in accordance with what is recommended by the Prophet sallallaahu 'alaihi wasallam, where he said that the age to teach children to learn to pray is when they are 7 years old. Based on the hadith narrated by Abu Dawud with the Hasan sanad:

وَعَنْ عُمَرُوبْنُ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم : مُرُّواأَوْلَادَكُمْ بِاالصَّلَاةِ وَهُمْ أَبْنَاءِ سَبْعَ سِنِيْنَ، وَضْرِبُوْاهُمْ عَلَيْهَا وَهُمْ أَبْنَاءِ عَشْرَ وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعٍ (حديث حسن : رواه أبوداود باسنادحسن)

The hadith above explains that the Prophet sallallaahu 'alaihi wasallam ordered all parents to teach their children to pray when they were seven years old and beat them when they failed to pray when they were ten years old. We know that parents must educate their children from an early age to teach them prayer and other worship, such as fasting in Ramadan. One of the heads of families in the village of Besuk Agung (Riyadi, 2021) mentioned that teaching prayer is a beneficial practical education because in the mind of children will be embedded deep habits about the obligation of prayer.

Figure 2. Examples of providing continuous religious learning.

Figure 2 illustrates an education in accordance with the hadith of the Prophet Muhammad narrated by Imam Muslim (An-Nawawi, 2011):

عَنْ أَبِيْ أُمَامَةَرَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمِ يَقُوْلُ : اِقْرَءُوااْلقُرْآنَ فَاِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ (شَفِيْعًااِلأَصْحَابِهِ (رواه مسلم

The above hadith reveals that apart from training children to pray from an early age, parents are obliged to teach their children how to read the Qur'an, and it would be better if parents were able to motivate their children to memorize the Qur'an—remembering the Qur'an as a way of life for the Ummah of the Prophet Muhammad Sallallahu 'Alaihi Wasallam. Jannah and Hidayatullah convey that there are two pleasures for those who memorize it: the pleasures of the world and the pleasures of the hereafter. The privilege in the world is memorizing the Qur'an, which is a rabbinic favor (the favor of God) that can bring grace, blessing, and goodness to those who remember it. At the same time, the pleasure of the hereafter is to be a helper and give glory to his parents (Irsyad & Qomariah, 2017). Of course, memorizing the Qur'an will be easier if the child is fluent in reading the Qur'an from an early age.

Offering Educational Movies

At this stage, introducing educational films, parents must be wise in determining what films are the best so that children get a positive side that can be taken or applied in life to shape the child's character. For example, the film "Nussa: Learn To Be Honest" contains a message to always be straightforward in doing assignments.

The film is the most innovative medium for conveying messages. The lessons told through the film are very relatable and touching. Learning through cinema is undoubtedly not tiring for children. In this case, parents should introduce films that can build children's character, such as the film "Nusa Rara." Play a role in teaching, following, and explaining the movies watched so that it is easy for children to catch what is conveyed in the film.

The film Nussa Rara intends to convey the importance of the message known as the film's lesson. The film Nussa Rara was made and is expected to achieve the goals (Hariandi et al., 2020). This film is also introduced in a simple but informative and instructive manner and can teach and educate children to shape their inner character. The film has the advantage of being dominant in learning which can help explain a learning process, attract children's attention, and present theory and practice that can make it easier for a child to do it (Hariandi et al., 2020).

The film is an audio-visual entertainment medium. Film media with positive values will serve as a point of view or learning for children to improve their character development (Munif et al., 2022). Films provide an engaging and clear teaching picture that effectively enhances social studies instruction. MI-age children like animated films mainly because of the funny characters; the language is light and easy to understand and has a mix of colors that make children like to see it. At that age, children experience a process of behavioral development from simple to complex. Children are so enthusiastic and active that they make them curious about what they see and hear (Bayoe et al., 2019).

That is when the right time for parents to teach positive things can build a child's personality to be charismatic. In addition, Mrs. RH added that accompanying children when watching can also bring closer the relationship between parents and children. Because when parents explain the moral values contained in the film being watched, parents are required to convey it in a soft child's language so that the child will easily understand and accept it (Rahmawati, 2021).

Figure 3. An example of presenting an educational film

Figure 3 is an example of an educational film that teaches children to be honest in doing exams at school and not cheat when doing them, be it with friends or in manuals. This is one of the characteristics that parents must instill in their children. Because, Allah Subhanahu Wa Ta'ala has said in the Qur'an surah Al-Ahzab verses 70-71:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ٧٠ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ٧١

This verse explains that Allah Subhanahu Wa Ta'ala commands believers to remain devoted to Allah Subhanahu Wa Ta'ala and asks them to speak the reality according to their words and actions. If they maintain self-confidence and piety and always talk about the truth (honest), Allah will correct their actions and forgive their mistakes. Furthermore, they will get great happiness in this world and the hereafter.

Get used to speaking well and politely.

The etiquette of manners in speaking is essential. Moral habits must be applied in daily life regularly, especially for children aged MI who will get used to applying morals to be put to good use as positive habits that will continue to be perfected. Ethics are also included in the character that must be instilled early to be easy to form (Rozi & Jannah, 2021).

