

**Children's Parenting Patterns In Forming Akhlaqul
Karimah At Sanggar Learning Sungai Mulia Selangor
Malaysia**

M. Imam Bukhori
Universitas Al-Falah As-Sunniyyah Jember
raim4m@gmail.com

Fadlillah
Universitas Al-Falah As-Sunniyyah Jember
2119096701@inaifas.ac.id

Abstract

Parenting styles play an important role in forming akhlaqul karimah, which is the main foundation for an individual's moral and spiritual development. This research aims to identify and analyze the parenting patterns applied at Sanggar Belajar Sungai Mulia, Selangor, Malaysia, in forming morals in children. A qualitative approach was used using in-depth interviews, direct observation and documentation studies. The research results show that the parenting style applied is combinative, combining democratic, religious and local cultural approaches. Parents and educators at this learning studio set an example through daily behavior, intensive religious learning, and strengthening character values such as honesty, responsibility, and empathy. Apart from that, a conducive learning environment and community support also contribute to forming children's morals. This research emphasizes the importance of synergy between families, educational institutions and society in creating a generation with noble morals.

Keywords: *Parenting Patterns, Akhlaqul Karimah, Learning Studio.*

Abstrak

Pola asuh anak memainkan peran penting dalam membentuk akhlaqul karimah, yang menjadi fondasi utama untuk perkembangan moral dan spiritual individu. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis pola asuh yang diterapkan di Sanggar Belajar Sungai Mulia, Selangor, Malaysia, dalam membentuk akhlaqul karimah pada anak-anak. Pendekatan kualitatif digunakan dengan metode wawancara mendalam, observasi langsung, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa pola asuh yang diterapkan bersifat kombinitif, memadukan

pendekatan demokratis, religius, dan kebudayaan lokal. Orang tua dan pendidik di sanggar belajar ini memberikan teladan melalui perilaku sehari-hari, pembelajaran agama yang intensif, dan penguatan nilai-nilai karakter seperti kejujuran, tanggung jawab, dan empati. Selain itu, lingkungan belajar yang kondusif dan dukungan komunitas turut berkontribusi dalam membentuk akhlaqul karimah anak. Penelitian ini menekankan pentingnya sinergi antara keluarga, institusi pendidikan, dan masyarakat dalam menciptakan generasi yang berakhlak mulia.

Kata Kunci : *Pola Asuh, Akhlaqul Karimah, Sanggar Pembelajaran.*

Introduction

In modern society, developments in technology and information have brought significant changes to lifestyle and social interactions, including child rearing patterns. Many parents face challenges in balancing global cultural influences with local and religious values, especially in forming moral character in their children. Traditional parenting styles which usually prioritize religious, cultural and moral values are often displaced by modern parenting styles which are more individualistic and pragmatic. This creates a gap between efforts to instill noble moral values and the reality of parenting in the technological era, where children are more exposed to media that often contradicts these values. Apart from that, the lack of educational facilities that focus on moral-based parenting adds to the challenges for parents in raising children in an environment filled with less positive external influences.

Akhlaqul karimah is a term in Islam that refers to noble behavior or traits that reflect the values of goodness, politeness and high morality in accordance with Islamic teachings. Akhlaqul karimah includes qualities such as honesty, compassion, patience, responsibility and generosity which are a reflection of a person's faith. In the Islamic perspective, akhlaqul karimah is not only limited to human relationships with other humans (*Hablum Minannas*), but also includes human relationships with Allah SWT (*Hablum Minallah*) and with the surrounding environment. Akhlaqul karimah is one of the main goals of Islamic education, as the Prophet Muhammad SAW said, "*Indeed, I was sent to perfect noble morals* (Malik, n.d.), because this reflects the quality of a person's faith. Children are the next generation who will determine the future of society, so forming morals from an early age is a must. One of the factors that greatly influences the formation of children's morals is the parenting style applied by parents, educators and the surrounding environment. Parenting patterns include various approaches taken by parents and caregivers in educating, guiding and directing children to become individuals of good character. Effective parenting not only provides physical and emotional needs, but also instills spiritual and moral values. In Islam, the ideal parenting style must be based on the values of the Koran and Sunnah, which emphasize the importance of example, love, religious education, and strengthening character through daily habits.

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Sanggar Belajar Sungai Mulia, located in Selangor, Malaysia, is a non-formal educational institution that plays a role in supporting the formation of morals in children. This studio not only functions as a place of learning, but also as a community that provides moral and spiritual guidance to children in a conducive atmosphere. With an approach that integrates religious values and local culture, Sanggar Belajar Sungai Mulia strives to create a young generation who has noble morals and social responsibility. However, the extent to which the parenting style implemented in this studio is effective in forming children's morals still requires more in-depth study. This research aims to explore the parenting patterns implemented at Sanggar Belajar Sungai Mulia, Selangor, Malaysia, and analyze its contribution to the formation of morals in children. By understanding effective parenting patterns, it is hoped that the results of this research can become a reference for parents, educators and communities in developing educational strategies that are centered on the formation of noble morals.

