The Role of Islamic Parenting in Building Self-Regulated Learning Ability for Early Children

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ABSTRAK. Kemampuan anak dalam mengatur diri saat bermain seraya belajar kea rah proses proaktif dalam upaya untuk meningkatkan perkembangannya merupakan hal utama dalam penerapan *self regulated learning (SRL)*. Dalam penerapannya dirumah dapat terjadi melalui pola asuh orang tua untuk mengintervensi anak menjadi pembelajar yang mandiri. Penelitian ini bertujuan untuk menjelaskan tentang peran pola asuh *Islamic Parenting* dan bagaimana peran pola asuh Islami dapat berhasil membangun kemampuan *self regulated learning* pada anak. Subyek penelitiannya adalah anak usia dini di Provinsi Jawa Timur. Jenis penelitian kualitatif dengan model analisis data *Miles Huberman* yaitu data direduksi sebagai upaya pemilihan data yang dibutuhkan dan display data setelah itu data diverifikasi untuk ditarik menjadi simpulan. Hasil penelitian yang diperoleh (1) Peran pola asuh *Islamic Parenting* merupakan suatu kesatuan utuh mulai dari sikap pengasuhan yang dilakukan orangtua pada anak dimulai sejak. dini, baik dalam membina, mendidik, hingga pada membiasakan, serta membimbing secara optimal berdasarkan Al-Qur'an dan Hadist (2) Keberhasilan pola asuh *Islamic parenting* dalam membangun *Self regulated learning* dapat terlihat pada kesiapan lingkungan belajar di keluarga, orang tua sebagai konseptor materi yang diberikan kepada anak seperti nilai-nilai akhlak pada kebiasaan sehari-hari, nilai akidah seperti pengenalan ciptaan Tuhan, dsb. Nilai edukasi bernuansa islami merupakan peran *Islamic parenting* sebagai upaya membangun hasil *self regulated learning* pada anak yang lebih optimal.

Kata Kunci: Anak Usia Dini, Intervensi, *Islamic Parenting,* Orang Tua, *Self Regulated Learning*

ABSTRACT. *The ability of children to regulate themselves while playing and learning towards a proactive process in an effort to improve their development is the main thing in the application of self-regulated learning (SRL). In its application at home, it can occur through parenting parents to intervene children to become independent learners. This study aims to explain the role of Islamic parenting and how the role of Islamic parenting can successfully build self-regulated learning abilities in children. The research subjects were early childhood in East Java Province. This type of qualitative research uses Miles Huberman data analysis model, in which data is reduced as an effort to select the required data and display the data after that the data is verified to be drawn into conclusions. The research results obtained (1) The role of Islamic parenting style is a unified whole starting from the parenting attitude that is carried out by parents to children starting from. early, both in fostering, educating, getting used to, and guiding optimally based on the Al-Qur'an and Hadith (2) The success of Islamic parenting in building Self-regulated learning can be seen in the readiness of the learning environment in the family, parents as the conceptors material given to children such as moral values in daily habits, religious values such as the introduction of God's creation, etc. The educational value of Islamic nuances is the role of Islamic parenting as an effort to build more optimal results of self-regulated learning in children.*

Keywords: Early Childhood, Intervention, Islamic Parenting, Parents, Self-Regulated Learning

INTRODUCTION

The concept of parenting began to be in the spotlight at the same time as the Directorate of Family Education Development, Directorate General of Early Childhood Education and Public Education, Ministry of Education and Culture in 2015. Education for children is not solely the responsibility of the government, but there is a big responsibility, namely the family, especially the role of parents. The involvement of parents in children's education is stated in the 1945 Constitution, namely in Article 31 paragraphs 1 and 2. Parents have the obligation and responsibility to care for, nurture, educate and protect children, grow children according to their talents and interests; prevent marriage at the age of children and provide character education and instill noble values of character. Islam has a large portion in regulating children's education so that they continue to develop according to their nature (Astuti 2018, 326).

