

## **The Role of Parents in Forming Children's Character in Sruwen Village and Duren Village**

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### **Abstract**

The objectives of this research are 1) To analyze how parents' roles are used in shaping children's character in Duren Village and Sruwen Village; 2) To find out how parents' roles differ in shaping children's character in Duren Village and Sruwen Village; 3) To find out how the role of parents is constructed for children in Duren Village and Sruwen Village and its relevance in facing today's millennial generation. The results of the research are: 1) The role of parents in Duren Village is an authoritative parenting style, namely parents who apply a democratic parenting style have clear rules and expectations, and the role of parents in Sruwen Village is an authoritarian parenting style where parents are the responsible party. . center, namely the center of everything. the words/words and wishes of parents are used as benchmarks that must be obeyed by children; 2) The role of parents in Duren Village in shaping children's character through behavior that is very effective in directing children, while the role of parents in Sruwen Village in caring for their children is more concerned with the wishes of parents, children are supervised quite closely, parents always maintain their distance from each other. their children rather than considering their children's wishes; 3) The construction of a democratic parental role in Duren Village will give birth to an assertive personality which is the ideal type so that there are not many weak people. Meanwhile, the construction of the role of authoritarian and permissive parents in Sruwen Village can make children feel unloved, alienated, even hated by their parents, will become individuals who are not independent, easily offended, have a negative view of other people, feel inferior and lack self-confidence. and feel free to act.

**Keywords:** *role of parents, character, children*

### **INTRODUCTION**

The family has a huge influence on the formation of the foundations of a child's personality. Families that fail to shape children's personalities are usually full of conflict or unhappiness. The tough task of parents is to ensure that family functions are truly safe and comfortable for their children. Home is a children's paradise, where they can be smart, devout, and, of course, prosperous physically and mentally.

There are three terms for parents. The first is the person who caused us to be born, namely our father and mother. The second is the person who teaches us various knowledge, namely, the teacher. Usually, teachers are called spiritual parents. The third is the person who caused the birth of our partner, namely the in-laws. We must appreciate three terms for parents because of their extraordinary services. They have made a big contribution to children, society, and even the progress of the nation and state. We cannot

become smart without their guidance (Direktorat Jendral Pendidikan Islam Kementerian Agama RI, 2015: 4).

Parents are the main influence in a child's life. They not only care for the child physically, but their parenting style also contributes to the child's mental development. What is interesting is the influence of parenting style on children's academic achievement and various aspects of psychosocial development (Y 2017). The peak role of parents can occur during adolescence, when children are preparing themselves, or even on the verge of adulthood.

Parenting styles can be described as all the strategies (behaviors, attitudes, and values) that parents use to interact with their children and influence their physical, emotional, social, and intellectual development (Alika, Akanni, and Akanni 2016).

Child rearing is often defined by three distinct characteristics: "socialization goals; parenting practices used by parents to help children achieve these goals; and the parenting style, or emotional climate, in which socialization occurs (Newman 2017).

Parenting is a complex activity that includes many specific behaviors that work individually and together to influence a child's outcomes (Jerry Edobor and Ekechukwu 2015). Developmental psychologists are interested in how parents influence the development of children's social and instrumental competencies. One of the main areas in this direction is parenting style.

Idris Meity explained that the role of parents is the first and foremost gift and inheritance from parents to their children. Parents need to be role models for their children because, initially, children will always learn from their family, namely their parents, especially their mother. They absorb good information from the five senses that they absorb too, without their parents even realizing it (Meity Idris, 2012: 37).

Sunaryo, in Agus Wibowo, said that the role of parents is one of the factors that helps shape a child's character. It is realized that education in the family is the main and first education for children, which cannot be replaced by any educational institution. Currently, most parents have a unique parenting style where they tend to make their children "special" rather than "average or normal.". They feel embarrassed because their child only has "medium" intelligence. This desire is not wrong. You just have to remember that every child is born with strengths, weaknesses, characteristics, and uniqueness that are different from each other. So it is not wise if parents want all their children to be uniform, both in character, nature, and intelligence (Agus Wibowo, 2012: 76).

