Implementation of Ideal Parenting in the Qur'an for Students of SMPIT Darul Qur'an Bogor

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Abstract: One of the reasons for wrong behavior by a child is that the parenting style implemented by the parents is not working well. Therefore, this research was conducted to find solutions for ideal parenting patterns that refer to the Quran. The research method used is mixed methods, which combines qualitative research related to parenting models in the Quran and quantitative approaches to determine the level of implementation in social reality. The results of this research show that there are four parenting patterns for parents towards their children: by building good communication, using calls that honor the child, conveying the consequences of mistakes and cultivating an attitude so that the child is respectful to both parents. This research has 108 respondents of students' parents of SMPIT Darul Quran Bogor. It concludes that parents have a level of implementation of good communication parenting patterns with the highest percentage of 27%, and the lowest implementation in parental cultivation is in the process of instilling the consequences of bad deeds morals so that children are respectful to their parents, amounting to 23%. These findings indicate that maximum efforts are needed to ensure that children have good character to their parents by informing them of the consequences.
Keywords: Character, Communication, Filial to Parents, Parenting Style

Abstrak: Adanya perilaku keliru yang dilakukan seorang anak, salah satu sebabnya adalah pola asuh yang dijalankan orangtua tidak berjalan dengan baik. Oleh karena itu penelitian ini dilakukan untuk mencari solusi pola asuh ideal yang mengacu kepada al-Qur'an. Metode penelitian yang digunakan adalah *mixed methods*, yang memadukan antara penelitian kualitatif yang berkaitan dengan model pola asuh dalam al-Qur'an dan metode kuantitatif untuk mengetahui tingkat implementasi pola asuh tersebut dalam realitas sosial. Hasil penelitian ini menunjukkan adanya 4 pola asuh orangtua terhadap anaknya, yaitu; dengan cara membangun komunikasi yang baik, menggunakan panggilan yang memuliakan anak, menyampaikan konsekuensi jika melakukan kesalahan dan penanaman sikap agar anak berbakti kepada kedua orangtua. Penelitian ini dilakukan dengan 108 responden orangtua siswa SMPIT Darul Quran Bogor. Kesimpulan dari penelitian ini adalah bahwa para orangtua memiliki tingkat implementasi pola asuh komunikasi yang baik dengan persentase tertinggi sebesar 27 %, dan implementasi yang terendah pada penanaman orangtua adalah pada proses penanaman konsekuensi perbuatan mereka agar anak berbakti kepada orangtua, sebesar 23%. Hasil temuan tersebut menunjukkan perlu adanya upaya yang maksimal dalam mengupayakan bagaimana agar anak memiliki karakter berbakti kepada orang tuanya dengan mengetahui konsekuensi atas kesalahan mereka.
Kata kunci: Berbakti kepada Orangtua Karakter, Komunikasi, Pola Asuh

Introduction

A child is naturally inclined towards goodness. That is the nature mentioned in Islam, where humans from the beginning were created to seek and accept the truth, even though this tendency is hidden in their hearts.[1] Meanwhile, in Western discourse, it is called the tabula rasa theory, where children are compared to white and clean paper from various characters.[2] This condition of purity then gradually experiences changes through social interactions with other humans.

However, some children experience negative growth in their life journey. His nature and purity have turned into a bad thing as evidenced by several data points. Children's character is shaped by various challenges in life, including being shaped by the films they see.[3] In 2016, youth violence data collected by the Ministry of Women's Empowerment and Child Protection (KPPA) showed that Indonesia still had problems in the field of youth and child violence, with 4,620 complaints, namely 60% of children aged 13-17 years were victims of violence, 27 % of children aged 6-12 years, and 13% of children aged 0-5 years. This data shows that mistakes are made when forming a child's character. Children will imitate how their environment works and treats them.[4]

The case that is still hotly discussed by the media is the violence committed by Mario Dany against David until he was unconscious and in a coma. This incident was allegedly caused by love problems, which caused Mario Dany to have the heart to abuse David. This case has been widely discussed because the perpetrator's parents are well-known. The perpetrator is known as a bad personality, and paying attention to the factors that cause this character to appear is necessary.[5] Insults led to murder with shoelaces by friends. Sunday, January 1, 2023, at around 05.47, a teenage girl was found dead with her neck entangled in BSD Tangerang. The victim of this murder was a teenager with the initials FM (16). This murder was carried out by three perpetrators, namely S (20), I (22), and A (13). This incident occurred because of a dispute. Before the incident, the perpetrator deliberately invited a drunk to take the victim's vehicle. The perpetrator strangled the victim with his hands. However, because the victim was still able to fight back, the perpetrator looked for an object, then found a shoelace, took it, and immediately strangled the victim from behind. Then, the victim's body was thrown onto Jalan Bumi Botanika, Pagedangan, Tangerang Regency.[6] A child's character formation is also influenced by the parent's attitude towards the child. There was a case that went viral in early January, namely, a