The facts on the ground show that many parents still understand the importance of playing while learning for their children. In fact, in guided play activities by parents part of early childhood learning is an effort to achieve developmental tasks. This interaction is one of the supporting factors for achieving learning goals through parenting parents in the family environment. Parenting is a way of guiding, educating, and providing supervision so that they are able to adapt to the rules that apply in the environment around the child (Adawiah, 2017). Various forms of parenting styles for children can be seen from the process of guiding and giving directions to children. The goal is that children can properly receive the education taught by their parents (M. Ghufron; Risnawati, 2014). In Islamic teachings, the learning process of a child is the responsibility of parents as an environment that has a very large influence, as explained in a hadith of the Prophet Muhammad SAW which was narrated from Abu Hurairah ra, from the Prophet Muhammad SAW that he said:

$$\text{يُوْلَدُ} \quad\quad \text{يُهَوِّدَانِهِ} \quad \text{يُمَجِّسَانِهِ} \quad \text{يُنَصِّرَانِهِ}$$

"Every child is born in conditions of nature, then his parents made him a Jew, Christian, and Zoroastrian" (HR. Bukhari)" (Rubini, 2015). Strictly speaking, this hadith makes it clear that the innate nature is greatly influenced by environmental factors which may change that nature. There are times when the environment can make good or vice versa. Even though a child has nature (religion of monotheism), that trait is not omnipotent in determining good development. Furthermore, the hadith gives the possibility for parents or the environment to influence its development (Anis;, 2008).

The position of parents in Islamic education is considered very important and determines the success of achieving educational goals. Because the task of parents as natural educators is to lay the foundations of monotheism for their children, the importance of the parental position is placed as part of the obligations of parents towards children. Rasulullah SAW placed four obligations, namely to recite the call to prayer, give a good name, teach the Qur'an, and marry them off when they are old enough to marry (Bukhari, 1993). It is on the basis that the role of parents towards children is very important, and now a trending term appears in Islamic parenting called Islamic Parenting. How do parents carry out their duties and responsibilities as parents and not only give birth and care for or raise but there is something more than that, namely educating and guiding children in an Islamic way. The education carried out in early childhood is essentially to facilitate comprehensive child development and emphasize character development in children (Ahmad Yani, Ery, 2017). Child development is an increase in awareness in the ability to know themselves and the child's interaction with their environment along with the physical growth

experienced by the child (Mutmainnah, 2019). Education and family parenting are like such a bridge that the child's development process does not experience obstacles. However, the parenting style given to children plays an important role in aspects of the child's ability to experience the process of learning activities (Atika, 2019).

Therefore, education for children is a very important concern from various groups, starting from parents, education experts, society and government. Because various research results have concluded that the development obtained by children in this golden age greatly influences the development of children in the future. In fact, the development of children has an important role in improving children's learning abilities independently which is called self-regulated learning (Dinata et al., 2016). But in reality, the practice of parenting in family in early childhood still uses an authoritarian parenting style that are tends to limit and punish. Children's learning activities still pay little attention to the age and level of development. They authoritarianly urge children to follow orders and respect them. Parents with this pattern are very strict in providing strict limits and control over their children. In fact, what children should get is parenting that can develop all their potential, which includes physical, cognitive, language, socio-emotional, none other than all of these potentials which can lead to learning independence in children

The concept of self-regulated learning according to Maurice Gibbons is part of the readiness of children willing and able to learn to increase knowledge, skills, achievement and develop themselves with their own initiative or without the help of others in determining their learning (Gibbons, 2002). In the perspective of early childhood Islamic education that Self Regulated Learning is a child capable of planning a desire to learn, a desire to develop themselves through their interests and talents and being able to reflect back together with parents so that they are more directed and guided so that they can reflect together on achievements children's learning goals independently.

The self-regulation that a child does can be seen starting at the age of 5 years, because at that age, metacognition, motivation and affirmations have started to emerge. In line with the statement of Persico and Steffens that self-regulated learning is a child's ability to maintain or change his personality to follow moral values in society by using several aspects including in the form of cognitive, motivation, behavior, and emotions (Antonio Bartolomé, Jos Beishuizen, Roberto Carneiro, Cecilie Hansen & Lefrere, Dominique Lenné, Donatella Persico, 2002). When children can interact with the family and community environment and this cannot be separated from the social support given to children. This concept is a serious concern for the world of children's education, because the first education a child receives is from his own family. Unknowingly, the educational process has a major influence on moral aspects and other developments (Hidayat & Abdillah, 2019). Such conditions are of concern to researchers to see further how successful Islamic parenting is carried out by several families with children aged 5 to 9 years towards children's independence in learning (self-regulated learning).

METHOD

This type of research uses qualitative research methods. Bodgan and Taylor define qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The approach with qualitative methods is directed at the background and the individual as a whole (holistic) (Lexy J Moleong, 2010). This research was conducted for 4 months, from September to December 2022. This research reveals what happens to parents who have children aged 5-9 years in East Java. The

essences of the problem being studied are dealing with the role of Islamic parenting for children and how parents build the concept of self-regulated learning for early childhood.

