

## Interpretation of Al-Qur'an to Parenting Style Typology: A Comparative Study

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**Abstract.** Family is the smallest unit of a society but it has a very important role for the development of children personality. This is reflected in how parents behave, interact and treat their children that all is summarized in parenting styles. The purpose of this paper is to examine the concept of family and parenting style typologies in the non-Islamic and Islamic perspective and to compare between the Quranic perspective and the non-Islamic worldviews. The results show that the concept of family in western perspective on parenting styles is influenced by external conditions so that every family has diversities of parenting styles. While the concept of the family in Islamic perspective started from the roles of family outlined by Islam which is not influenced by external conditions but it is more affected by religious understandings. Meanwhile, the parenting style typology in non-Islamic perspective refers to two dimensions; warmth / affection and demands / parental controls, therefore there are four types of parenting styles; authoritative, authoritarian, permissive and neglect. Each style has a different effect on the output of the child. While typology of parenting style in Islamic perspective starts from the goal of fostering families; to save the family, including children from the hell and keep fitrah possessed child from birth. From this view, it leads two types of parenting style in Islamic version; caring style (toward goal of fostering family) and indifferent parenting style (ignoring the goal of fostering the family in educating children). The comparison between both worldviews is if parenting style in non-Islamic perspective is only oriented to the pursuit of happiness and family harmony in the world, while the parenting style in Islamic perspective is not only to achieve happiness and family harmony in the world but also in the hereafter, so that happiness sought is metaphysical and eternal.

*Keywords:* family, parenting style, typology, Islam

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### Introduction

Every individual will undergo phases of life in accordance with the development tasks. In the theory of social development, Erick Erickson (1963, 1972 Ormrod, 2006: 69) classifies individual development phases to be 8 and one of them is the phase of intimacy versus isolation that will be experienced by individuals in adulthood. In other words, in adult life, individuals can already establish an intimate relationship with the opposite sex to raise a family.

If the individual has prepared to enter the marriage, the individual should also prepare to become parents. This is due to the result of the marriage is offspring, meanwhile the quality of the development of the offspring is determined by how their parents behave and interact with their children. Therefore, the family plays an important role in the formation of individual personality. How parents

treat, behave and communicate and instill the values espoused to children is called parenting style.

The family is the smallest unit of a society and the environment and plays an important role for the development of the individual (Setyowati, 2005: 67). Children learn life skills starting from the smallest things like toilet training until how they manage their emotions and attitudes from the family especially the parents. Therefore, the parenting style is vital educational practice in the family that may affect the development of children's personality as a whole.

Among the concepts of parenting style developed in psychology today is parenting style promoted by Diana Baumrind (1966) who stated that the parenting style is essentially a combination of two dimensions, namely responsiveness and demandingness against their children (Baumrind, 2005: 61). Two of these dimensions will produce the

children who have different personalities depending on how parents apply these two dimensions in caring them. The output expected from the practice of these two dimensions is independent child, children who have self-confidence, social responsibility and other positive developments.

Related to Baumrind's view about parenting style, as a Muslim scholar we cannot take the theory coming from the West as a whole, but it should be selected which one is not contrary to the our principles, we can apply it in our lives and which ones incompatible with the our values, we can filter it in order to it does not damage essential something for our religion. If in the Western perspective, orientation of parenting goal is to produce a child who has a positive personality, self-regulation and can be socially responsible in their lives in this world. Meanwhile, the goal of parenting in Islamic view does not only produce a child who has a positive personality in life but also successful child in the hereafter. Therefore, in Islamic perspective, things that are fundamental should be imparted to children in order to achieve success in the hereafter.

Viewing the substantial differences between the Western and Islamic perspectives, especially about parenting styles, the purpose of this study is to examine the concept of parenting style that includes the concept of family and parenting style typologies in Western perspective and also to explore the concept in Islamic perspective that comes from al Qur'an and Hadith and Muslim scholar literatures and ultimately to compare the concept of family and parenting style typologies in the Western perspective with Islamic as well.

