

PARENTING PATTERNS AND THEIR INFLUENCE ON PROMISCUITY IN SITIUNG SUB-DISTRICT

M. Amin¹, Silfia Hanani², Arman Husni³

¹UIN Sjech M Djamil Djambek Bukittinggi and muhammadamien1979@gmail.com

²UIN Sjech M Djamil Djambek Bukittinggi and silfiahnani@uinbukittinggi.ac.id

³UIN Sjech M Djamil Djambek Bukittinggi and armanhusni@uinbukittinggi.ac.id

Submission : Mei 06, 2023

Revised : June 14, 2023

Accepted : June 28, 2023

Published : June 30, 2023

Abstract

The title of this study is Parenting and Its Influence on Promiscuity in Sitiung District, this paper aims to be a reference for parents, especially in the Sitiung sub-district area as parenting style in educating their offspring, the method used in this research is qualitative. The results of this study are that parents' parenting style is very influential on the association of their offspring, so parents must strengthen and provide education to their children in the fields of faith, worship, example, and a sense of responsibility to others in social life.

Keywords: Parenting, Free Association

1. Introduction

Parenting patterns in developing self-discipline and shaping children's character are very important because parents are the first role models for children (Shochib, 2014). The diversity of parenting patterns depends on the style and concept of each parent it is based on various backgrounds both socially, economically, and so on (Idrus, 2012). The role of parents greatly determines the behavior of their children in life or daily relationships and also in the formation of children's character (Setyaningrum, 2020).

Genetically, the position of parents determines the development of children, so parenting also has a clear impact on the development of children's character (Diananda, 2021). Good parenting is certainly directed parenting, directed parenting is parenting guided by religion, the better the implementation of Islamic religion, the better the child's character.

The changes that occur in the middle of social life appear in a variety of circumstances and trigger educational progress, but not a few that bring about a very powerful problem shock to social life, State stability and education, and Islam itself. This is as explained by Abdullah Idi, that social change is progress, which is a change that leads to progress and progress is a change that leads to regression (Idi, 2014).

The development of science technology and communication has had an impact on social change with the formation of an IT-literate society with a fairly high intensity of purchase and use in the form of using a handphone. It also has an impact on negative attitudes, namely the higher level of browsing porn sites among children and adults, triggering a high level of promiscuity. The case of child marriage in Indonesia is very worrying. From data from religious courts on applications for dispensation of child marriage, in 2021 there were 65 thousand cases and in 2022 there were 55 thousand submissions. The submission of applications for marriage at a child's age is mostly due to the factor that the female applicant is already pregnant in advance and the encouragement factor from parents who want their children to get married immediately because they already have friends/dating (Kemen PPPA: 2023).



"In 2022 nationally, there will be around 52,000 marriage dispensation cases submitted to religious courts and of these, around 34,000 are driven by the love factor so that parents ask the court to marry their children immediately. Then about 13,547 applicants applied for marriage because they were already pregnant and 1,132 applicants claimed to have had intimate relations (Kemen PPPA: 2023).

Seeing the case above, it is very clear that there is a relationship between parenting patterns and children's behavior and the actions carried out including juvenile delinquency, one of which is extramarital sex. At least in the Sitiung District, Dharmasraya Regency, there are two parenting patterns found, namely the Minang family parenting pattern and the Javanese family parenting pattern, both of which are both Minang families and Javanese families influenced by Islamic teachings. Minang parenting is usually influenced by the Minang traditional philosophy based on Adat Basandi Syara' Syara' Basandi Kitabullah, while Javanese families also have the power to implement Islamic education. In terms of culture, Minang parenting is influenced by the matrilineal system while Javanese parenting is influenced by parental parenting. It is predicted that these different parenting patterns have differences in implementing Islamic education in the household. To prove the difference and how it affects the formation of children's character in households with different parenting patterns, research needs to be done to answer it. This research was conducted in Dharmasraya Regency which has Minang and Javanese parenting patterns. For research purposes, this research was conducted in Sitiung Subdistrict because of the 28324 popularity, there are almost as many Minang people as Javanese people (BPS Kabupaten Dharmasraya, 2022).

To find out about how the parenting patterns of Minang families and Javanese families and their influence on children's promiscuity, this research explores these matters. With the title Parenting Patterns and their influence on Promiscuity.

2. Method

The method used in this research is qualitative. Qualitative research is a research procedure to produce descriptive data in the form of writing or writing from people who are thoroughly observed (Sugiyono, 2017). In qualitative research, the presence of researchers is needed to be known by informants on the object of research. Researchers are directly involved to collect their data, collect data, analyze data, and make conclusions (Sugiyono, 2015). In its application, the researcher is in the field to obtain data, namely by going to the research location by making an agreed schedule with several Minangkabau community leaders and Javanese community leaders in Sitiung District.

