

Synergizing Parenting Style Between Sacred Text And Baumrind's Context

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Abstract: Diana Baumrind's concept of parenting emphasizes a positive emotional development through intense communication between parents and their children. Meanwhile, parenting patterns or styles have been outlined in the Qur'an and the Hadith as guidance in developing children's nature, characters and behaviors, which is to be noble human beings so that they can be the khalifah on earth. Parenting in the Qur'an and the Hadith highlights parents' role model through humanistic and warm approaches as well as *uswatun hasanah*. This article analyzes and synergizes similarities of parenting patterns between the existing textual sacred texts (i.e. the Qur'an and the Hadith) and the contextual parenting (i.e. psychology) in more depth.

Keywords: Synergizing parenting style, sacred text, Baumrind's Context

1. INTRODUCTION

A child is the most beautiful gift given by Allah SWT to a married couple and their presence completes a unit called family. A family is the smallest unit in society so that one's success or failure in developing their potential depends on the care and education they received from the parents, family or society. [20],[35]. Additionally, a family is the first school for a child; a place to learn good behaviors, to develop their instincts, to strengthen good relationships with their parents, as a source of educational resources, a place to provide continuous responsibilities for the children and to develop the spirit of jihad in their soul. Therefore, education in a family, known as parenting, greatly determines the natures, behaviors and characters of children. [20],[3] Islam views the significant role of family in parenting, particularly in instilling Islamic values embedded in the Qur'an and the Hadith. A research shows that a family plays an adequate role in the children's emotional development and fulfillment of needs for security, respects, religion, autonomy, concern, affection and excitement. This study points out that the best Islamic education approach employed by a family is by regulating emotions, such as love, vanity, temper and fear through approaches based on the Qur'an and the Hadith [7]. A family environment is the primary medium in which a child develops. Parents who understand the development of children in parenting tend not to use violence, and they care for their children well. Research has showed that quality parenting contributes to the healthy behavioral and emotional development [30]. The quality of parenting has a crucial influence during childhood because positive stimulation is thought to have a special influence on early brain development and skills. A study conducted by Stright, Gallagher and Kelley found that children who experienced good quality care during their early childhood were more acceptable to have higher academic competences, better social skills, and better connection to their educator and peers than children who experienced poor parenting qualities [38]. Brofenbrenner's theory explains that a social context or an environmental system where a child resides will greatly affect a child development. Of all affecting a child development is a parenting style used by parents because parenting style is

closely related to the child's development of knowledge and association. [35], [30]. A study conducted by Jittaseno, P., and Varma, P [19] revealed that the authoritative parenting style, a positive parenting style, encourages children to be independent and produces socially competent children and exhibits high self-esteem and regulation. Iranpour [11] found that children raised with positive parenting style showed better obedience to their parents, did not get angry easily in response to failure, and had skills in academic problem solving [29]. In the concept of Islam, a family is the first and main source in introducing education through parenting, so that humans can become noble Khalifas in managing this world. Thus, this research argues that the importance of Islamic parenting is the key for self-development to be a noble human being. This study also attempts to synergize the Islamic parenting styles according to the Qur'an and the Sunnah and the parenting styles in developmental psychology, particularly the Baumrind's parenting styles.

2. LITERATURE REVIEW

A. Parenting Style According to the Qur'an and the Hadith

Based on the sunnah of the Prophet Peace Be Upon Him, parents have an obligation to educate and introduce Islam to their children so that they can stay clear of bad influences in their environment. This is not an exaggeration because a child is born into the world in a state of not knowing anything (*fitrah*) until his parents educate, guide and show him the right paths in accordance with the rules and commands of Allah as embodied in the Quran Surah An-Nahl: 78, QS. At-Tahriim verse 6 and the hadith: "Every child is born in a state of *fitrah*, then both of his parents who make him Jewish, Christian or Majusi". (H.R. Thabrani and Baihaqi), in *Aljami' ash-Shaghiir*, 287, hadith No, 2386).