Sugihartono, et al explain that the role of parents is a pattern of behavior used in dealing with their children (Sugihartono, dkk, 2007: 51). Djamarah stated that the role of parents is the parents' consistent and persistent efforts in caring for and guiding children from birth to adolescence (Syaiful Bahri Djamarah, 2014: 51).

Baumrind was quoted by Muallifah as saying that in principle, parents are under parental control, namely how parents control, guide, and accompany their children in

carrying out their developmental tasks towards the maturation process (Muallifah, 2009: 42).

From the definitions above, it can be concluded that the term parental role refers to several models or forms of effort in changing parental expressions that can influence the genetic potential inherent in the individual to maintain, care for, guide, care for, and educate their children. still small or immature to become adults who are independent, intelligent intellectually, spiritually, and emotionally, more humane, and have character. So, apart from being role models in behavior and attitude, parents are closely related to their children's growth and development into adulthood.

Ahmad Tafsir said in the international journal *The Journal of Moral Education* that values in Islamic teachings had been raised as a hot issue, which was discussed specifically in volume 36 of 2007, that character education cannot be separated from religious values; children have good morals because they are formed through religious values. Moral and spiritual values are very basic in building the welfare of social organizations. Parents must be able to instill religious values in their children. They are introduced to Islam and the faith and laws of Allah, such as right and wrong and good and bad. In Islam, there are three religious values: morals, manners, and example. Morals refer to duties and responsibilities other than Islamic law in general. Meanwhile, adab refers to good attitudes and behavior, and exemplary refers to the quality of character displayed by a good person (Ahmad Tafsir, 2012: 58).

Parents are where children identify themselves in their personal development. Children imitate educational words and actions. Parents should be able to create a religious atmosphere in the family, in the sense of being able to create an atmosphere that breathes religion, namely being able to realize behavior and habits, interactions, and conversations that lead to daily worship. Parents who act wisely and responsibly towards their children will make their children feel safe and protected.

The attitudes, behaviors, and habits of parents every day will always be seen and imitated by their children, so that children will behave like parents in caring for them, especially from childhood to adolescence, because they start to think critically. The basics of student behavior are embedded in the family, as are their attitudes and habits. How the impression of influence from outside the family on children will be inferior to the influence of the family.

Ivan Riyadi said that this educational environment is the first thing children encounter before education is carried out at school or formal education, and the environment is a factor that has quite a big influence on character formation. Both within the family and in society. Seeing how important the family is, it must be built based on truth, justice, compassion, cooperation, and mutual respect. The influence of the environment on children can be likened to planting peanut seeds. If we plant peanuts in fertile soil, take good care of them, and fertilize them well, then the peanuts will grow fertile and productive. On the other hand, if we plant something without care, it will languish without bearing fruit, and maybe it will die altogether (Ivan Riyadi, 2015).

Mohamad Surya said that the family is at the beginning of problems and will be affected by these problems. Because parents have a blood relationship with their children, parents are the first and main educators, so parents' love for children is the basic capital for realizing education (Muhammad Surya, 2003: 47). The Surakarta Indonesian Parents Academy (AORTA) strengthens one of the duties that families, especially mothers, must carry out by dissolving communication tensions between parents and children due to the "chatting" relationship between the two. Because a parent (mother) is someone who gives birth to a child and is, of course, a blood relationship, the relationship of affection between parents (mother) and child is *sunatullah* (nature) (AORTA), 2017: xxii).

Thomas Lickona said there are ten tendencies of problems in the younger generation of teenagers or schoolchildren, namely (1) violence and vandalism, (2) theft, (3) cheating, (4) behavior that does not respect authority (disrespect for authority), (5) cruelty towards others (peer cruelty), (6) bigotry (fanaticism), (7) use of bad language, (8) sexual development and abuse (sexual precocity and abuse), (9) increased egoism and decreased social responsibility (increasing selfishness and reducing civic responsibility), and (10) self-destructive behavior (Thomas Lickona, 2012: 3).