The data collection method is carried out by means of observation, interviews, and documentation (Abdussamad, 2021). Primary data collection was carried out through interviews in order to obtain more and in-depth information from informants to 10 parents who have children aged 5-9 years in East Java. Secondary data collection was obtained through reviewing the documentation of parents and children who are providing guidance such as teaching children starting from the foundation of faith and daily worship with children. Secondary data obtained by researchers as complementary data from primary data that is relevant to this research. Overall, the data analysis technique begins with reducing data from data obtained during observations and interviews, typed in the form of descriptions, selected, then focused and aligned between the parts. The researchers then display the data by making a design description to make decisions on the data obtained. Finally, conclusions made and verified.

RESULTS AND DISCUSSION

A. The concept of Islamic Parenting

Islamic Parenting are two words that come from English, namely Islamic is an adjective for parenting. Islamic Parenting in Indonesian is translated as Islamic parenting. As for the term Islamic, when viewed from the meaning of the language, it comes from the word Islam, namely peaceful, safe, submissive and clean. The word Islam is formed from 3 letters, namely sin, lam, mim which means safe. As for terms, Islam is a religion that was revealed to the Prophet Muhammad SAW as the Last Prophet and Messenger, a role model for all mankind at the end of time. Both of these meanings, Islamic parenting is a parenting style to prepare the next generation who have morals that refer to Islamic norms and form a generation of good and righteous (Suwaid, 2010). Therefore the concept of Islamic parenting teaches that the parenting style used includes how parents are able to build children's learning motivation by preparing a learning environment. Nevertheless, the preparation of learning through the role of Islamic parenting is able to build self-regulated learning based on Islamic values that are taught by parents to children.

Norwich England states that parenting is basically a pattern of upbringing and education from the time a child is born until he meets the criteria to be called an adult person, not only physically but mentally and psychologically too (Rahmawati et al., 2019). Ratna Megawangi explained that parenting refers to an atmosphere of teaching and learning activities that emphasizes warmth, not towards a one-way or emotionless education. The term parenting here refers more to education which provides more optimal results with an atmosphere in the family (Zubaedi, 2020).

B. Self-Regulated Learning

The concept of self-regulated learning seeks to describe and explain that children can still learn and achieve despite having limitations in mental abilities, social background, or school quality. Zimmerman's theory (1989) explains that where the process of self-regulated learning is the degree of metacognition, motivational, and active behavior adopted by children. On the other hand, in the view of Islamic Education for Early Childhood, self-regulated learning or independent learning for children arises from awareness within the child through family upbringing. In self-regulated learning, there are three main basic elements, namely (1) self-

regulation strategies for learning, meaning that children are able to have practical methods for self-regulating learning. (2) children have perceptions of a sense of ability in their own abilities to display the skills they have, (3) Activities and processes to increase knowledge and skills, involving facilitators/resources, goals and understanding of children. Further explanation regarding Self Regulated Learning according to Zimmerman (1989) that someone who has self regulated learning is an individual who is metacognitively active, and behavior in the learning process. In line with the opinion of Schunk and Zimmerman in Winne's book (1997) that self-regulated learning is the foundation or foundation for children's success in learning and finding meaningful activities on their own awareness to seek knowledge (Zimmerman and Martinez: 1998, 125).

C. Description of Islamic Parenting in Building Self-Regulated Learning in East Java

The four forms of Islamic parenting in building self-regulatory learning in East Java are as follows:

1. **Responding**, it means that parents respond to children appropriately. This is done, for example, parents give the right directions when they see or hear something that is not well done by the child. As an example; parents see their child hitting their younger sibling responsively the parent responds that the beating is not good and it is forbidden to repeat it then it is obligatory to apologize to the younger sibling. Such an example is a moral education that is given from the family through proper parenting and good learning from small things that are acceptable to children. This becomes an important point on how children can interpret in the future that there are several actions which they may and may not do again. This responding aspect leads children to the initial process of children's learning independence in making decisions in the future (the process of forming children's metacognition; one of them is making decisions).

2. **Monitoring**, the description of monitoring activities obtained in this study is that parents always supervise children's interactions with the social environment. As for the supervision carried out by parents as an effort to provide guidance and pay full attention to the surrounding environment which greatly influences the growth and development of children. Because it is this aspect of the social environment that will become a factor in forming emotions towards children, both negative and positive emotions. Emotional factors that are very closely related to social emotional development are an important basis for forming self-regulated learning that leads to children's motivation to carry out activities independently.