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[1] Taufiq Ihsani, "Hakikat Fitrah Manusia Dalam Perspektif Pendidikan Islam," *Tsamrotul Fikri: Jurnal Pendidikan Islam* 16, no. 1 (2022): 51–64.

[2] Stephen D. Fillmore and Alistair M.S. Smith, "Taking a Tabula Rasa Approach to Wildfire Governance: A Thought Experiment and Call for Papers and an Open Dialogue on the Topical Issue of Fire," *Fire* 3, no. 2 (2020): 1–4.

[3] Yang Zhou, "Social Accountability in Movies: Speculations on Legal Principle and Emotional Reasoning," *American Journal of Economics and Sociology* 80, no. 3 (2021): 965–975.

[4] Dearifda99, "RILIS KAJIAN : KEKERASAN PADA REMAJA," *LM Psikologi UGM Kabinet Kartala Ananta*, April 14, 2019, https://lm.psikologi.ugm.ac.id/2019/04/rilis-kajian-kekerasan-pada-remaja/.

[5] Septina Widya, "Diduga Jadi Otak Penganiayaan David, Begini Kronologi Kejadian Menurut Wanita Berinisial A, Pacar Mario Dandy," *Suaramerdeka.Com*, February 25, 2023.

[6] Adrial Akbar, "4 Fakta Trio Pembunuh ABG Dengan Leher Terjerat Tali Sepatu Di BSD," *Detiknews*, January 3, 2023.

father committed domestic violence (KDRT) against his two children in South Jakarta (Jaksel). His father was named a suspect for the domestic violence he committed.[7]

With these various incidents, this research focused on exploring the values of parenting patterns in the Al-Qur'an, which will be a solution for overcoming behavioral deviations in children. The output of this model can be called Quranic parenting.[8] Apart from that, this research also wants to reveal the level of implementation of parenting patterns mentioned in the Quran in real life in society.

Discussion
Definition of Parenting

According to the Cambridge Dictionary, a parent is a mother or father or a person, an animal, or someone who looks after a person like a parent does.[9] In this way, the meaning refers to the activity of parents to look after others. Webster's Dictionary says that parent means who begets or brings forth offspring; a father or a mother.[10] Parents are people who are aged or elderly. However, in society, the definition of parent is someone who gave birth to us, namely mother and father. Because parents are the center of a child's mental life, every child's emotional reactions and thoughts in the future are the result of their parent's teachings. So parents play an essential role in influencing children's education. Because parents should provide the best educational services to their children from an early age, a child can grow and develop well with the best stimulus both parents offer. On the other hand, unfavorable stimuli will give birth to negative characters in their children.[11]

Parenting style is how parents care for and educate their children. Many factors influence parents' parenting patterns based on their background. The determining factors are parental education, knowledge, economic status, employment, and the number of children in the family. Parents with a higher educational background have wider job opportunities and earn more income.[12]

In a family, a father has a role as the person responsible for the child's physical and psychological development. Fathers have a crucial role in shaping a child's character and meeting physical needs such as eating, drinking, clothing, etc.[13] Fathers are also encouraged to be active in building a family because a child usually sees his father as the person with the highest achievements. In this way, every father's

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[7] Rumondang Naibaho, "Polisi Tetapkan Raden Indrajana Tersangka KDRT Anak!," *Detiknews*, January 9, 2023.

[8] Abdul Ghoni, "Quranic Parenting: Peran Ideal Ibu Dalam Al-Qur'an Studi Analisis Kisah Istri Imran Dalam Surat Ali Imran Ayat 35-37," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2021): 65–73.

[9] https://dictionary.cambridge.org/dictionary/english/parent

[10] https://www.webster-dictionary.org/definition/parent

[11] Atik Latifah, "Peran Lingkungan Dan Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Usia Dini," *(JAPRA) Jurnal Pendidikan Raudhatul Athfal (JAPRA)* 3, no. 2 (2020): 101–112.