In the Tafsir Al-Misbah, Shihab [23] mentions that Islamic education should start from home which means it is the responsibility of both father and mother to create a household that adheres to religious values and lives with a harmonious relationship. Meanwhile, the Tafsir Ibnu Katsir [16] states that the meaning of Surah At-Tahrim verse 6 above is that parents must encourage, educate, teach and help their family members to practice to love and remember Allah SWT. Thus, based on the words of Allah SWT and the hadith above, a child is born into the world in a pure condition and it is his parents who take him to a right or wrong path. As Al-Ghazali [13] says about the cleanness and purity of every child born from his mother's womb:

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"A child is a trust for his parents, his clean heart is like a pearl shining silently from every painting and drawing. He will take every painting drawn on him and tends toward wherever he is directed. If he is used to good virtues and taught to be good, he will grow to be good and become prosperous in the present world and the afterlife, and both of his parents as well as all his teachers and mentors will also enjoy the rewards. And if he gets used to the badness and is neglected in the same way as the pets are neglected, he will be wretched and perish, and his sins will cover both of his parents and his caregiver".

This shows that every child already has a tendency to be good i.e. to carry out His commands and stay away from His prohibitions. Thus, it is the parents' duty to nurture, guide and educate their child so that he will always have a tendency to be good and avoid being bad. As Ibn Khaldun [4] says:

"Whoever is not educated by his parents will be educated by the times, which means that whoever does not obtain necessary manners required in relationships from his parents, including his teachers and elders, and does not learn it from them, then he will learn it with the help of the nature, the events taking place throughout the ages, the times will teach him".

Parenting in the Qur'an (17:23) mentioned hadhanah which parents are the main supporters and providers of all children's needs during life. Ibrahim [17] said that Hadhanah can literally be defined as caring for children by providing love and education. It can also be defined as maintaining and educating children from birth. Hadhanah is derived from the Arabic root al-Hidn which means rib or chest. Based on the meaning of the word, it is connected to parenting actions, as usually the mother or caregiver will hold the child close to their ribs or lap. In addition, according to the term syarak, Hadhanah can be defined as an act of educating or caring for children by anyone who has been given the right of birth by syarak. This is also defined as caring for and caring for people who cannot be taken care of from things that can hurt them they cannot distinguish between good and bad things (not mumayyiz) like children, people who is crazy and who is disabled [29]. So it can be said that Hadhanah also consists of providing children with needs, such as food, drink, clothing, health, education and other needs, even though in many studies, Hadhanah is often associated with child custody when parents are divorced and protected children after divorced parents based on guardianship laws [18],[16],[29]. All positive expectations of a child will not work without a guidance and care which are in harmony and balance with the demands and needs of human nature naturally. Therefore, the Qur'an is the best source of knowledge which understands the essence of human life. Parenting in the Qur'an is widely referred to as safeguarding, educating, nurturing and guiding a family. The most important thing to be prioritized in educating and nurturing is to instill the aqidah, akhlak and worship [25]. The Qur'an and the Hadith provide guidance on how and when the child is guided to obtain it. In this case, there are several influential ways of parenting in order to prepare a child mentally and morally, spiritually and socially, and physically, so that he can achieve perfect maturity, have a broad knowledge and an integral personality. The educational/nurturing approaches are: 1) Parenting with exemplary, 2) Parenting with habituation, 3)

Parenting with counsel, 4) Parenting by giving attention, 5) Parenting by giving punishment [3].

1. Parenting with Exemplary

Exemplary parenting is the most successful parenting in preparing and shaping the moral, spiritual and social aspects of the child. This is because the parents are the best figures in the child's view so that the child will imitate his parents' behaviors' consciously or unconsciously. Thus, it is the parents' duty to be good examples to their child by following the teachings of Allah SWT and Rasulullah Peace Be upon Him as mentioned in His words in the Quran Al-Ahzab: 45-46. Although through this verse Allah SWT speaks to those who are worried, anxious, and shaken in facing their affairs in the War of Ahzab, this glorious verse is the greatest principal proposition, which advocates imitating the Prophet Peace Be Upon Him in all his sayings, behaviors, worship, morals, humbleness and actions in dealing with his enemy and his people. This is the innate nature of human beings. In terms of parenting, parents should be role models who must be imitated by their children [8]. This exemplary attitude proved to be the most successful in preparing and forming the moral, spiritual and social ethos aspects of children. Exemplary mentioned in surah Al-Baqarah: 133, Yusuf: 5, 18, 65-68, 83-84, 94-98 is that gentle and resigned in the face of trials, both trials of the life and of the children. Gentle parents can moderate the control of adherence of children to behave according to parental guidance. Moral virtue manifested in good example is the most important factor in an effort to influence the heart and soul [9]. To achieve this, parents must provide suitable school children, good playmates and appropriate groups, so that children receive faith, moral, physical, spiritual and mental education. That is why Allah SWT orders the believers to imitate the attitude of the Prophet in terms of patience, perseverance, preparedness, and struggle, while looking for a way out from Allah SWT [16].