The problem is that character education has so far only touched the level of introducing norms or values and is not yet at the level of internalization and real action in everyday life. So far, informal education, especially in the family environment, has not provided significant relevance in supporting children's achievement of competence and character formation. The relatively high busyness and work activities of parents, the lack of understanding of parents in educating children in the family environment, the influence of social interactions in the surrounding environment, and the influence of electronic media are suspected to hurt children's growth and development.

Character education has a higher meaning than moral education because character education is not only about right and wrong but also how to instill good habits in life so that children and students have high awareness, understanding, comprehension, attention, and commitment to implementing virtues in everyday life (Amini Amini et al., 2017).

Character formation is classified into 5 sequential and age-appropriate stages, namely: The first stage of forming manners is between the ages of 5 and 6 years. This stage includes being honest, knowing between right and wrong, knowing between good and bad, and knowing what is commanded, for example, in religion. The second stage is to train self-responsibility between the ages of 7 and 8. This stage includes orders to carry out prayer obligations, training to do things related to personal needs independently, and being taught to always be orderly and disciplined, which is reflected in the performance of prayers. The third stage forms a caring attitude at the age of 9 to 10 years. This stage includes being taught to care about other people, especially peers, being taught to respect other people's rights, being able to work together, and being willing to help other people. The fourth stage forms independence between the ages of 11 and 12. This stage trains children to learn to accept risks as a form of consequence if they do not obey orders; they are taught to differentiate between good and bad. The fifth stage forms social attitudes at the age of 13

and above. This stage trains readiness to socialize in society, armed with previous experience. If it can be implemented well, then in the future only sufficient refinement and development will be needed (Abbudin Nata, 2011: 145).

Education taught by teachers at school is a process to shape children's bad characters into better ones. So that school-age children must always be well-controlled and supervised, so that the education they receive is not misused and can be applied properly and correctly. The most important element in character formation is the mind because the mind contains all the programs that are formed from one's life experiences.

Sutarjo Adi Susilo said that the phrase "character" in "character building" contains multiple interpretations because when Bung Karno said the sentence, it meant that the nation's character must be built, but when Ki Hajar Dewantara said it, the phrase meant character. education for students, which includes: "creation," "feeling," and "intention.". Therefore, what is meant by the expression "character," "character development," or "character education" contains various meanings (Sutarjo Adisusilo, J.R, 2012: 76).

Character is a set of traits or personality traits that produce certain moral emotions, inform motivation and guide behavior (Jubilee Centre for Character and Virtues, 2014). Character education includes all explicit and implicit educational activities that help young people develop positive personal strengths called virtues, although there are some opinions about the meaning of the origin of the word character, which when viewed from the origin of the word, the term "character" comes from the Greek *karass*, which means "blueprint", "basic format" or "print" in a fingerprint. Another opinion states that the term character comes from the Greek *harassing* which means "to make", "sharp" or "to make deep". (Saptono, 2011: 18). As for Abdullah Munir, the word *harassing* is interpreted as "carving". From this language, what is meant by the main characteristic of carving is that it is firmly attached to the object being carved. Not easily worn, swallowed by time, or exposed to friction. Removing the engraving is the same as removing the engraved object. This is different from an image or ink writing which is only rubbed on the surface of an object. Because of that, its nature is also different from carving, especially in terms of its resilience and strength in the face of the challenges of time (Abdullah Munir, 2010: 3).

Character comes from the Greek language which means "to mark" and focuses on how to apply the values of kindness in real actions of daily behavior. Referring to this definition, every person who is dishonest, fraudulent, cruel, and greedy is referred to as a person who has a bad character and vice versa, someone who behaves honestly, kind, likes to help is said to be a person who has a good, noble character (Mulyasa, 2012: 3). In everyday life, a person's behavior and actions are expressed in various attitudes, so that basically the character is divided into four parts, namely: (1) weak characters including timid, lazy, quick to lose, (2) strong characters such as tough, caterpillar, have strong fighting power, and unyielding, (3) bad characters such as cunning, selfishness, pride and other bad human traits, (4) good characters, namely honest, fair, trustworthy, humble and others (Satyananda, I Made, Sumarja, I Made, Gria AA Gde Rai, 2014: 13).