Parents must teach their children to be kind and polite at this stage. So one way is not to get used to speaking or speaking in a significant tone or shouting. Talking to children should be close and not scream; involve them in conversation in a soft voice, for example, when talking to parents older than him. As stated in the Qur'an surah Al-Isra verses 23-24:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًاۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ٢٣ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ٢٤

In this verse (Q.S Al-Isra verses 23-24), the position of doing good to older people is one level below the command to worship Allah Subhanahu Wa Ta'ala. One is ordered not to speak harshly to one's parents. This is what is meant by the words of Allah Subhananu Wa Ta'la: "then do not ever say to them the word "ah" and do not scold them and say to them a noble word." The commentators agree that the word "uff" or "ah" is a form of disobedience to parents. If there is a word lower than that, it must have been mentioned in His word. Imam Abu Abdillah said: "A disobedient child can do all the

good he wants, but it is impossible to enter Paradise." Imam Abu Abdillah based his statement on the hadith of the Prophet Muhammad Sallallahu 'Alaihi Wasallam, particularly about rebelling against parents. As Allah Subhanahu Wa Ta'ala said: "And humble yourselves to them both with love." This word means that a child must show obedience to both because the word dzull (low) in that verse is the peak of a child's submission to his parents (Nufus et al., 2017).

As parents, teach manners to their children. Teach them to say "please and thank you" in interacting with people older than them and people younger than them. Also, teach to apologize when children make mistakes and instruct them to forgive when others make mistakes. As Abdul Hamid's family always does, they always get used to saying "please" when asking the child to do something and saying "thank you" when the child has done what the parents told. As a result, they will also get used to saying these words to others, so they will not arbitrarily treat others (Hamid, 2021).

Telling Islamic Stories

Djarkara in Hurhadi said that parents have a role as the central figure of education in being responsible for educating their children (Nurhadi, 2018). In the Qur'an, several verses explain the pattern of education or smart parenting of children. One of them is in the story of Luqman Al-Hakim and his son in Surah Luqman verses 12-19. The sura explains that Luqman Al-Hakim advises his son regarding monotheism, morals, and Islamic law.

Q.S. Surah Luqman verses 12-19:

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٌ ١٢ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِي عَامَيْنِ أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ ١٤ وَإِن جَٰهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٥ يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ١٦ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ١٧ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ١٩

Luqman's name is mentioned twice in chapter 21 of the Qur'an. Surah Luqman is the 31st surah which consists of 34 verses, 548 words, and 2110 letters and is classified as a Makkiyah surah. The substance of Surah Al-Luqman verses 12-19 contains the characteristics of character education, especially being wise, doing good deeds, appreciating, being friendly, grateful, patient, respectful, and humble. While the basic lessons contained in it consist of: first, belief in Allah Subhanahu Wa Ta'ala and the Prophets. Second, it represents parents in teaching lessons of trust or faith. Third, an apostate person is a person who goes against His commands so that, in the end, they ignore the Qur'an (Meli, 2019).

Stories that can be told to children include; stories about the Prophets and Apostles, telling about Sufis like Abu Nawas, telling about the animals contained in the Qur'an, such as dogs in Ashabul Kahf, Hud-hud birds in the story of Prophet Sulaiman 'Alaihis Salam, bees, spider in the story of the Prophet while hiding in the cave of Tsur.

In general, children like to listen to stories or stories given by their parents (Hambli, Rozi, & Hayati, 2021). Reports contain virtues used to educate children for the next generation. Because history is significant in human life, Islam uses an account with implications to show ethics, self-confidence, and others. History has a place in the entire Qur'anic verse, and there are also Surahs of the Qur'an, which are dedicated to recordings alone, such as Surah Yusuf, Al-Anbiya, Al-Qashash, and Noah (Fitriani, 2018).

Parents must be good at sorting out what stories are suitable for the child's age about telling Islamic stories to children. In addition, one of the mothers in Besuk Agung village said that the selection of stories was also adjusted to the mood or events that the child was experiencing. For example, when a child is sad because his/her toys are damaged, parents can tell the Prophet Ayyub alaihissalam, who

lost his property and family but remained patient in the face of the test (Rahayu, 2021). That way, children can more readily accept the moral message in a story.

4. CONCLUSION

The conclusion should answer the objectives of the research and research discoveries in one paragraph. The concluding remark should not contain only the repetition of the results and discussions or abstract. You should also suggest future research and point out those that are underway. The conclusion section is around 5-10% of the entire page. This research explains that Smart Parenting builds a child's personality through religion-based habituation in the Besuk Agung village. Smart Parenting in this village aims to make the child's personality as expected by religious teachings. This study indicates that to build a child's character through religion-based habituation, providing continuous spiritual learning, presenting educational films, getting used to speaking well and politely, and telling Islamic fairy tales.

These habits will get maximum results if parents provide examples for children. Not only to tell children to do something but to apply it in life continuously. This research implies a need for habituation of character building to train children in controlling emotions, learning to be fair, honest, helping each other, willing to work together, and having a high attitude of solidarity and mutual respect. This allows further researchers to examine and research different cases and characteristics and find new findings to improve research.

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