The parenting style applied by parents and caregivers in the family and studio environment has a significant impact on children's moral and social development. According to Baumrind (1967), a democratic parenting style that includes open communication and understanding between parents and children can support the formation of positive characters, such as honesty, responsibility and respect. Research shows that a supportive environment, both at home and at school, can strengthen children's moral learning (Bronfenbrenner, 1979; Kohlberg, 1981).

At Sanggar Sungai Mulia, efforts to implement a parenting style based on Islamic values through a character education program have begun. Through educational activities involving parents and studio administrators, children are given the opportunity to learn and apply *akhlakul karimah* values in a broader context. Research by Lestari (2020) shows that parental involvement in children's character education outside of school can have a positive impact on children's attitudes and behavior. However, challenges remain, such as differences in parenting styles applied at home and in the studio, as well as negative influences from the media and social environment. Therefore, it is important to explore more deeply how good parenting patterns can be integrated with activities in the studio, so that children can grow up with strong character and good morals. Through this approach, it is hoped that Sanggar Sungai Mulia can function as a model for other institutions in their efforts to form a young generation with noble character.

In particular, this research will answer several key questions, such as: How do the teaching methods used at the Sungai Mulia Learning Studio develop noble morals in children? What is the role of parents and the community in supporting this process? What are the obstacles faced by studios in implementing effective parenting patterns? By answering these questions, this research not only aims to provide an overview of best practices in the Sungai Mulia Learning Studio, but also offers solutions that can be

applied in various similar contexts. In addition, it is hoped that the results of this research can become a basis for developing more comprehensive moral and spiritual education programs in the future.

Literature Review

Parenting styles have a very important role in shaping a child's personality and character, including in building morals. Parenting is a pattern of interaction between parents and children which includes communication, providing support, and establishing certain values in the child's life. According to Baumrind, parenting styles can be categorized into three main types, namely authoritarian, permissive and democratic parenting. Each type of parenting style has a different influence on a child's moral and personality development. (Baumrind, 1967) In the Islamic context, good parenting is based on the values of the Koran and Hadith, such as teaching about love, responsibility and honesty. (Ulwan, 1996)

Akhlakul karimah, which literally means noble morals, is an important element in Islamic education. In the Qur'an, the formation of good morals is one of the main goals of education. Akhlakul karimah includes human relationships with Allah (hablum minallah), relationships with fellow humans (hablum minannas), and relationships with the environment (Shihab, 1992). Factors that influence the formation of children's morals include family education, social environment, and educational institutions, both formal or non-formal.

Sanggar Belajar as a non-formal educational institution has a significant role in supporting the process of forming children's morals. Sanggar Belajar Sungai Mulia, Selangor, Malaysia, for example, provides programs based on Islamic moral and spiritual values, such as teaching the Koran, skills training, and positive behavioral habits. These activities are designed to complement the family's role in educating children. (Sanggar Mulia Learning Studio Program Data, 2024)

The relationship between parenting styles and the formation of morals can be explained through the theory of moral and social development. Parenting patterns that are consistent with Islamic values can help children understand the concepts of good and bad and form habits that reflect noble morals. Previous studies show that democratic parenting and based on religious values have a positive impact on the formation of children's character and morals. (Bahri, 2021) As a theoretical basis, this research will analyze how the parenting style implemented at the Sungai Mulia Learning Studio contributes to shaping children's morals. Thus, this research not only provides theoretical insights but also practical recommendations for other non-formal educational institutions.

Research Methods

The research methodology for parenting patterns in forming morals at Sanggar Belajar Sungai Mulia, Selangor, Malaysia, uses a qualitative approach with an in-depth case study design. This approach was chosen to comprehensively explore how parenting patterns are applied in forming morals in children studying at the studio. This research began with a preliminary study to understand the social, cultural and religious context at the Sungai Mulia Learning Studio. Data collection techniques include participatory observation, semi-structured interviews, documentation studies, and group discussions (focus group discussion). (Sugiyono, 2016) Participatory observation is carried out during teaching and learning activities to record interactions between educators, caregivers and children, as well as observing activities that support the formation of moral and ethical values.