[12] Zaza Saskia Ayu Wandani, Erna Sulistyowati, and Dewi Martha Indria, "Pengaruh Status Pendidikan, Ekonomi, Dan Pola Asuh Orang Tua Terhadap Status Gizi Anak Balita Di Kecamatan Pujon Kabupaten Malang," *Jurnal Kedokteran Komunitas* 9, no. 1 (2021): 1–9.

[13] Pitrotussaadah, Eva Fadhilah, and Faisal Zulfikar, "Islamic Law and Gender: A Misconception of Roles and Responsibilities in Parenting," *De Jure: Jurnal Hukum dan Syar'iah* 15, no. 2 (2023): 331–342.

behavior is a role model for children who tend to use it as a role model.[14] So that process is much better through the good example.

The mother's role in children's education is enormous, even dominant. In this case, The mother's role is prevalent in the child's growth and development.[15] A mother's education for her child is primary education that should not be neglected. The good and bad of a mother's education significantly influence the development and character of children in the future. The mother's role in educating her children is as a source and giver of love, a caregiver, a place to pour out her heart, an organizer of household life, and an emotional caregiver. If the opposite is done, where violence is the parenting approach taken, then the child will grow up to be a negative person and feel like he has lost his self-esteem.[16] From the description above, Islam teaches collaboration between father and mother in raising children. There is a reciprocal relationship between father and mother because they both have simultaneous responsibilities.[17]

This research aims to discover the ideal parenting style in the Quran and how it is implemented in everyday life. Of course, efforts to explore the values of the Quran will be a strength in itself, considering that it contains correct guidelines for life so that when they can be found, they will be precious. The extent to which these values are implemented escapes attention and research in general. So, this research is expected to examine these two things.

Research Methods

This research uses mixed methods by combining field research and library research.[18] In conducting library research, this research uses a primary source of interpretation from Tafsir Al-Misbah, which Muhammad Quraish Shihab wrote. Apart from interpretations as prior references, this research also takes references from relevant books or articles as secondary references. Meanwhile, respondents' data was collected between 1-5 May 2023 when conducting field research. Data was collected by distributing questionnaires to respondents who were parents and guardians. The questionnaire was created in digital form via Google Forms and distributed to respondents by sharing the questionnaire link, which then processed the data using SPSS.[19]

This research also uses the Living Quran research method. The Living Quran research method aims to determine the extent of acceptance (response) of the concept of ideal parenting towards parents. Living Quran studies are studies or scientific research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community. Living Quran started with the

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[14] Annisa Wahyuni et al., "Peran Ayah (Fathering) Dalam Pengasuhan Anak Usia Dini," *Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (2021): 055–066.

[15] Latifah, "Peran Lingkungan Dan Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Usia Dini."

[16] Asri Cahyaning Dian and Sugito Sugito, "Perilaku Kekerasan Ibu Terhadap Anak Selama Pandemi Covid 19," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2021): 1180–1189.

[17] Wandani, Sulistyowati, and Indria, "Pengaruh Status Pendidikan, Ekonomi, Dan Pola Asuh Orang Tua Terhadap Status Gizi Anak Balita Di Kecamatan Pujon Kabupaten Malang."

[18] Abdul Ghoni and Gazi Saloom, "Idealisasi Metode Living Qur'an," *Himmah: Jurnal Kajian Islam Kontemporer* 5, no. 2 (2021): 413.

[19] Abdul Ghoni, *Sepuluh Langkah Praktis Penelitian SPSS*, Pertama. (Bogor: STIU Darul Quran, 2022).

phenomenon of the Quran in everyday life, namely its meaning and function, which is clearly understood and experienced by Muslim communities.[20]

Ideal Parenting Patterns in the Quran

Parenting patterns through communication with children.

Good communication will bring cohesion between parents and children.[21] The existence of communication in children's education is explicitly mentioned in Surah ash-Saffat verse 102, which reads:
"So when the child reached (the age) he was able to try with him, (Ibrahim) said, "O my son! I dreamed that I slaughtered you. So think about what you think!" He (Ismail) answered, "O my father! Do what (Allah) commands you; God willing, you will find me among those who are patient."

