CHILDREN'S CARE PATTERN IN THE FORMATION OF ISLAMIC MORALS IN THE DIVORCE FAMILY

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Abstract
This study aims to determine the condition of parents who experienced divorce in Randuagung Village, Kebomas District, Gresik Regency, East Java and to determine the importance of Islamic parenting for children in divorced families. This research is expected to provide good learning benefits for divorced parents in educating their children well, as well as providing additional knowledge for education practitioners to pay attention to the personality development of divorced family children. Parenting patterns (parenting patterns) are how the efforts of parents and extended families to interact in providing good role models, using attention, direction, and examples of wisdom characters, in order to prepare skills, morals, and children's personalities towards a more positive direction. The research approach used is field research. This research uses a descriptive qualitative approach. The target of this research is the condition and parenting style of the divorced family in Randuagung Village. The results of this study of 3 informants, in the parenting patterns of divorced families, there are 3 types of parenting styles, namely: acceptance, permissiveness, and rejection. Acceptance of parenting for divorced families due to economic reasons and domestic violence, emphasizes good manners, enthusiasm for learning, patience and understanding of the current situation, as well as being devoted to parents and their families. Whereas parenting with permissiveness from divorced families because of the economy and the treatment of the husband is immature, resulting in the ability to socialize with friends well (not insecure) willing to participate in worship (praying and reciting the Koran in the mosque). The rejection of parenting for divorced families for economic reasons, results in children becoming ignorant or indifferent to their lives.

Keywords: Parenting Style, Islamic morals, divorced family

A. INTRODUCTION

The growth and development experienced by each child is something that has a unique and different existence in each of their personal personalities. There are three environmental aspects that more or less influence the process of forming a child's personality, among them: the family environment, educational institutions, and society.

The first environment that provides personality education to a child is the family environment, when the child is born, the parents care for, accompany, look after and raise him. Ki Hajar Dewantara in Shocib, stated that the family is the first and most important center of education, because since the emergence of human civilization until now the family has always influenced the character growth of each human being.[1]

According to M. Djawad Dahlan (2014), the basic function of the family is to provide a sense of belonging, a sense of security, affection, and develop good relationships between family members, therefore families whose relationships between members are not harmonious, full of conflict or gap communication, can develop problems. mental health problems.[2]

But we cannot deny, the essence of the family which should be a safe protective wall for the mental development of the baby, does not always go according to what you want, domestic conflicts often lead to divorce or divorce (separation), if in a family a divorce conflict occurs, the question is what will happen to the growth and development of a child's personality, where this phenomenon often occurs in a family, so of course this is interesting to examine and discuss.

Naturally, from birth to three years of age, or maybe as little as five years, a child's reasoning ability has not yet grown until the subconscious mind (subconscious mind) is still open and accepts whatever information and stimulus is put into it without any resolution, starting from people old and family environment. From them, the initial foundation for character formation has been built.

The foundation is a certain belief and self-concept. If since childhood the parents have always quarreled and then divorced, then a child can come to the conclusion for himself that marriage is suffering. However, if both parents always show mutual respect with a close form of communication, the child will conclude that marriage is beautiful. All of this will have an impact when you grow up.

Furthermore, all life experiences that come from the environment of relatives, school, television, internet, books, magazines, and other sources add to knowledge which will lead a person to have an increasingly greater ability to be able to analyze and reason outside objects.

In other words, each individual finally has a belief system, self-image, and unique habits. If his belief system is correct and in harmony, his character is good, and his self-concept is good, then his life will continue to be better and happier. Conversely, if the belief system is not aligned, the character is not good, and the self-concept is bad, then his life will be filled with many problems and suffering.[3]

In harmony with Berns, Martin & Colbert (in Karlinawati silalahi). There is a causal and reciprocal process between parenting and children's character. Parenting patterns affect children, on the contrary, children also influence parenting patterns. Among them are: 1) Child Character (Age, Tempramant, Gender, Presence of Disabilities); 2) Family Character (Number of Siblings, Configuration,

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[1] Djawad Dahlan, *Psikologi Perkembangan Anak dan Remaja*, Bandung : PT. Remaja Rosdakarya, 2004, 39-41.

[2] Sochib, *Pola Asuh Orang Tua*, Jakarta: Rineka Cipta,1998, 10.