Interview Semi-structured involves various parties, including studio managers, educators, parents and children, to obtain diverse views regarding the implementation of parenting patterns and their impact on character formation. Documentation studies are used to collect data from archives and relevant activity documents, such as activity schedules, curricula and evaluation reports. The focus of group discussions was carried out to explore the collective experiences of educators and parents in supporting the formation of morals.

Data analysis is a systematic process carried out to process, organize and interpret the data that has been collected so that it can produce information that is meaningful and relevant to the research objectives. (Sugiyono, 2016) In this research data analysis was carried out using a thematic approach with data reduction steps, presenting data, and drawing conclusions. Researchers use triangulation of methods, sources, and theories to ensure the validity and reliability of the data. In addition, researchers also adopt a reflexivity approach to evaluate biases that may arise during the research process.

The results of the analysis will be presented in the form of a narrative that describes the process, challenges and success of parenting patterns in forming morals, as well as recommendations for further development. This research is expected to make a significant contribution in enriching the literature on community-based character education in Malaysia and the Islamic education environment in general. With this methodology, it is hoped that the research can produce comprehensive and in-depth findings regarding child rearing patterns in forming akhlaqul karimah at Sanggar Belajar Sungai Mulia, Selangor, Malaysia.

Research Results and Discussion

In 2010 an Indonesian School was established in Klang Selangor which was named the Indonesian Citizen Education Center (PPWNI) by a Klang Selangor community leader. The founder and protector of PPWNI

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Klang is a relative of the Diraja of Selangor, namely Ungku Raja Kamaruddin. PPWNI is intended for children of Indonesian citizens who do not have documents/residence permits (illegal) so they do not have the opportunity to study at schools owned by the Malaysian government. Since 2010, PPWNI has received the attention of the Indonesian Government by sending teachers periodically. Apart from that, the Indonesian Embassy also opened access for educational volunteers to take part in teaching at PPWNI Klang, even for a short period of time. The PPWNI Klang Community Learning Activity Center is a non-formal educational institution and the Malaysian Government does not allow it to be used as official/formal education.

This is because generally the students are children of Indonesian citizens who do not have documents/are illegal, so the government has taken steps to make PPWNI Klang a parent of the Kuala Lumpur Indonesian School (SIKL), in other words it can include PPWNI students to take the Package A equivalency exam, Package B and Package C at SIKL. This is of course intended so that the diploma or certificate resulting from completing education at the PPWNI Klang Indonesian School is not wasted and that students can continue their education to a higher level in Indonesia.

One of the Indonesian community organizations in Peninsular Malaysia that expressed its willingness to help provide access to education services is the Special Branch Leader (PCI) of the Muslimat Nahdatul Ulama led by Mimin Mintarsih. PCI Muslimat NU established a Learning Workshop sponsored by the Indonesian Embassy, located at Sungai Mulia 5, Gombak Kuala Lumpur. The beginning of the formation of Sanggar Belajar is a noble ambition that has been long and has not been realized by PCI Muslimat NU and was then welcomed by the Indonesian Embassy in Education Attaché who also wishes to provide access to education services in peninsular Malaysia.

The initial activity carried out was to look for contact numbers of Indonesian community organizations in Malaysia, with the aim of establishing communication and gathering data and information regarding the whereabouts of Indonesian citizen children in the area of these mass organizations.

Activities to establish communication via contact/telephone numbers are carried out with all Indonesian mass organizations in Malaysia according to the list obtained from the Social and Cultural Affairs section of the Indonesian Embassy in Kuala Lumpur, there are more than 100 Indonesian mass organizations in Malaysia.

Communication and information networking carried out for approximately three weeks via telephone and WA finally yielded results and information was gathered about the existence of the PCI Muslimat NU mass organization chaired by Mimin Mintarsih who also has the ideals and desire to help Indonesian citizens who do not receive services. education around

where he lives and is also the Headquarters of the PCI Muslimat NU. We also carried out data collection by visiting the location of the PCI Muslimat NU mass organization to have a direct dialogue with the PCI Muslimat NU administrators and collect data about the whereabouts of the Indonesian citizens' children. To date, there are already around learning studios in Selangor. (Mimin, n.d.)

Based on observations and interactions with the community at Sanggar Sungai Mulia, Selangor, Malaysia, several significant problems emerged in the process of forming children's morals. One of the main challenges is the lack of consistency in parenting styles between the home and the learning environment. Some parents experience difficulties in implementing Islamic parenting styles effectively at home, especially due to time constraints due to work demands. Apart from that, children's exposure to the influence of media and modern technology is another challenge in forming behavior that is in accordance with moral values.