The verse above explains how Prophet Ibrahim built communication with his children even though what he wanted to convey was God's command, which Prophet Ibrahim would carry out. However, this does not rule out the opportunity for dialogue between Prophet Ibrahim and Prophet Ismail. Quraish Shihab explained that this order must not be carried out immediately through coercion. This positive dialogue pattern then received an excellent response from Prophet Ismail when he agreed to what Allah commanded, even though the command object was himself.[22]

The story of Prophet Ibrahim with the child, namely Prophet Ismail, can be used as an example of how parents continue to establish good communication with their children in everyday life. One way is to give children space to have opinions. However, this still needs to be framed by cultivating correct ideology so that the dialogue opportunities provided do not harm the child's behavior but, on the contrary, are proof of the child's goodness to his parents and, at the same time, to Allah as his Creator. Prophet Ismail provided clear evidence of the results of Prophet Ibrahim's education, which had been carried out long before. [23]

A good call when interacting with children

Parents should call their children the best name, just as parents have chosen the best name for their child. If you call someone else, Allah forbids calling other people something they don't like, especially their children, as mentioned in Surah al-Hujurat verse 11. The command for parents to call their children good names is exemplified in the story of the Prophet Noah, as mentioned in Surah Hud. Verse 42 reads: "And the ship sailed carrying them into the waves like mountains. And Noah called to his son, when he (the child) was in a remote place, "O my son! Get on board with us, and don't be with the disbelievers."

Tafsir Al-Misbah explains that the use of affectionate addresses for children remains with the parents even though the child is in bad condition. This character shows everyone's love for children, which has become their instinct. This love does not fade even though the child is disobedient and does not want to follow his orders. This love is also a strong encouragement for parents to be tolerant of mistakes made by children.[24]

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[20] Ghoni and Saloom, "Idealisasi Metode Living Qur'an."

[21] Rifiana Rifiana, "Konsep Komunikasi Terhadap Remaja Dalam Keluarga Islam Menurut Pandangan Al-Qur'an," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2022): 58–76.

[22] Muhammad Quraish Shihab, *Tafsir Al-Misbah*, vol. 11, (Tangerang: Lentera Hati, 2016), 280

[23] Muhammad Quraish Shihab, *Tafsir Al-Misbah*, vol. 11, 281

[24] Muhammad Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 634

From the explanation of the story of the Prophet and his child, it can be concluded that parents should never call their children a bad name, no matter their child's condition. A parent's love should come before their hatred so that they still have to use good nicknames for their children, and this is one of the teachings in Islam.

Teaching about the consequences of every action

Instilling a sense of responsibility is the main thing for parents to do for their children. One of the ways is to convey the consequences if a mistake is made. In the Qur'an, Allah gives an example of how Luqman advised his son that no matter how small a human action is, there will be consequences. Of course, if it is good, there will be good consequences for the perpetrator. Likewise, evildoers will experience negative impacts from what they do. In Surah Luqman verse 16, Allah says: "(Lukman said), "O my son! Indeed, if there is (an action) as heavy as a mustard seed, and it is in a stone, sky, or on earth, surely Allah will give it (a reward). Indeed, Allah is Most Refined, Most Accurate."

According to Quraish Shihab, the above shows the perfect power of Allah in taking into account every change of His servants. This character needs to be instilled well by parents in their children. From this verse, it is hoped that children will grow aware of the need to be careful before doing something. Children should think before speaking and acting because of the severe consequences they will face if a mistake is made.[25]

Instilling morals so that children are respectful to their parents

Filial service to parents is one of the central teachings of Islam. On the other hand, disobedience to parents is very hated. In Surah Luqman verse 14, Allah says: "And We commanded man (to do good) to his parents. His mother conceived him in a state of increasing weakness and weaned him at the age of two years. Be grateful to both your parents and Me. Only to Me will you return."

Quraish Shihab explains in the verse above how filial piety toward parents, especially mothers, is vital. This explanation is because the mother's struggle in the process of conceiving for approximately nine months even continues until after the birth process. Most of the process is carried out by a mother. The severity of the mother's experience is described textually in the verse that describes the weakness above weakness.[26]

Of course, the image of women being so dominant in the Qur'an does not lead to an attitude that negates the role of a father. This message is shown by the command to pray for both of them in Surah al-Isra verse 24: "And humble yourself towards them both with great affection and say: "O my Lord, love them both, as they both taught me when I was little."