The research approach used is phenomenology. Phenomenology etymologically comes from the words phenomenon and logos. Phenomenon comes from the Greek verb "phainesthai" which means to appear, and is formed from the root words fantasy, phantom, and phosphorus which means light or light. While logic has the meaning of science. Phenomenology is the study of efforts to reveal the meaning-light from all forms of events or interactions that occur. The use of phenomenology is in two ways, namely a philosophical study of revealing meaning, and on the other hand, it becomes one of the approaches in qualitative research. According to Husserl in Moleong, phenomenology means subjective or phenomenological experience and the study of consciousness from the principal perspective of a person, including his subjective experiences and interpretations of the world (Moleong, 2006).

This phenomenological approach is used to understand the meaning of events and their relationships to people in certain situations. From a phenomenological perspective, events that arise cannot be separated from a person's consciousness so it is called intentionality. The events (phenomena) in question are all the circumstances that arise parenting patterns by both Javanese and Minangkabau ethnicities in certain situations according to the research locus to be fully understood the purpose and meaning of the event so that it boils down to the characteristics of the parenting pattern itself.

Data collection was carried out using observation and interviews. Interviews were conducted with community leaders from both the Minang and Javanese tribes while observing several families who were considered capable and successful in educating their children as well as families who were considered incapable and families who were considered mediocre to families whose children were pregnant outside of marriage until the author thought the data needed was sufficient.

3. Results and Discussion

3.1. The Role of Parents

In the context of the process of instilling good values and knowledge, parents should communicate with their children, parents should be role models in various aspects of life for children. Parents are expected to guide, educate, train, and teach children on issues related to personality formation and learning activities.

The responsibilities of parents are very complex, namely repairing their souls, straightening out lameness, lifting from all humiliation and good association with others must be taught from the earliest possible age, to be right, trustworthy, istiqomah, concerned with public interests, helping others, respecting those who are greater, respecting guests, neighbors, and other morals (Syafudin: 2016).

Parenting is a series of activities carried out by parents or guardians for children who play a very important role in any field to children. An important role for parents in the family is how to apply good parenting and help children develop self-discipline, parents must strive to actualize themselves towards child development by structuring the physical environment, social environment both external and internal, internal and external education, conducting dialogue or discussing various matters with children, understanding the child's psychology, giving children an understanding of the cultural side, being a good role model for children, always controlling children, and providing character values to children's behavior (Shochib, 2014).

Parenting can also be interpreted as how to provide lessons to children about rules and norms both related to God and related to humans (Abdullah Idi, 2015). The Qur'an also tells about how Lukman parented his son as found in Surah Lukman in verses 13-15.

Parenting can also be done by sharing experiences with children so that children can understand and get lessons from the experiences we tell so that later it has a good impact and brings positive results for children (Iswantini, 2007). From time to time, from time to time in any condition, parents must always take care of their children, and must not be careless about the development of children at all (Khadijah, 2015).

According to Darmadi (2019), informal education is the family and environmental education paths in the form of independent learning activities which is carried out with an awareness of responsibility. Therefore informal education is different from other education because in terms of implementation is different and is entirely the responsibility of the family. The participants are individuals, not groups, with no curriculum, or special requirements, in informal education, parents play the role of educators for their children. parents who act as educators for their children. Informal education is a beginner or prefix education, before stepping into formal education. formal education. This education is a foundation or basis for further education. It cannot be denied how important the importance of education is in the family environment for the development of children to become human beings who are personal and useful to society.

3.2. Influence of Parenting on Promiscuity

Kecamatan Sitiung has a population of 28324 people (BPS Dharmasraya Regency: 2022). Of this population, two ethnicities are almost equal in number, namely the Minang tribe and the Javanese tribe, of course between these two tribes there are different ways of parenting because they are motivated by different customs. The Javanese tribe who came from migration in 1979 occupies Block A Accent in Nagari Gunung Medan, Block A Piruka in Nagari Sitiung, Block B in Nagari Sungai Duo, and Pisang Rebus also in Nagari Sitiung. Meanwhile, the Minang tribe also lived alongside them in the same village.

From the records of marriages in the KUA of Sitiung Subdistrict, the couples who have married every year have almost 65% of problems, some of them cannot read al-Qur'an and pray, and some are pregnant before getting married (KUA Kec. Sitiung: 2022). One of the causes of this problem is poor parenting in the family. Poor parenting here can be seen from several research questions that researchers get in the field, including:

How is Akidah's Education in the family? Belief in the supreme creator greatly influences parenting in the family, a family that believes fully in Allah, which in a sense has a strong creed, has a huge impact on the pattern of life in a family. Islam also strongly recommends that to strengthen the family it is required to always have the right creed by worshiping Allah SWT properly and correctly as contained in several verses of the Koran including Surah Luqmanayat 13 which means "and remember when Luqman said to his son when he gave lessons to his son, my son, do not associate Allah with anything, as a matter of fact associating partners with Allah is a great injustice".