Character education is not only related to the problem of the definition of right and wrong, but more importantly, it is instilling habits about good things in everyday life, so that students are expected to have high awareness and understanding, as well as concern and commitment to apply virtue in reality. real.

The choice of character is one of the tools to guide someone to be a good child, so as to be able to filter out bad influences. Character education is not only important but absolutely must be done by every nation if it wants to become a civilized nation. Many facts prove that advanced nations are not caused by the nation having abundant natural resources, but a nation that has superior characteristics such as honesty, discipline, hard work, mutual respect, self-confidence, justice, tolerance, responsibility, and others.

Imas Kurniasih and Berlin Sani revealed that in terms of "character" it is defined as the nature of a person in general which depends on the factors of his own life. Literally "character is the quality or mental or moral strength, character or character of an individual which is a special personality that distinguishes it from other individuals (Imas Kurniasih, and Berlis Sani Eni, 2017: 22).

Character is an order, behavior possessed by someone who is ingrained or attached and makes it difficult to change. Wyane in Arismantoro argues that the word character comes from Greek which means "to mark" and focuses on how to apply the value of goodness in the form of action or behavior (Arismantoro, 2008: 28).

Setiawan stated that character is the values that underlie human behavior based on religious, cultural, legal, or constitutional norms, customs, and ethics (Setiawan Deny & Pandi Setiawan, 2014: 60). The Ministry of National Education defines character as a person's character, character, morals, or personality that is formed from the results of internalizing various virtues that are believed and used as a basis for perspectives, thinking, acting, and acting (Ministry of National Education, Research and Development Center for Curriculum, 2010: 3).

Ahmad Tafsir, emphasized that the terms character and personality or character are often used interchangeably, only the word character has a normative meaning, and character is ethical. "Character is personality evaluated and personality is character devaluated", (the character is the personality that is assessed and personality is a character that is not assessed). Character is the character, nature, or things that are very basic in a person. Often people call it character or temperament (Ahmad Tafsir, 2011: 12).

Character qualities are defined as distinct from skills, which represent the ability to effectively use what one knows. High-level skills (such as Creativity, Critical Thinking, Communication, Collaboration-also known as "21st Century Skills" are very important for the acquisition and application of knowledge as well as for performance (M. Fadel C. Bialik M. Bodan M. Horvathova, 2015).

Why is "Quality"? Because "Traits" are mistakenly considered by many to be fixed and unchanging". Here, an accent is placed on the plasticity of the brain, which implies that aspects of the Character can be learned to some extent. Why framework? It is simply

human nature to focus on what is clearly identified, and even further, measured. It makes the "design goals" of Character education clearer.

Character education is fundamentally and systematically taught in a holistic education model using methods of knowing good, feeling good, and acting well (Leo Agung, 2018). Knowing good is easy to teach because it is only about cognitive knowledge. After knowing what is good, we must cultivate a feeling of good love, namely how to feel and love good deeds as a machine that makes people always want to do good. As a result, it will raise awareness that someone is willing to do good because that person likes the character. After getting used to doing good things, then acting well will become a habit.

A modern and enlightened individual and their education. The thing that underlies a sense of character is expecting religious morality in education, on the other hand, viewing children's moral growth and development as a more modern and scientific principle, separate from strong religious teaching (Watz 2011). Character education allows students to deal directly with the realities of life. This encourages them to think critically and then act responsibly (Jolls 2008). Values or character building are possible to be taught in schools, at home, and in our environment (Education and Program 2013).

Character education includes various concepts such as positive school culture, moral education, equitable community, caring school community, socio-emotional learning, positive adolescent development, civic education, and service-learning. All of these approaches promote the intellectual, social, emotional, and ethical development of youth and share a commitment to helping young people become responsible, caring, and contributing citizens (Mark A. Pike, 2020).