Field Study Results

This field research took 80 students from SMPIT Darul Quran Bogor as respondents by filling out the questionnaire. Questionnaires must go through a validity and reliability test process, where both must be fulfilled. If one is not fulfilled, the questionnaire has weaknesses as a research instrument. [27]

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[25] Muhammad Quraish Shihab, *Tafsir Al-Misbah*, vol. 10, 305-306

[26] Muhammad Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 299-300

[27] Cooper B. Hodges et al., "Researcher Degrees of Freedom in Statistical Software Contribute to Unreliable Results: A Comparison of Nonparametric Analyses Conducted in SPSS, SAS, Stata, and R,"

Initially, the researchers used 15 questionnaires, which were then tested for validity. One questionnaire was found to be invalid from the validity test results, so this research used 14 valid questionnaires.

Table 1. Validity Test Results

No.	Table R Value	Validity Test Result	Result
Kues01	0,361	0,710	Valid
Kues02	0,361	0,749	Valid
Kues03	0,361	0,700	Valid
Kues04	0,361	0,491	Valid
Kues05	0,361	0,537	Valid
Kues06	0,361	0,535	Valid
Kues07	0,361	0,542	Valid
Kues08	0,361	0,519	Valid
Kues09	0,361	0,504	Valid
Kues10	0,361	0,545	Valid
Kues11	0,361	0,616	Valid
Kues12	0,361	0,480	Valid
Kues13	0,361	0,569	Valid
Kues14	0,361	0,559	Valid
Kues15	0,361	0,246	Not Valid

The table indicates that the questionnaire, the measuring tool for this research, has a validity value indicated by a higher validity test result than the R-value of the respective table.[28] One of the 15 questionnaires submitted was invalid, so it could not be used as a research measuring tool.

It is shown on the table that the reliability test results obtained were 0.836, which means the questionnaire has high consistency and can be used as a research instrument. It demonstrates the result, which exceeds 0.6 as the reliability test standard.[29]

Respondents in this study amounted to 108 parents respondents for students of SMPIT Darul Quran Bogor , with the following description:

Behavior Research Methods 55, no. 6 (2023): 2813–2837, https://doi.org/10.3758/s13428-022-01932-2.

[28] Rezha Nur Amalia, Ragil Setia Dianingati, and Eva Annisaa', "Pengaruh Jumlah Responden Terhadap Hasil Uji Validitas Dan Reliabilitas Kuesioner Pengetahuan Dan Perilaku Swamedikasi," *Generics: Journal of Research in Pharmacy* 2, no. 1 (2022): 9–15.

[29] Amalia, Dianingati, and Annisaa', "Pengaruh Jumlah Responden Terhadap Hasil Uji Validitas Dan Reliabilitas Kuesioner Pengetahuan Dan Perilaku Swamedikasi."

Table 3. Research Description

Statistics			
Valid	108		
Missing	0		
Mean		63.6759	
Std. Deviation		5.48205	
Minimum		49	
Maximum		75	

The table explains that the reception of the ideal parenting concept is at an average of 63.67. The lowest score is 49, and the highest is 75. When viewed from job data, the respondents of this study are parents who have professions as teachers/educators, entrepreneurs, employees, and others, with the following description:

Table 4. Respondent's Job Description

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Teacher	11	10.2	10.2	10.2
	Entrepreneur	22	20.4	20.4	30.6
	Officer	23	21.3	21.3	51.9
	Housewife	46	42.6	42.6	94.4
	Lainnya	6	5.6	5.6	100.0
	Total	108	100.0	100.0	

Thus, it can be seen that this study took the most respondents from parents who work as teachers/educators amounting to 11 people or 10.2% and the least respondents from parents who work as entrepreneurs amounting to 22 respondents or 30.6%. When viewed in terms of gender or gender, this study has data on respondents with women, namely with a percentage ratio of 13.3% and 86.7%.

Table 5. Description of Gender Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	28	25.9	25.9	25.9
	Female	80	74.1	74.1	100.0
	Total	108	100.0	100.0	

Suitability of Parents with Ideal Parenting

When viewed from the details of each indicator, the following categorization data is obtained:

Table 6. Parental Compatibility with Ideal Parenting

No	Indicator	Prosentase
1	Communication	29 (27%)
2	Consequences	25 (23%)
3	Good call	27 (25%)
4	Filial piety to parents	27 (25%)