## **Parenting Style in Western Perspective**

### *Definition of Parenting Style*

Baumrind defined parenting style coming from two dimensions, they are responsiveness and demandingness. Responsiveness shows how parents devote affection, warmth, support to the children so that they can develop a child's individuality and self-confidence. Meanwhile, demandingness refers to how parents communicate their expectations, the rules are applied in the family and the values instilled by parents as well as overseeing the behavior of their children in order for the child to adapt to the norms contained in the community. Therefore, he said that the style of parenting practiced by parents to their children will affect how the child development (Baumrind, 2005: 61). This is similar to Kohn (in Muallifah, 2009: 42) that defined

parenting style as a way parents interact with the child which includes the provision of the rules, penalties, giving attention and response to the child's behavior. From the definition above, it can be concluded that parenting style is the way parents interact, behave and educate their children in order to discipline children so that children can adapt to their social environment.

### *Concept of Family*

Bronfenbrenner (1986) with ecological theory suggests that the capacity of family influences on the healthy development of child. In this regard, he stated that the relationship between family members is strongly influenced by external conditions of families (Bronfenbenner, 1986: 723). In other words, the existing system outside the family directly or indirectly influences how parents interact with their children so that every family has different parenting style.

Based on the ecological model, Bronfenbrenner (1986: 724) divided the three systems evolved into five external systems (Bronfenbrenner, 1994: 39) interacting directly or indirectly with the family, namely (a) Microsystems, where the child's development is influenced directly by the people around him, such as family, school and daycare. (b) Mesosystem where the child's development is influenced by the relationship between the system contained in microsystem. In this case, possibly events that occur in the family will affect how children in school and so forth. (c) Exosystem where the child's development is influenced by the environment that are not directly related to the child's everyday life, even children are very rarely associated with that environment such as an environment where their parents work. It also environment in which children have limited access to enter, while only do their parents make a lot of interacting with the environment. For example, interaction of parents with their friends and colleagues affects directly or indirectly how they interact with their children, and their development as well. (d) Macrosystem is a culture where the child lived so that it will affect the child's development. This is due to traditional values held by a society will be preserved to next generation. Lastly, (e) Chronosystem are defined as events experienced by individuals, whether the event is a normal event (such as school, work, marriage, etc.) as well as events that are not normal (accident, divorce, dropping out of school, etc.). Hence, these events

will affect the child's development. To simplify, this ecological model can be described as shown in Figure 1 below.

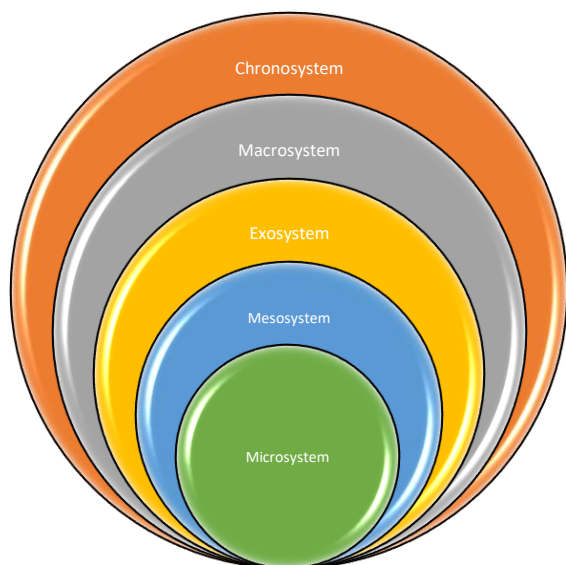


Figure 1. Ecological Model of Bronfenbrenner

In addition, according to Friedman (1998 in Marsito & Yudha, 2011: 118) there are five family functions in the perspective of the West, namely (a) the affective function that refers to the attitude and attention among family members. (b) the social function where the family serves as a means of socialization for family members between children and parents as well as children with other relatives. (c) the health care function where families know how to maintain the health of family members by creating a healthy home environment and clean, knowing how to handle a sick family member. (d) the reproductive function in which the family is a means to reproduce offspring. (e) the economic function where by raising a family, so there is a responsibility for heads of households to seek economic resources in order to provide livelihood to his family members. Therefore, the ideal family is a family that is able to function properly so that it can meet the needs of family members that are material and immaterial.