On the other hand, teachers and studio administrators often find that children tend to show less disciplined behavior and less respect for others, especially when control from parents and teachers is not in line. Children who grow up in a permissive environment sometimes have difficulty understanding boundaries and rules, while children raised in an authoritarian parenting style show a tendency to be afraid or anxious in interacting with adults. This indicates that democratic parenting, which prioritizes two-way communication and positive guidance, has not been fully implemented consistently by parents and caregivers.

Monitoring results show positive changes in children's behavior, such as increased empathy and activeness in studio activities. However, the evaluation also found that some parents still needed further support to maintain consistent parenting patterns at home. To overcome this, the studio community plans to expand educational programs through online discussion groups and a more flexible activity schedule, ensuring that parents' involvement is not disrupted by their busy lives. This program shows that active involvement and synergy between the community, studio and family is the key to forming children's morals in a sustainable manner.

Research on parenting patterns in forming akhlaqul karimah at Sanggar Belajar Sungai Mulia, Selangor, Malaysia, produced important findings which were organized based on main themes, namely parenting approaches, akhlaqul karimah values taught, challenges in implementing parenting patterns, and its impact on children. The following are the research results obtained:

1. Applied Parenting Approach

Sungai Mulia Learning Studio applies a parenting approach based on Islamic values. This approach includes:

- Democratic Parenting: Educators give children freedom to express themselves, but still within the corridors of religious values. Children

are invited to discuss, have opinions and understand the reasons behind each rule that is applied.

- **Role Model (Uswatun Hasanah):** Educators and caregivers try to be role models in everyday behavior, such as discipline, politeness and responsibility.
- **Positive Reinforcement:** Giving rewards, either in the form of verbal praise or small gifts, to encourage children to carry out positive behavior.
- **Emotional and Spiritual Approach:** Children are taught to recognize and manage their emotions, and understand the importance of a relationship with Allah SWT through prayer, dhikr and prayer.

2. Moral Values Taught

Sungai Mulia Learning Studio consistently instills the following values:

- **Honesty:** Children are taught to always say and act honestly, both at home and in the studio environment.
- **Discipline:** Through a structured daily schedule of activities, children learn the importance of adhering to rules and time.
- **Respect:** Children are taught to respect parents, teachers, friends and the environment.
- **Responsibility:** Children are involved in activities that teach responsibility, such as keeping the studio environment clean.
- **Social Concern:** Sharing activities with others, such as charity programs, is part of learning to foster a sense of empathy.

3. Challenges in Implementing Parenting Patterns

Some of the challenges faced by the Sungai Mulia Learning Studio in implementing this parenting style include:

- **Influence of Technology:** Children are often exposed to gadgets and social media which can have a negative impact on the formation of their morals.
- **Parental Time Limitations:** Some parents have limited time to accompany their children optimally.
- **Diversity of Children's Backgrounds:** Children who come from different family backgrounds have varying levels of understanding and application of religious values.

4. The impact of parenting styles on children's morals

The results of observations and interviews show that the parenting style implemented at the Sungai Mulia Learning Studio has a significant positive impact on children's morals, including:

- Children show improvements in discipline, honesty and respect.
- Children are better able to work together in groups and show empathy towards their friends.

- Children have more structured worship habits, such as praying five times a day and reading the Koran.
- Theoretical basis
This research is based on several main theories, namely:
 - Social Learning Theory by Albert Bandura: Children learn through observation and imitation of role models they see in their environment.
 - Maslow's Needs Theory: The parenting style in the studio fulfills children's basic needs, including the need for security, esteem and self-actualization through a spiritual approach.
 - Islamic Education Theory: Moral education based on the Qur'an and Sunnah is the core of the learning process in Islam.

Conclusion

This research aims to examine the parenting patterns implemented at Sanggar Belajar Sungai Mulia, Selangor, Malaysia, and their contribution in forming morals in children. Based on the research results, it can be concluded that the Islamic values-based parenting style implemented in this studio has a positive impact on the formation of children's character. An approach that integrates democratic parenting, direct example, positive reinforcement, and spiritual education has proven to be effective in instilling moral values such as honesty, discipline, respect, responsibility, and social care. This success cannot be separated from the important role of educators, parents and communities in creating an environment that supports the formation of morals. However, this research also identified several challenges that need to be overcome, such as the influence of technology, limited parental time, and the diversity of children's backgrounds. To optimize the success of this parenting style, closer collaboration is needed between the studio, family and community in educating children. This research provides several practical recommendations for non-formal education institutions, parents and communities to develop parenting patterns that are centered on the formation of noble morals. In the future, further research involving more locations and subjects can be conducted to enrich the findings and expand understanding of effective parenting in various contexts. We hope that the results of this research can make a meaningful contribution to the development of better educational strategies in forming a young generation who have good morals and are able to face the challenges of the times with a strong moral foundation

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