[3] Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam*, Bandung: PT. Remaja Rosdakarya Offset, 2013, 19.

STUDIA RELIGIA
JURNAL PEMIKIRAN DAN PENDIDIKAN ISLAM

Coping & Stress Ability, Economic & Social Environment); and 3) Parental Character (Personality, Developmental History, Beliefs and Knowledge, Family Roles and Functions).[4]

Regardless of the various characters of family parenting, in a divorced family. When one of the family functions cannot function or walk (dysfunction). From this position, foster parents in divorced families automatically switch to dual functions, namely as the head of the household and at the same time being the backbone and breadwinner of the family. This is what greatly affects the character's parenting patterns in children.

In an Islamic perspective, parents in caring for and educating children are often not balanced with knowledge of how to educate children as exemplified by the Prophet. As a result of this lack of knowledge, they forget about their responsibilities as parents and even educate with a pattern that is not justified in Islam. Phenomenon errors regarding parenting today often occur, such as with physical and mental violence, being too free, and so on. It should be noted by parents that their upbringing greatly influences changes in their child's behavior or personality. If it is cared for by paying attention to the pattern of food intake and educating it properly, it will affect the child's personality to become a pious child. Likewise, if educated with violence, the child becomes a child with a crisis of trust, lacks intelligence and so on.

Pious children are the hope of all parents. Pious children are formed because of their parents' attention to food intake and proper upbringing in Islam. According to Jalaluddin, pious children are not born naturally. They need guidance and coaching that is directed and programmed on an ongoing basis. And the responsibility for it all lies with their respective parents. The guidance is based on three principles, namely: 1) theological principles; 2) philosophical principles; and 3) pedagogical principles, which are integrated into a form of responsibility towards children. In line with that the principle referred to, guiding children essentially rests on three efforts, namely: modeling, caring for, and accustoming children according to orders. First, set an example. This first task, parents act as role models for their children. Before being an example, parents should understand and practice it first. This is the attitude exemplified by the Prophet Muhammad. The practice of religious teachings by parents has indirectly provided a good education, especially morals. Parents must educate their children with noble morals.[5] Moral education is the strongest stronghold for children, as a protector of a foreign culture that is very destructive of morals today. Second, the efforts of parents in terms of caring for children. What needs to be considered in this case is the focus on maintaining physical growth through food and drink and efforts to develop children's potential. It is important for foster parents to pay attention to food and drink for the smooth physical growth of the child. According to Jalaluddin, food and drinks should meet the requirements of halal (law) and thayyib (ingredients). Halal in terms of seeking and obtaining it such as trading, becoming a teacher, and doing business. Thayyib in terms of nutritional content such as rice, meat, corn, milk, tempeh, tofu or what is known as four healthy five perfect foods. Halal and Thayyib foods and drinks

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[4] Karlinawati Silalahi, *Keluarga Indonesia: Aspek dan Dinamika zaman*, Jakarta: PT Raja Grafindo Persada, 2010, 97.

[5] Jalaluddin, *Mempersiapkan Anak Saleh*, Jakarta: Srigunting, 2002, 4-6.

STUDIA RELIGIA
JURNAL PEMIKIRAN DAN PENDIDIKAN ISLAM

should be considered and as a basic requirement in the growth and development of children.[6] Third, familiarize children according to religious orders. This task focuses on familiarizing religious rules with children. Religious rules relating to sharia and value systems in society. Religious orders must be carried out by parents through a process of training or habituation.

Parenting is all forms of effort and interaction between children and families including examples of attitudes, speech, role models, norms, beliefs and interests as well as behavior in an effort to provide character provisions to children. This interaction either directly or indirectly affects the child in obtaining the values and skills that will be needed for his life. Understanding of parenting is a must for parents. Based on the above problems, the author's attention arises to further investigate how the form of parenting in building Islamic character in divorced families.