From the observations and interviews that the author conducted with families who have already had children out of wedlock, they do not have a strong creed, this is also the information researchers get from several other communities. Akidah in their lives is not the main focus in the family so the derivative of the lack of belief in Allah SWT makes it always underestimate worship. Good worship is closely related to a strong akidah.

How is worship education in the family? Good worship is a derivative of a solid creed. Some families who experience cases of bad association, indeed do not get good worship education in the family. There is no example given by parents to the child. From the results of interviews with children whose associations cannot be limited, they said that parents even often leave prayers, and only occasionally order their children to carry out these religious orders.

In that family, their parents only obliged them to worship at the age of kindergarten and elementary school, we were told to pray and recite the Koran, by Papa and Mama as children only, after we entered junior high school we were never asked if we had prayed. Moreover, we were taught to pray together at the mosque (Nani, interview: 2023).

A very important matter such as prayer alone if it is no longer a concern in a family then in that family there will be no peace. If parents are too busy fulfilling the needs of their children to leave their spiritual needs, then false happiness will be created, children will look for other happiness outside the home and do things that are prohibited according to customary law, religion, or the state.

How is exemplary in the family? Interviews conducted by researchers with one of the community leaders who also happened to be a close neighbor of children who were victims of promiscuity and who was often involved in resolving several cases of juvenile delinquency in the neighborhood said that in general what caused their children to be like that was that their parents could not set a good example for their children (Maryoto, Interview: 2023).

Examples of role models from parents are very much expected in the pace of the household, parents are the first people seen by children who automatically act as the first teachers of their children, so it is very sad that a father is only concerned with physical sustenance, completing the worldly needs of the family alone, let alone being supported by a material mother, in a family like this there is no good role model by the person who should be the foundation in all fields in a family.

Observations and interviews were also conducted with families whose children or other family members did not fall into promiscuity, as a result, the role model from parents is indeed a fixed price in the family. "Father always invites and reminds us to do good, never leave the prayer, obey and obey parents and teachers, even father and mother consider us still like elementary school children, our father and mother never neglect to remind us" (Salma, interview: 2023).

In other cases, children involved in promiscuity are victims of parental arguments. Instead of being role models for their children, there are even parents whose children are involved in promiscuity with broken parents. Informal education or what we know as good parenting is needed as a bulwark against promiscuity, and parental role models are needed in these cases.

What is the parent's level of education? The level of education of parents is not very dominant in changing the impact of promiscuity, because from observations and interviews that researchers conducted with several figures, and asked whether the parents of children who were too free to associate with low education, apparently not. "The parents of those (victims of promiscuity) in general, their fathers and mothers are on average college graduates." (Samsul Rahman, Interview: 2023)

A high level of education does not guarantee that someone can take care of their children as expected by religion and perhaps the parents themselves, good attention and supervision and understanding of the responsibilities of how to be a father or mother in the household are very important. Parental responsibility is not in providing material but also serious special attention to the baby is needed.

What is the Role of Society? As social beings, we are required to pay attention to the environment, not just think about ourselves and our families. The values of motoring have

almost been eroded amid society, even though we were created by Allah to know each other and help each other. Allah's word surat al-Hujurat : 13

Meaning: O people! Indeed, we have created you from a man and a woman, then We made you into nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing and All-conscientious.

Surat al-Maida:6

Meaning: O you who believe! Do not violate the sanctuaries of Allah, and do not violate the honor of the sacred months, do not disturb the hadyu (sacrificial animals) and qala'id (marked sacrificial animals), and do not disturb those who visit the Baitulharam; they seek the bounty and pleasure of their Lord. But when you have completed your Ihram, then you may hunt. Do not let your hatred of a people, because they prevent you from the Sacred Mosque, lead you to transgress against them. And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, indeed, Allah is very severe in His punishment.

The indifference of some people today is very influential on the development of the association of young people who have gone too far "lost generation". Some cases that occur in families who are free in their relationships from the observations of researchers are people who rarely participate in community activities, so natural law applies to them which has an impact on the community and does not want to interfere in the problems that occur in their families.

4. Conclusion

From the findings obtained by the researchers, it can be concluded that the cause of promiscuity has something to do with the parenting patterns carried out by parents, as can be seen in the table below:

Table 1

| No | Parenting | Impact |
|----|--|---|
| 1 | Parents who have strong faith | Very influential on the development of their children, parents who instill the values of faith in children will prevent their children from falling into promiscuity. |
| 2 | Parents who are devoted to worship and teaching their children | Parents' obedience in worship, then passed on to children, greatly shapes children's personalities, so that children can be protected from the influence of promiscuity. |
| 3 | Parental role modeling | Parents who can provide good examples, and role models for their children, can be a shield from the destruction of their generation, to avoid unwanted associations with parents and society. |
| 4 | Parental education | The level of education of parents cannot be a guarantee and is too influential on the behavior and morals of their offspring, which means that the high education of parents is not a guarantee |

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|---|-----------------------|---|
| | | for the association of their children. |
| 5 | Community Environment | The community environment is very influential on child development, caring for others will make others care about us. |

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