2. Parenting by Habituation

Surah Ar-Rum verse 30 explains that from birth a child is created with the purity of pure monotheism, the true religion and the faith in Allah. The verse is in accordance with the hadith of the Prophet Peace Be upon Him which means: Every child born was born in a state of fitrah, then both of his parents who make him Jewish, Christian or majusia. (H.R. Thabrani dan Baihaqi), i.e. the child is born with the conscience of monotheism and faith in Allah [3]. According to Al-Biqqa'i in Shihab [23], the meaning of fitrah is not limited to beliefs in the oneness of Allah SWT, fitrah in the verse above means the initial creation and the early nature Allah creates; a human who basically has the right attitudes in the acceptance of the truth and the steadiness in the acceptance. Habituation and education play a significant aspect in the development of children in finding pure monotheism, noble character and right religious ethics. Ibnu Abbas, Ibrahim An-Nakha'i, Sa'id ibn Jubair, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, and Ibn Zayd added that Surah Ar-Rum verse 30 is a simple statement which means that Allah SWT gives His fitrah equally to all His creatures; the straight fitrah. No one is born without being equipped with that fitrah in the same degree as the others; there is no difference between men in this matter [16]. In regard to parenting, parents should teach their children good behaviors and practice virtues, as stated in the hadith of the Prophet SAW: Teach your children three things: love your Prophet, love ahli bait (family), and recite Al-Qur'an. Telling

stories based on the Quran and the Hadith as the main sources of Islamic teachings is the easiest method of parenting. Parents can instill a good character, attitudes and behaviors in everyday life into their children easily because the stories told contain exemplary values which help to create a harmonious relationship between the parents and their children based on Islamic teachings. This is useful in helping children to be noble people who have great souls, morals and social ethics [5], [3], [28].

3. Parenting with Counsel

The Qur'an directs us to educate children through advice because it has a tremendous influence on developing children's awareness of the nature of things, decorating them with noble characters and equipping them with Islamic principles as reflected in Surah Luqman verses 13-17 [3]. In these verses, Allah SWT tells about Luqman's advice to his son, and Allah (SWT) mentions the story of Luqman well that He has bestowed upon him wisdom; and Luqman counseled his most beloved son with the foremost things of knowledge [16]. The first thing the child is ordered to do is to worship God alone, do not associate Him with anything. This verse goes hand in hand with the command of worshiping Allah alone and devotion to both parents as long as it is not contrary to the teachings of Allah's religion [23]. These verses also contain the values of monotheism, simplicity, responsibility, devotion to parents, doing the good and avoiding the bad, and patience in dealing with problems. It is a reflection of giving advice, warning and guidance in preparing the child in the formation of personality and social life [20]. According to Ulwan [3], there are several methods in presenting advice and messages, namely: 1) pleasant and gentle advice, as said in Surah Lukman: 13, Huud: 42, Yusuf: 5, Ali Imran: 42-43, Al-Mukmin: 41, Al-Ahqaf: 30-31, Al-Maidah: 15. 2) Advice using parables as set out in Surah Al-A'raf: 104-107 and 176, Al-Buruj: 17-18, An-Nazi'at: 15-26. 3) Advice and testament, as in Surah Al-Furqan: 62-77, Lukman: 13, An-Nisa': 36-38, Al-Baqarah: 177. Thus, based on these verses, parents should imitate the Prophet in providing advice and guidance for their children: affectionately, humorously to attract their attention and authoritatively so that the advice and messages can be imprinted in the hearts of the children.

4. Parenting With Giving Attention and Supervision

Ulwan [3] mentions that parents always pay attention and follow the development of their children's aspect of creed and morals, supervise and observe their mental and social readiness, and always ask about their physical and academic activities. Al-Qur'an requires parents to care, follow and supervise their children in every aspect of their lives in order to prepare an Islamic generation based on His words in Surah Al-Baqarah: 233 and Thaahaa: 132. According to these verses, parents should observe and supervise their children in all their movements, speech, behaviors and orientation, the fulfillment of psychic needs as well as physical needs such as eating, drinking and clothing. In regard to this, the concept of breastfeeding in the verses implies that the parents as the persons who hold the mandate and as the most responsible persons for the survival of their children must fulfill their physical needs which include health care. In addition, the Messenger of Allah also said that feeding the children is alms which are also mentioned in Allah's words in Surah Al-An'am: 151. [25]

5. Parenting with Punishment

In parenting, children are the top priority receiving care, kindness and affection. Ulwan [3] emphasizes more on gentle, affectionate and non-violence punishment so that it will not go beyond the original goal of punishment, and this is in accordance with Allah's word in Imran: 159. In regard to the punishment, there is a difference between the penalty for children and the penalty for adults. The punishment should contain a deterrent effect so the children can stop from behaving badly. The children will have feelings and sensitivities to refuse to follow temptations to do the wrong. Islam provides guidance in punishing children:

1. Gently and affectionately
2. Maintain the behavior of the wrong child with punishment
3. Penalties in stages
4. Point out the mistake gently
5. Punishment by smacking, and this is the last resort if advice is not adequate.