Based on the explanation above, it can be concluded that children's character education is a child who always gets used to doing good things in accordance with the moral values that apply in society. Character and personality are often interpreted as two words that have the same meaning. In fact, the two words have different meanings, but they are related. If someone is said to have character, then the behavior shown must be in accordance with the moral values that apply in society. While personality is something that distinguishes one from another and is distinguished by value.

Guidance to children is one of the first steps to deliver on the right path. The role and help of parents are needed for the growth of a child, the role and assistance of parents are reflected in the way parents raise their children.

Parents are the main role models for their children, guiding, directing good behavior to their children to have good behavior. In guiding and directing children, it must be supported by policies implemented by making rules that can be implemented by each family member.

Parents in Duren Village shape the character of their children by prioritizing deliberation. This is intended to strengthen and develop life values that are considered important so that children have unique character education values according to what their parents teach. Parents always correct children's behavior that is not in accordance with the

values, norms applied to the family, and parents always build harmonious connections with family and society in playing the responsibility of character education for children.

The actions of children who are used as control ropes are sourced from their parents. In this case, parents are the basic factor in the formation of children's character, so that the actions taken by children reflect the parenting applied by parents, but what happens is the opposite, that the character of children and the religious activities of teenagers in Sruwen Village, Tenganan Subdistrict, Semarang Regency are less pleasant. Today, the signs of realization are still visible. As seen in teenagers, they pay less attention to the implementation of polite worship towards parents and other people, the habit of praying when they want to and after doing activities, discipline in all things, doing good to others, modesty, being responsible in acting, empathy towards others, sincerity in helping others, honesty in telling the truth, perseverance in doing work, humility when dealing with others, patience in dealing with temptation, openness in accepting other people's advice, trustworthiness in doing something so that deviant behavior occurs. . This happens because parents rarely teach good behavior to their children, they do not instill faith, even parents do not imitate in carrying out religious activities.

Parents in Sruwen Village in the formation of children's character in an authoritarian and permissive way. Authoritarian because it is more concerned with the will of parents, children are closely monitored, cannot play as they please. This parenting pattern is characterized by strict rules, very strict control over the child's behavior, often forcing the child to behave like himself, the freedom to act is severely restricted. Parents do not seem to give freedom to children to express their opinions, do not support the wishes and ideas of children so that children lose the opportunity to explore, this makes children depressed, children lack initiative and are cowardly and many oppose parental obligations, unable to get along with others. peers, always alone feeling anxious and restless, children tend to be passive, children have difficulty interacting with others, children have low consciences and poor character.

Permissive parents in Sruwen village, almost do not pay attention and rarely supervise children's daily behavior, and never remind their children if they do something wrong, parents never respect their children's opinions. They are less responsible for the formation of their children's personalities, they provide less protection and lack of love for their children, and rarely even meet the needs of their children. Allowing their children to hang out with friends who are not good in personality, let alone never control their children's interactions, even parents don't get used to be good in the midst of family life. Never instill self-confidence in children in dealing with all conditions, rarely send the Koran to taklim assemblies and never discipline children to pray in congregation and never tell their children to behave well and politely to the community, never even guide prayer to his son.

Religious motivation and poor character of children in Sruwen village tend to decline so that children assume that without having good character it is normal, they even feel proud. This is because it has something to do with the attitude of parents who are less



concerned about providing guidance and supervision and providing an example for the child's character. At this time there are many complaints submitted by Sruwen village parents, especially about the behavior of some of the teenagers which are very worrying, including many Sruwen village youths who have been involved in brawls, use of illegal drugs, alcohol, sexual violations, and criminal acts. Parents seem to be at their wit's end to deal with the moral crisis.

Emergence in the current dynamics is the rise of brawls, immoral acts, lack of etiquette in the association among students, and the increase in juvenile delinquency, as well as many other criminal cases involving students. print and electronic, including social media.