3. **Mentoring**, the meaning of mentoring in this case is that parents help actively and creatively in doing something they want. As parents also support children's activities who feel these activities lead to good or positive directions for children's education.

4. **Modeling**, it is a form of parenting in which parents provide good and consistent role models for children because the latter form is a reference for children to imitate the behavior of their parents. These principles are the most important aspects of parenting because children have a need to fill in views on how children should act and behave when children are able to make decisions to study independently of course still under the supervision of their parents. Therefore this form of modeling plays an important role in making children's needs meaningful in realizing independence in learning (self regulated learning).

From the results of the description above, there is an inseparable role between Islamic parenting and self-regulated learning which are categorized into the four forms described above based on the research that has been done. As for children's education in Islam, according to some experts, education in the family is a very significant educational path for children because the family is the first and foremost place for children's growth, where children get influence from family members who are most important and most critical in children's education, namely at the age of the first years of life (preschool age). Since at that time what was instilled in the child would make a lasting impression so that the education given to him was not easily lost through family environmental factors.

When parents pay attention to children's learning independence through parenting, parents can direct children towards the readiness stage in planning, realizing independent learning through their internal motivation. Thus, at that time the child is in the process of reaching the stage of maturity in thinking and growing into an adult figure. Meanwhile parenting is a process of action and interaction between children and parents, both of which can build positive values in the child's learning process from childhood to adulthood.

Self-regulated learning has an important position in children's ability to learn to be more disciplined in managing and controlling themselves, especially when facing difficult tasks. On the other hand, self-regulated learning emphasizes the importance of the initiative of the child's desire to learn without having to be told. Children who already have learning initiatives show the child's ability to use his thoughts, feelings, strategies and behavior in achieving goals (Zimmerman, 2002).

Islamic parenting with the concept of giving more attention to self-regulated learning in children really needs to be implemented as an effort to foster children from a young age in fostering a sense of awareness and stimulating the potential possessed by children through positive habituation and awareness in carrying out their duties properly. Thus, it can be said that Islamic parenting is an effective parenting style for children's learning independence if the child has self-regulated learning skills towards a comprehensive intelligent human being. In the implementation of self-regulated learning, it certainly requires good guidance within the family, especially in forming a good environment for children's learning activities, starting from the habituation of children's study hours, providing a study room for children and contributing to adult guidance at home.

In general, from the research subjects that have been carried out, there are two big pictures related to the role of Islamic parenting in building the concept of self-regulated learning in children, among them are the first, the role of Islamic parenting is a unified whole starting from the parenting attitude of parents to Children start early, both in fostering, educating, to getting used to, and guiding optimally based on the Al-Qur'an and Hadith. Second, the success of Islamic parenting in building self-regulated learning can be seen in the readiness of the learning environment in the family, parents as conceptors of material given to children such as moral values in daily habits, creed values such as introduction to God's creation, etc. Providing educational value from an early age has a positive impact on the development of religious and moral values. In fact, at an early age, it is a golden age to be given good things to shape personality and independent learning that children can do. The role of Islamic parenting is very appropriate as an effort to build self-regulated learning so that children can carry out independent activities and solve problems individually because they have been trained since

childhood to make decisions about what they face. That is important in parenting in order to produce children who have the best competence in the present and future eras.

CONCLUSION

The conclusion from the results of this study shows that the role of Islamic parenting is part of a form of education that plays an important role in the development of an autonomous child's personality, which is often called independent learning. The form of the role of Islamic parenting in implementing the concept of self-regulated learning for children includes four forms, including (1) the form of response, parents are more responsive and responsive to children's learning problems. In addition, parents are quick to respond to mistakes experienced by children, such as attitudes and actions that are not in accordance with Islamic teachings, so parents can quickly build understanding in children through stories or conversations that need to be corrected. 2) the form of supervision, namely: parental control, the purpose of which is to direct the environment and give full attention, which greatly affects the growth and development of children. (3) a form of assistance in which parents actively and creatively help support children's positive educational activities. In this case it can be: a form of example, a form of parenting, where parents are good role models for children to emulate in behavior. This description shows that the successful role of Islamic education in fostering children's learning (self-regulated learning) is due to the strong role of the family environment. In principle, children's learning independence can be optimally designed and developed with the support of all parties involved in education in the family.

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