The table above shows that the highest level of conformity is in the parenting pattern indicator using good communication, where parents have an ideal parenting pattern with a percentage of 27%. It is very positive and in line with the results of a literature review stating that good communication between family members can create an atmosphere that makes children safe and secure at home and creates a healthy family.[30] The parenting style of parents and their children who face obstacles in communication problems can result in deviant behavior in children. A child will avoid closeness with his parents and join the wrong community.[31] Communication between teachers, parents, and other related parties has also become important in an educational institution to avoid rampant deviant behavior such as bullying. Prevention is carried out by communicating the negative impacts of bullying and raising awareness among each party.[32]

The following implementation of a parenting pattern that is relatively high is the implementation of a parenting pattern that uses an approach of filial piety to parents and good calls to children. Each indicator has a suitability percentage of 25%. This finding aligns with Gojali et al.'s research results, which state that ideally, parents should use affectionate calls and not call their children harsh names.[33]

The indicator of consequences has the lowest category, namely 23%. Thus, what needs to be considered as an indicator of ideal parenting styles for parents is teaching children the importance of knowing the consequences of their bad deeds. Apart from that, parents need to openly convey the consequences if a child makes a mistake as a reinforcement of existing rules. This activity is aimed at instilling a sense

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[30] Barokatun Nikmah and Nurus Sa'adah, "Literature Review: Membangun Keluarga Harmonis Melalui Pola Asuh Orang Tua," *Taujihat: Jurnal Bimbingan Konseling Islam* 2, no. 2 (2021): 188–199, https://journal.iain-samarinda.ac.id/index.php/TAUJIHAT/index.

[31] Maureen Reynolds et al., "Substance Use Disorder Is the Outcome of Deviant Socialization: A Prospective Investigation Spanning Childhood to Adulthood," *Pharmacology Biochemistry and Behavior* 227–228, no. June (2023): 173585, https://doi.org/10.1016/j.pbb.2023.173585.

[32] Mohaned G. Abed, Lowai G. Abed, and Todd K. Shackelford, "Teachers' Perceptions of Bullying in Saudi Arabian Primary Public Schools: A Small-Sample, Qualitative Case Study," *Children* 10, no. 12 (2023): 1–13.

[33] Jihad Achmad Gojali, Junaedi Sastradiharja, and Otong Surasman, "PERAN POLA ASUH ORANG TUA DALAM PEMBENTUKAN AKHLAK ANAK PERSPEKTIF AL-QUR'AN (Studi Kualitatif Pada Orang Tua Siswa SD Al-Azhar Syifa Budi Cibinong, Bogor)," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 4, no. 1 (2022): 73–88.

of responsibility in children. [34] This finding should be a cause for concern because the low level of implementation of this parenting style may be the reason why children escape from the attitude of filial piety towards their parents, which is currently widespread in society. A child's devotion to both parents will give birth to a deep meaning in life. Life becomes full of meaning when children can bring goodness to their parents. Of course, this is reciprocal, where when parents and children have good cohesion, the value of filial piety towards their parents will emerge in the child.[35] One of the ways taught in the Qur'an to cultivate this attitude is by reminding parents how hard mothers struggle in the birth process and growth and development of a child.

Conclusion

From qualitative research that explored the values of the Quran related to parenting patterns carried out on parents with the link between ideal parenting patterns in the Al-Qur'an, four excellent parenting patterns that parents should have were obtained. The four are how to raise parents in building communication with children, how to call children with good nicknames, instilling consequences for every action the child takes, and the importance of investing the value of filial piety towards parents by reminding parents of their struggle in looking after children.

The results of the field study showed a very high level of implementation in the use of good communication with children with a percentage of 27%, followed by instilling good call and filial piety to parents and the implementation of calls with good sentences at 25%. The implementation of instilling an attitude of knowing and doing consequences gradually is at the lowest level, namely 25%. Of course, this research recommends invites parents do more to inform consequences toward their children. One way that can be done is by conveying how hard it is for parents to struggle throughout the entire journey of a child, from the process of giving birth and caring for a child until they grow up as teenagers and adults.

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[34] Samsul Bahri and Mansari, "Model Pengawasan Anak Dalam Upaya Pencegahan Pelecehan Seksual Di Lingkungan Pesantren," *Legalite : Jurnal Perundang Undangan dan Hukum Pidana Islam* 6, no. 2 (2021): 108–109.

[35] Peizhen Sun et al., "Filial Piety and Meaning in Life among Late Adolescents: A Moderated Mediation Model," *Children and Youth Services Review* 147, no. January 2022 (2023): 106837, https://doi.org/10.1016/j.childyouth.2023.106837.

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