Spiritual education from parents is very much needed for children. This is so that they do not experience disturbance and death for him. Therefore, the authors tend to focus on research on the relevance of parenting patterns in the formation of children's character (comparative study in Duren and Sruwen villages, Tenganan sub-district, Semarang district).

The findings of this study seem to be an important note on how the procedures that parents must do in the application of the more dominant parenting model to the formation of children's character between the two villages.

The parents actually have knowledge about religious education, even they understand good and bad things, right and wrong, but they do not apply the habit of imitating, guiding, ordering, reminding, supervising, paying attention, motivating about character and behavior. child behavior. Departing from this background, the authors raised the title: "The Role of Parents in Forming the Character of Children in Duren Village and Sruwen Village, Tenganan District, Semarang Regency".

## **METHODS**

The qualitative approach involves observing people in their lives, interacting with them, and trying to understand their language and interpretations of the world around them (Lexy J. Moleong, 2012: 6). Qualitative research in this study is seen from an emic perspective, namely looking at something as an effort to build a detailed view of the research subject, formed with words and holistic and complex images (Syaifudin Azwar, 2012: 91).

Data sources are subjects from which data can be obtained. There are two types of data sources used in this research, namely: 1) primary data is data obtained directly from research subjects using measurement tools or data collection tools directly on the subjects as the source of information sought; 2) secondary data is data obtained through other parties, not directly obtained by researchers from their research subjects. This data was obtained from available documents or reports (Noor Juliansyah, 2015: 163).

The data analysis technique used in this research uses qualitative analysis and quantitative analysis. In this stage, data analysis was carried out in the research, and two approaches were used, namely qualitative and quantitative approaches. The analysis used is

interactive qualitative analysis, which consists of three activity streams, namely data reduction, data presentation, and conclusion (Sugiyono, 2013: 404).

## **RESULTS AND DISCUSSION**

### **The Role of Parents in Forming Children's Character in Duren Village and Sruwen Village**

The educational methods and parental roles implemented by Duren Village are appropriate. Parents who educate democratically are successful; their children develop more character. With this democratic method, children have good character. So that the child's stability is truly visible and full of independence, discipline, and responsibility. Children also have an attitude of humility towards others, are aware of their duties and obligations, have good stability, and are self-confident.

Meanwhile, in Duren village, there is a more democratic parenting style, where parents tend to have a democratic attitude, and the attitude of parents is full of responsibility and treats children as subjects and not objects.

In other words, this parenting style gives children the freedom to express their opinions and do what they want without crossing the boundaries or rules set by their parents.

The communication that occurs is built on two-way communication. In this communication, parents and children can play the same role, namely the giver of the action and the recipient of the action. Here we can see a two-way relationship, but it is only limited between parents and individual children. Meanwhile, there is no relationship between child and child because students cannot discuss with friends or ask their fellow students. However, this communication is better than the first because the activities of parents and children are relatively the same.

This communication is very intimate and smooth, and there are lots of discussion processes between children and parents because there is reciprocity between children and parents. So that children are given wide freedom and opportunity to discuss all their problems with their parents, and parents listen to them, provide responses, and respect the child's opinions. Parents' decisions are always considered with those of their children. However, parents still determine all decision-making. In conditions like this, children will be creative, dare to express opinions, have a mature attitude, be independent, be able to make decisions, and have self-confidence.

Educating children is related to things that are principled and non-negotiable, such as instilling norms and rules that apply in society, instilling religious teachings, and others. This proves that no parent in raising their child only uses one parenting style in educating and caring for their child. Thus, there is a tendency that there is no pure form of parenting that is applied by parents, but parents can use these three forms of parenting according to the situation and conditions that occur at that time.

The role of parents is the way or model of parents in educating their children, usually balanced with concrete actions. If parents provide a good parenting model, they will

get children who are obedient to worship. However, on the other hand, if parents provide poor parenting, it can cause children to be disobedient in worship.

Children's education can be obtained from the family environment. Because family is the most important and first education. After all, in the family, the role of formal educational institutions is the school. Usually, parents hand over all educational matters to the school. Apart from that, the community environment also influences a child's education process, because we know that we are social creatures who cannot live alone without the help of others.