B. THEORETICAL FRAMEWORK
1. Parenting Patterns

Parenting patterns are the process of humanizing or maturing humans humanely, which must be adapted to the situation and conditions as well as the times.[7]

Meanwhile, according to Hurlock (1956), as quoted by Yusuf, he concluded some parental treatment as follows: a) Parents applying Overprotection (too protective) parenting are parents who treat their children with excessive contact with their children, providing care and assistance against children even though the child is able to take care of themselves, gives too much supervision to children, solves children's problems. Children who are cared for in this model of care will cause feelings of discomfort, aggression, envy, nervousness, escape from reality, etc. b) Parents apply permissiveness parenting (permissiveness), are parents who treat their children by providing freedom of thought, accepting opinions from children, parents make children feel accepted, understand children's weaknesses, and tend to give what children ask for rather than accept. Children who are cared for in this parenting model will create feelings of confidence, cooperation, prosecution, impatience and cleverness in finding solutions. c) Parents applying Rejection (rejection) parenting are parents who treat their children with an attitude of indifference, stiffness, lack of concern for the welfare of the child, and display hostility or domination towards the child. Children who are cared for by their parents using this type of parenting will bring out an aggressive, sociable, quiet, and sadistic attitude. d) Parents apply the parenting style of acceptance (acceptance), are parents who treat their children by giving sincere attention and love to the child, the child is placed in an important position in the family, provides a warm relationship with their child, cares about the child, encourages the child express their opinion and parents want to listen to the problem. e) Parents who apply domination (domination) parenting are parents who dominate their children. Children who are cared for by parents using this type of parenting will have a polite attitude and are very careful, shy, obedient, unable to cooperate. f) Parents applying

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[6] *Op. Cit.*, 7.

[7] Ary H. Gunawan, *Sosiologi Pendidikan*, Jakarta: Rineka Cipta, 2000, 55.

submission parenting are parents who always give something their child asks for, letting the child behave as they please at home. Children who are cared for by parents who use this parenting model will have a disobedient, irresponsible and authoritarian attitude. g) Parents who apply panitivenness / overdiscipline (too disciplined) are parents who easily give punishment and instill strict discipline. Children who are cared for by parents who use this parenting model will be impulsive, unable to make decisions and naughty.[8]

Meanwhile, the digital era parenting (4.0). Mempuyai family education institution plays an important role in educating children in today's digital era. This is because the family is the place where the child grows first and foremost. At this time, children also easily accept the influence of their surroundings, especially those closest to them. This is the most critical period in children's education, namely the first year of life before entering school. Because at that time what is implanted in the child will be very memorable, so that it is not easily lost or changed in his memory. Family has a big role in community development. This is because the family is the foundation of community building and the first place for training to print and prepare its personnel.[9]

2. Impact of Divorce on Children

Hurlock says that a household that is broken up by divorce can do more damage to children and family relationships than a household that is broken up by death. There are two reasons for this, namely: 1) The adjustment period for divorce is longer and more difficult for the child than the adjustment period that accompanies the parents. Hozman and Froiland found that most children go through five stages in this adjustment: resistance to divorce, anger shown to those involved in the situation, bargaining in trying to unite parents, depression and finally acceptance of a divorce; 2) The separation caused by divorce is serious because they tend to make children "different" in the eyes of their peers. If children are asked where their parents are or why they have new parents to replace their absent parents, they feel awkward and embarrassed. Besides, they may feel guilty if they enjoy being with parents who are not there or if they prefer to live with parents who do not exist rather than living with parents who take care of them.[10]

3. Personality According to Islam

Muslim personality traits are classified into 9 main areas of behavior, namely: 1) The traits with regard to the creed, namely faith in Allah, His Rasul, His books, angels, the Last Day, resurrection and reckoning, heaven and hell, the unseen and qadar. 2) The characteristics according to Umar Sulaiman Al-Asyqar with regard to worship. Worship in a general sense is everything that is liked and approved by Allah. This includes worshiping Allah, performing the obligations of prayer, fasting, zakat, pilgrimage, jihad in the way of Allah with wealth and soul, fearing Allah, remembering Him through dhikr, praying and reciting the Qur'an. 3) Characteristics relating to social relationships As social beings, humans cannot be

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[8] Syamsu Yusuf, *Psikologi Perkembangan Anak Remaja*, Bandung : PT. Remaja Rosdakarya, 2006, 49.