B. Parenting Style According to Developmental Psychology

According to the psychologists Descartes and Rousseau, children are born into the world by bringing kindness and certain ideas (nature). John Locke, on the other hand, asserts that the newborn's mind is a Tabula Rasa and experience (nurture) will write something on it. According to Anne Anastasi, innate nature and environment affects the individual development, but there are times when environmental influence is very small and, vice versa, there are times when environmental influences become very large. Hebb also believes that nature and nurture are links that cannot be separated and fully involved in every stage of developmental process [10]. Hebb further confirms that behaviors are 100% determined by environmental and hereditary factors. The same genetic factors show different behaviors in different environments, and the same environment shows different effects on individuals with different genetic factors. Children grow in different families depending on their parental care, environment and culture so that it can be said that parents and other family members have tremendous effects on the success of the child, both in school and in the environment. Parents are also good examples of using language by talking and reading things, such as books, encyclopedias, recordings and so on. Hurlock [15] argues that the relationship between parents-child has a crucial influence on the child's development, and that parents/family are the most important part of the social network which provides a foundation of attitudes and adaptations that will never lose influence in later behaviors [35],[33],[15]. Hurlock's views of the role of a family (Hurlock's term of a family contribution) are:

1. The reliable environment in fulfilling its needs so as to create a sense of security
2. The source of affection and acceptance which cannot be affected by anything, resulting in socially competent children
3. Where to find solutions and where to learn Life Skills
4. Motivators for achievement
5. Assisting in finding and developing self-potential such as interests and abilities
6. Source of friendship

C. Baumrind's Parenting Styles

Diana Baumrind [35] says there are four forms of parenting styles: 1) authoritarian, the restrictive and punitive parenting style where there is little conversation between parent-child and this style produces socially incompetent children. 2) Indulgent, the parenting style in which the parent is actively involved but gives little limitation or restriction on the child's behaviors. This parenting style will produce a child who cannot control his or her own behavior. This parent does not take into account all aspects of the child's development. 3) Neglectful, the parenting style where the parents do not care or the parents just spend a little time with their children and are selfish. This parenting style will produce children who tend not to control themselves and have no motivation for achievement. 4) Authoritative, a positive parenting style that stimulates children to be autonomy but still restricts and have charge of their actions where they often have conversations. This nurturing style will produce socially competent children and exhibit high self-esteem and high regulation as well [19]. Baumrind [29] categorizes the positive characteristics of authoritative parenting into four interplay dimensions: parental control, parental maturity demands, parent-child communication, and parental nurturance.

1. Parental Control

This parental control dimension emphasizes parent tickness in implementing direction, the capability to influence the child's self and withstand the pressure of the child. In this case, parents should be able to be firm in regulation and not be easily drifted by the whining, pleading, or crying of children who try to force parents to follow the wishes of children [29].

2. Parental Maturity Demands

Baumrind [29] describes parental maturity demands as the pressure inflicted on a child in doing something at least until the child has intellectual, social, and emotional abilities. This maturity demands is a demand for the ability of children in the use of skills of the past that will be a new skill at present time in order to achieve independence. According to Baumrind, these encouragement and demands will help the child develop into an independent child. In the end, Baumrind says that high maturity demand will develop in higher expectations, better independence, and a higher sophisticated manner while in parenting.

3. Parent-Child Communication

Baumrind stresses that in parent-child communication, parents use explanations for child obedience, attention to children's assumptions and impressions, and use flexible-ended, rather than calculative, control approach. Parents should be as transparent as possible in explaining each rule made and its consequences if the child commits an offense [29]. It also leads the child to understand the reasons behind parental direction and explanations and so that it is not arbitrary coercion from the will of the parents. It trains the child's reasoning power so that this attitude helps the child to be independent in making decisions.