Indeed, to get children who are pious, obedient, and obedient to worship, you need to work hard, especially in guiding, supervising, and applying discipline in all things, especially in the religious field. The attitude of getting used to worshipping children needs to be instilled from childhood. This can be accustomed to the family environment, especially parents who are fully responsible for a child's religious attitudes. If in the family environment, we are accustomed to living a disciplined life, especially in matters of worship, we will undoubtedly get children who are obedient, obedient to worship.

Based on the description above, it can be understood that parenting style is very important in efforts to educate children and to get a child who is pious, obedient, and obedient in worship as parents must provide a good example to their children by accompanying, educating, and guiding. and watch him.

Meanwhile, the role of parents in Sruwen village has the character of an authoritarian parenting style in the sense that "A powerful/authoritarian attitude is the attitude of a parent who is powerful, prioritizes his interests and forces the child to obey him."

In this case, parents do not give children the opportunity to express their opinions because they have to obey and accept their parents' opinions even though they do not match the child's expectations. So in this parenting style, full power is in the hands of the parents or what is often called the rules given to children are coercive rules.

So the role of parents will be one-way communication with domination by parents. In this interaction, parents act as givers of action and children as recipients of action. Parents are active, children tend to be passive. One-way communication, or communication as action. This type of communication does not enliven the child's activities in interacting with his friends.

So in this one-way communication dialogue tends to rarely occur within the family, even if there is it is only in the form of prohibitions, orders, or controls that cannot be challenged by the child. Meanwhile, fulfilling the child's needs in this parenting style is determined based on the parents' wishes and thoughts, so the child's freedom is very limited. Whatever children do must be by their parents' wishes? So, with this parenting style, children carry out their duties and obligations not because they are aware that what they do will be useful for their future life, but because they do it because they are told by their parents. After all, they are afraid. The application of authoritarian parenting styles by

parents to children can influence the child's educational process, especially in creating obedience in worship. With such parenting conditions, children will have low self-esteem, lack the courage to express opinions, lack creativity, fail to carry out activities, and tend to be anxious.

Parents in Sruwen Village shaping their children's character are included in the ideal parent category because they try as hard as possible to make their children have good personalities. Parents try seriously to make their children have good character, by allowing the child to determine his direction by guiding, directing, supervising, and being a good example to the child. All efforts to shape children's character are carried out, such as educating, advising, supervising, and paying attention to children's actions when they make mistakes. Ideally, in forming children's character in Sruwen Village, parents must fight for their children seriously in shaping their children's character. Tireless and tries to make children have good personalities in all kinds of ways. Apart from that, parents continuously try hard to make their children have good personalities by educating them so that they can be successful in making their children have good characters with various kinds of efforts, by having high enthusiasm with maximum efforts to make children have good characters.

### **Differences in the Role of Parents in Forming Children's Character in Duren Village and Sruwen Village**

The role of parents in shaping the character of Duren Village children is by guiding or being the main role model for all their children. Guiding through behavior is very effective in directing children to become useful people. Effective behavior provided by parents must be supported by policies implemented by regulators that can be applied by every family member in all aspects of daily life.

There are several goals related to the role of parents in shaping the character of Duren Village children as follows: strengthen and develop life values that are considered important and necessary to become children's characteristics/ownership, as are the character education values taught by parents to children; correct children's behavior that is not by the values or norms applied in the family; and building harmonious relationships with family and community in carrying out the responsibility of character education for children.

All children's actions that are used as control originate from their parents. In this case, parents are the basic factor in forming a child's personality so that the actions taken by the child reflect the parenting style applied by the parents. Education in the family has strategic value in forming a child's personality. From an early age, children receive education from their parents through example and daily habits in the family. Whether or not role models are provided and how the daily habits of parents in the family will influence the child's mental development.

Parents have their way of caring for and guiding their children, each family has different ways and patterns from one family to another. Parenting patterns are a description of the behavior of parents and children in interacting, providing attention, rules, discipline, rewards, and punishment, as well as responding to their children's wishes.