[9] *Ibid.*

[10] Djamaluddin Ancok, *Psikologi Islami,* Yogyakarta: Pustaka Pelajar, 2014, 41-42.

separated from other people and need each other in their lives. These social characteristics include getting along well, being generous, cooperating, not separating oneself from the group, being forgiving, inviting goodness and preventing evil. 4) Characteristics related to family relationships. This includes doing good to parents and relatives, getting along well between husband and wife, looking after and supporting the family. 5) Moral qualities The circumstances that afflict the human heart are always changing. In the human soul there is an impulse of lust and lust which is sometimes influenced by the Creator. For that a Muslim must have the following characteristics: patient, generous, just, keeping promises, both to God and humans, inferiority complex, istiqomah and able to control lust. 6) Emotional and sensual characteristics Includes: love of Allah, fear of Allah's punishment, not giving up on Allah's grace, happy to do good to others, restraining and controlling anger, not envious of others, and so on. 7) Intellectual and cognitive properties according to Djamaluddin Ancok, are intellectual and cognitive related to reason. Intellect in the Islamic sense is not the brain. There are three elements in the mind, namely: thoughts, feelings and volition. Intellect is a tool that enables humans to choose between right and wrong. Allah always commands humans to use their minds in order to understand this universal phenomenon. The characteristics related to this according to Abdul Aziz Ahyadi are thinking about the universe, studying, not blind, paying attention and researching reality, using reason and logic in having faith. 8) The characteristics relating to practical and professional life, Islam emphasizes every human being to prosper the earth by utilizing the gifts that have been given to him. In addition, according to Mustaq Ahmad, that humans are required to do good deeds and work as an obligation that must be done by every human being according to his capacity and ability. In work, humans must be responsible for their work. The characteristics relating to practical and professional life include being sincere in working, being responsible, trying and being active in an effort to obtain rizki from Allah. 9) Physical characteristics The balance of body and soul needs is a harmonious personality in Islam (Najati, 1997).[11]

Shape The characteristics above are examples of perfect, mature, steady, complete, and complete personality descriptions. It is this form of personality that is exemplified and shaped by Islam, so that the goal to be achieved, namely the happiness of the world and the hereafter can be achieved.

C. RESEARCH METHODS

This is type of research is field research, which is descriptive in nature, which is the most basic form of research and is intended to describe or describe existing phenomena, both natural phenomena or human engineering.[12]

D. RESULTS AND DISCUSSION

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[11] Muhammad Usman Najati, *Al-Qur'an dan Ilmu Jiwa, terj. Ahmad Rofi' Usmani*, Bandung: Pustaka, 1997, 257.

[12] Jusuf Soewadji, *Pengantar Metodologi Peneletian*, Jakarta: Mitra Wacana. Media, 2012, 311.

1. Divorce Issues

The results of the analysis of observations conducted by the researchers on families with the initials MI, the initial conditions and problems, namely family economic factors, are the main problem of divorce for MI households, because work as a farmer whose income is limited and the attention of former MI husbands is lacking, and there are indications of domestic violence. that happened in the MI family.

MI is a foster parent from a failure in a household, she is a tin factory worker in the area where she lives, occasionally doing sarong weaving as a part-time job at her home, due to economic difficulties and her ex-husband rarely providing her with her, they decide to separate, even though they are separated. MI and her ex-husband still give attention and love to their children, MI's ex-husband still provides school assistance, such as buying bags or shoes for MI children.

Currently MI lives with the child and their parents, although currently MI has to work, MI always tries to keep giving attention and love to their children, by giving them time to accompany them to study and play together, when MI works there is still the mother MI (grandmother) who can pay attention to MI children, thus the child does not feel alone and is always enthusiastic in learning and worship, his mother MI (grandmother) is a very patient person, she always teaches about the importance of norms of goodness, worship, ethics in shaping his grandson's character.

The results of the analysis of observations conducted by researchers on families with the initials NY. NY is a father of a divorced family, he is 35 years old, NY currently only lives with his son, has an erratic job, sometimes being a construction worker, a project worker, installing paving and other things, currently his ex-wife is unknown, in fact before separating they agreed to continue to pay attention to each other's growth of their children, who knows what happens when the ex-wife of NY forgets this responsibility.

Based on the explanation above, the results of the analysis of observations conducted by the researchers on the family with the initials MF. MF is a young mother aged 26 years, her marriage ran aground about a year ago, they got married when MF was 20 years old, the failure of the MF household was because the husband was unemployed, was laid off by a company and never got a job again, MF's ex-husband only willing to accept a job that pays the UMK, if the pay and work are not suitable, he chooses to stay unemployed at home, while their needs are getting higher, for food, school for the child, and so on, so far MF has relied on money from debts to the Bank.