4. Parental Nurturance

Baumrind points out that parental nurturance are more to express concern with warmth and involvement. Parent should be able to express warmth through words, tenderness in expression and involvement in appreciating the achievements

of their children. Such expression and treatment make parents as a provider of affection and a place to develop the potential that become the element of education [29],[41].

METHODOLOGY

This type of the research is qualitative with a multidisciplinary approach by using a text study research methodology in which all the substances require philosophical or theoretical processing related to values. The multidisciplinary approach is meant to integrate the workings of a number of fields of expertise and specialization to produce or construct theories, discover and develop the concepts [27]. This study places the verses of the Qur'an (sacred text) related to the parenting as the central study. The verses are treated as "texts", but still start from the revelations in accordance with the functions of the Qur'an while still consulting with the theoretical framework in a multidisciplinary manner which includes Tafsir, Psychology and Educational Sciences. This study uses hermeneutic approach [34] which is a methodology of interpretation of scripture in order to find meaning and messages encountered [18]. The hermeneutical task is to make the message understood well. The term of Hermeneutic is always associated with the scriptures and in the nineteenth century entered the new stage through the idea that the verbal understanding of scriptures must be subject to the same rules in other texts. Along with that, the flow of philosophical hermeneutics, Gadamer is the leading person, argues that methodical efforts that rely on the author of the text exclude historicity and horizon, causing the reader to be unable to present a complete understanding in the process of interpreting [31]. Fazlur Rahman was one of the leading Islamic thinkers who adopted western thought (the school of objectivistic hermeneutics pioneered by Emilio Betti and the philosophical hermeneutics used by Hans-Georg Gadamer) which he later mated with Islamic traditions and terminology. This synthesis allows Rahman not only to describe the nature of the text of the Qur'an but also to explain the concepts of understanding and interpretation, historical methods (historical perspective) and the nature of meaning up to the steps and methods of interpretation [31], [17]. Hermeneutics of Double Movement is a method of interpretation by Fazlur Rahman that provides a systematic and contextualist understanding, so as to produce a non-atomistic, literalistic and textual interpretation, but interpretation that is able to answer current problems. The double movement is starting from the present situation to the time the Al-Qur'an was revealed and returned to the present [12]. The double movement carried by Rahman consists of two stages [5]. The first stage consists of two steps, namely: First, understanding the meaning of a statement by examining the historical situation or problem so as to produce an understanding of the meaning of the Qur'an as the answer. The second step is to generalize on the specific answers that are in the Qur'an, and used in the form of general statements of social-moral goals. The second stage is the formulation of this general view into the concrete socio-historical context that appears today. The primary data sources from this study refer to the Qur'an and the mufassir. Interpretation that will be a reference is Ibn Kathir's interpretation of both digital and print editions, Al-Misbah's interpretation by Quraysh Shihab, Al-Azhar interpretation by Hamka and Psychology books, especially books on Educational and Developmental Psychology. The secondary data, the authors refer to supported literatures related to the

concept of parenting style, science of education and Islamic education. The data collection tool in this study uses thematic interpretation method (Maudhu'iy). Interpretation of Maudhu'iy is an interpretation that addresses a particular problem or is often referred to as a thematic interpretation [1]. According to Shihab, the Maudhu'iy method is to collect the verses of the Qur'an from various letters relating to the themes that have been set before [24], [21], [2]. With the steps to collect data as follows:

1. Determine and summarize the verses related to the theme of parenting
2. Understand the correlation between these verses.
3. Determine the keywords in the interpretation
4. Completing the discussion with the opinions of interpreters / scholars / thoughts of Islamic education figures based on interpretation.
5. Describe the meaning of parenting in the Koran which is oriented to the hermeneutical method.
6. Study and analyze and then make conclusions from the theme under study.
7. Conceptualize parenting based on the Qur'an with its methodological orientation in Psychology, Education, Islamic Education and Psychology of Islamic Education.