The attitudes, behavior, and habits of parents always have value and will be imitated by their children continuously and will become habits for their children. Apart from that, filling children's free time with positive activities for self-actualization is also important. Filling parents' free time with their children also provides a place for parents to be emotionally close to their children.

The role of parents in forming children's character in Sruwen Village is authoritarian, because it prioritizes the will of parents and children being monitored quite closely, this and that cannot be done. Usually, parents always keep their distance from their children rather than considering their children's wishes.

The authoritarian role is a parenting style characterized by a parenting style with strict rules, very strict control over the child's behavior, and often forcing the child to behave like himself (the parent), with limited freedom to act on his behalf. Parents hold the control center so that the parents' words or wishes become the benchmark that children must obey. This type of parent will not give their children the freedom to express their opinions. Authoritarian parents do not support their children's desires and aspirations so children lose the opportunity to explore. This will make the child feel pressured and the child will have a rebellious nature, lack initiative, be timid, and like to defy parental obligations. Apart from that, the parents of Sruwen Village apply a permissive pattern, giving children freedom.

This negative parental role will interfere with the child's social and cognitive abilities. So the impact is that children become unable to socialize with their peers, are always alone, feel anxious and restless worry about hanging out with their peers, and are more worried about having a low conscience. Children tend to be passive and do not have the initiative to act. This authoritarian parenting style has a long-term impact on the continuity of children's psychological development in socializing, meaning that children have difficulty interacting with other people and has a more worrying impact on the character formation process, namely that children will have a low conscience and be insensitive to existing social situations.

### **Construction of Parenting Patterns in Forming the Character of Today's Millennial Children**

The conceptual explanation of the role of parents in shaping the character of today's millennial children above shows that parents play a very important role in the process of forming children's character, especially in the field of children's education. Based on the description above, it is suspected that parenting patterns are relevant in the formation of children's character.

This method of forming the role of parents in forming the character of today's millennials above, has communication as a transaction, meaning that this form of communication leads to a teaching process that develops optimal activities for children, thereby growing children to be active in solving problems.

Strategies that can be developed to create/build communication as a transaction in the role of parents in shaping the character of today's millennials include: 1) Know the goal. The purpose of our communication will greatly determine the way we convey information. Before communicating with children, parents must have a clear goal in solving the problems faced by children. 2) Know your opponent/talking partner. We have to be aware of who we are talking to. One of them is speaking according to age level. So here parents must communicate well with their children according to the child's age level. 3) Respect. Communication must begin with mutual respect. With appreciation, it will create a similar impression from the recipient of the message. So here parents and children must respect each other when communicating. 4) Empathy. The main requirement for empathy is the ability to hear and understand other people. Here, parents do not demand that their children understand their desires but rather try to understand their students by opening a dialogue and listening to their complaints and hopes.

The meaning is clear. The meaning of the message conveyed must be clear and not cause much understanding, so when parents communicate with their children, parents make every effort so that the meaning of the message conveyed is clear and does not give rise to different understanding in the child.

## CONCLUSION

Kesimpulan Based on the results of the research above, the researcher can conclude that:

The role of parents in Duren Village is an authoritative parenting style, that is, parents who apply a democratic parenting style have clear rules and expectations, while the role of parents in Sruwen Village is an authoritarian parenting style where parents are central, namely the center of all people's words/words and wishes. Parents are used as a benchmark that children must obey.

The different roles of parents towards children in Duren Village aim to strengthen and develop life values that are considered important and necessary. So it becomes a characteristic of children's ownership as character education values taught by parents to children. Parents always correct children who do not comply with the values or norms applied in the family and build harmonious relationships with the family and community in carrying out the responsibility of character education for children.

Strategies for the role of parents in shaping the character of today's millennials include: knowing goals, knowing the opponent/partner they are talking to, respect, and empathy. When parents communicate with children, parents make every effort so that the meaning of the message conveyed is clear and does not give rise to a different understanding in the child.

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