Their separation began because of the ongoing economic squeeze, plus NY only works as a construction worker whose salary is uncertain, who is most concerned about the condition of their house that is not suitable for living, if currently NY works, the child looks after the house by himself, no one is pay attention and love, not only that, NY at work often comes home late at night, their meetings are limited, children's interactions also begin to not be able to control NY. besides that, the child also really feels the sadness, and is mixed with longing for his mother. Credit and the occasional neighbor's debt, currently the debt has accumulated up to tens of millions, this is why MF decided to separate.

Currently MF is living with her mother and child. To fulfill her daily needs, MF is now working in a factory, while her child is being cared for by her mother, while occasionally MF's ex-husband provides assistance for their child's school, although not every month they provide assistance.

Apart from the child's grandmother who looks after and pays attention to the child's development, there are also close relatives who always pay attention to the child, in terms of school, worship, and teach norms of kindness and discipline, when MF is working.

2. Islamic Upbringing

The results of the analysis of observations conducted by researchers on families with the initials MI, family factors greatly affect the parenting style of a child, this is in line with Rifa's statement. Guiding children with patience and sincerity will lead to children's success. Where when parents provide patience with parenting, the parents indirectly cultivate the child's depth of self about patience. When a person is planted with patience, he will be able to control himself, do good for his life and be able to establish good relationships with other individuals.[13] In addition to the above interview, it can also be concluded that the MI family is classified as a family that displays a parenting pattern of acceptance (acceptance) where parents give full love and love to the child, open to each other, care for each other, and respect the child's desire to meet the father so that the MI child being an obedient child, besides that the MI family also provides good Islamic character education, because MI children from childhood are taught to know God and their religion, respect their parents and family.

The results of the analysis of observations conducted by researchers on NY families, found that the rejection type of parenting is parents who treat their children with an attitude of indifference, stiffness, lack of concern for children's welfare,[14] the mother feels that she does not care about the future. the child, while NY is busy working because of the economic demands of working late into the night. So that the characteristics of true Muslims do not appear in NY children.

NY is a father who lives in the same house with only boys, they only live in the house together, NY's parents are in Mojokerto, and in this village they don't have close relatives, when NY works automatically NY children live alone, no one babysitting and supervising her, NY works odd jobs sometimes coming home late at night, so that the time to meet them is limited, plus the child often plays late at night.

The results of the analysis of observations conducted by researchers on NY families, MF family parenting patterns apply permissiveness, giving freedom of thought so that children feel accepted, parents are always patient even though the child has unique and varied habits, MF family is also very concerned about Islamic personality of children by continuing to introduce worship to their children such as praying in congregation with MF.

MF is a mother who still gives affection to her child, despite the economic problems in her family as well as a lot of family debt, MF tries to be strong and

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[13] Rifa Hidayah, *Psikologi Pengasuhan Anak*, UIN Malang Press, 2009, 21.
[14] Syamsu Yusuf, *Psikologi Perkembangan Anak Remaja*......, 49.

does not show this sadness to her only child, her busy work now makes her less in childcare but there is still family closest to who can still take care of MF's children, MF always teaches what is good and what is not to the girls, limits on what days the child can play on the cellphone (when Friday, Saturday and Sunday), teaches independence, and teaches worship from an early age to his son.

E. CONCLUSION

The lives and circumstances of foster parents vary greatly, their circumstances greatly influence the process of mental growth and development of the child's Islamic personality, foster parents who experience divorce in Randuagung can be summarized into three patterns of parenting in divorced families, namely: parenting acceptance of a divorced family due to economic reasons and domestic violence, emphasizing good manners, enthusiasm for learning, patient and willingness to understand the current situation, as well as being devoted to parents and their families. Whereas parenting with permissiveness from divorced families because of the economy and the treatment of the husband is immature, resulting in the ability to socialize with friends well (not insecure) willing to participate in worship (praying and reciting the Koran in the mosque). The rejection of parenting for divorced families for economic reasons, results in children becoming ignorant or indifferent to their lives.

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