RESULT AND DISCUSSION

Nata [6] reveals that the family is the first and foremost environment for a child. The bonding of children with their parents and their families is strong because it is normative, theological, sociological and psychological, so there is a high commitment in caring. In this case, both father and mother must be able to work together in educating, guiding and showing the right path in accordance with the provisions and commands of God so that in the heart of the child there is the strength of faith, devotion and the soul of Islam. The Qur'an and the Hadith pay serious attention in parenting in caring, guiding and directing children so that they can behave nobly as the implementation of the *aqidah* (belief), *tauhid*, *akhlak* (behaviors) and worship. Baumrind's style of care, however, places more emphasis on the importance of positive caring to produce children with positive intellectual, social, and emotional skills. Based on the exposure of the two parenting patterns above, there are similarities and differences between them. This author will present them through the following table:

Table 1: Synergizing Parenting Style Between Sacred Text and Baumrind's Context

NO	Al-Qur'an-Based Parenting	Baumrind's Autoritative Parenting
1	Parenting with exemplary	-
2	Parenting by habituation	Parental maturity demands
3	Parenting by advice	Parent-child communication
4	Parenting with attention and supervision	Parental nurturance
5	Parenting with punishment	Parental control

Abstracted based on Abdullah Nashih Ulwan, (1999) and Payne, Rachel Page, (2013)

Based on the table, the Qur'an offers a variety of ways to educate individuals: by providing good examples, by giving good advice, by getting used to positive habits consistently, by supervising and paying attention, and by giving gentle

punishment. Meanwhile, the developmental psychology approach emphasizes the nurturing pattern of Diana Baumrind who proposes positive parenting that inspires the child to be autonomy but still restricts and commands the actions. Although there is no dimension of exemplary parenting, but with parental control, parental maturity demands, parent-child communication, and parental nurturance, parents can often communicate with their children in order generate positive emotions [35]. Although the two parenting styles above are not all the same but there are some similarities between parenting according to the Qur'an and the authoritative parenting style to produce children who are socially Islamic and socially competent, namely: first, the provision of good mastery habituation for children by showing parental maturity demands by giving examples of doing good deeds such as not lying to children, not criticizing and booring, and saying good words [33], giving children the opportunity to be independent, giving warmth and caring and encouraging children's freedom within reasonable limits, as in the word of God in QS. Luqman: 17. Second, there are many ways to give good advice to the child; one of them is by involving the child in the discussion (Parent-child communication) about recent events and then inserting advice in the form of prohibitions on doing any act that is prohibited by religion, such as hurting yourself or others, abstaining from misconduct and immorality. The explanation and reason in each of these directions and prohibitions are set forth in the word of God in Al-A'raf: 157. Third, supervising and giving attention in the form of Parental nurturance in terms of worship and other positive things consistently by applying the values of Islamic teachings (*akhlak al karimah*) either at home or outside so that children avoid the act of reproach [20]. The supervision of this parent has been arranged in God's words in the QS. Al-Baqarah: 238 and QS Al-An'am: 154. Fourth, it is the responsibility of parents to nurture, educate and guide the child, but the child is only human who is not spared from mistakes. Thus, the parents should correct and rectify the child's mistake by advising gently and using Parental control i.e. be firm with the rules and violations and not be washed away by the pamper of the child [3]. If the advice does not work, the last alternative is the child is given a punishment that can be in the form of ignoring or gentle smacking. As long as the child does not commit apostasy then the penalty should be gentle and aimed as deterrent so that the child will not repeat the bad action, as set in the word of Allah in Surahs Al-Mujadalah: 22 and Huud: 45-46.

CONCLUSION

Parenting by educating, guiding and nurturing children is a responsibility that cannot be ignored. The nurturing style should not be just and simple. Parenting should be referred to the Qur'an and the Hadith because it contains teachings which will never be doubted and will last forever. The style of care described above is a parenting style that has been dissimilated and synergized between parenting based on the Qur'an and the Hadith, and Baumrind's parenting style. From the results of this study it can be concluded that: Firstly: Parents are a mirror of exemplary for their child and through the application of parental maturity demands; the child is not just independent of the competence of reason but also can be independent in conducting a consistent review of the teachings of Islam. Secondly: advice is the best way in parenting applications. But it will be wiser if the advice can be followed up with Parent-child communication through dialogue

and discussion, which are occasionally added with humors, so that children can obey their parents' advice and do not do things that are prohibited by religion such as hurting themselves or others, distancing them from contempt and immoralities. Third: Parental nurturance is needed especially in the application of Islamic teachings, such as in worshipping and doing good deeds which contain the values of Islamic teachings (akhlak al karimah [20]. Attention and supervision that use Parental nurturance will not be felt as a restraint on self-development because both things are done subtly and gently. Fourth: in the practice of upbringing, there are always rules and penalties which must be enforced through parental control. If using gentle advice and speech is inadequate, then punishment is the last way to go. This punishment must also be adjusted to the situation and condition of the child. It is only intended to give a deterrent effect on children so that they do not repeat their unwanted behaviors which could cause danger and against the rules / teachings of Islam.

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