#### *Typology of Parenting Style*

Diana Baumrind, by using two-dimensional; responsiveness and demandingness classifies parenting style into four styles, as the Table 1 below.

Table 1.  
*Typology of Parenting Style (Maccoby, 1983).*

<b>Dimension</b>	<b>Demandingness</b>	<b>Undemandingness</b>
<i>Responsiveness</i>	<i>Authoritative</i>	<i>Permissive/ Indulgent</i>
<i>Unresponsiveness</i>	<i>Authoritarian</i>	<i>Neglectful/ uninvolved</i>

According to the table above, there are four typologies of parenting styles, namely:

- a. Authoritarian style, is characterized by high demandingness and low responsiveness, parents are very strict and rigid in interacting with children. Parents tend to emphasize obedience, respect, power and maintaining order and less establish verbal communication. Regulations made should be obeyed by their son without reason and purpose of the rules; when children break the rules, they will get penalties. They believe that by this method they are able to make their children good and obey the norms. They tend to force their will on children while not responsive to the rights and needs of children (Martin & Colbert, 1997). They provide environments that have regular and rigid rules and oversee the activity of their children carefully. Children raised with the authoritarian style are indeed going to be obedient child to the rules set by parents and can adapt to the norms of their social environment. However, from the aspect of psychology they felt miserable and depressed because of loss of confidence, always moody, unhappy, full of fear and pressure, solitary and sensitive (Baumrind, 1991: 62). Attitudes like this make the child independent so that always depends on his parent and can not make decisions for himself and possibly tends to have social responsibility for what is done by the will of the parents. In the end he became a passive child and does not have the creativity as well as having low communication skills (Santrock, 2010: 213). In addition, this type can stimulate the insurgency and the resistance of children, especially when he is a teenager (Rice, 1996: 322).
- b. Authoritative style, is characterized by parents who have warmth and control (high demandingness and high responsiveness). They are firm but balanced with a willingness to hear the children's views, warm, open, flexible, and

provide opportunities for children to grow up with rational guidance, encouraging healthy communication, giving an explanation for the children, encouraging children to get involved in making family rules and regulations, doing rules with awareness, but also using power if needed. Their discipline methods are more supportive than punishment. They want their children not only firm, but also have a social responsibility, self-regulation as well as easy cooperative (Baumrind, 1991: 62).

Therefore, the authoritative style will result in the development of children who can be independent in the future and have a high responsibility, have a high social competence, friendly and have a curiosity (curiosity) were great and have high self-esteem. According to Steinberg, Lamborn, Dornbusch & Darling (1992: 1267), in this style there are three aspects that contribute to the development and success in school psychology adolescents; they are unresponsive or the warmth of parents, lack of firmness and control of behavior and tolerance of adolescent autonomy rights. Moreover, teenagers are taken care by this style have a healthy lifestyle such as consuming fruit (Kremers, Brug, de Vries, & Engels, 2003: 43), not smoking, not drinking alcohol and taking drugs (Radziszewska, Barbara, Richardson, Dent, and Flay, 1996: 289).

- c. Permissive style, is characterized by high responsiveness but low demandingness. In other words, parents with this style give full freedom to the child to do as his will without any referrals and strict control. They tend to be tolerant, avoid confrontation with the child by allowing the child to do what they want. Moreover, teenagers growing up with this style show better social development than those raised with other styles, nevertheless they have self-regulation, self-esteem and cognitive competence lower rather than teenagers nurtured with authoritative style (Baumrind, 1991: 63).

Children raised by permissive style do have high self-confidence but this style causes children tend to be less independent, lack of social responsibility and lack of self-control as well (Santrock, 2010: 211). According Baumrind (199: 63) teenager raised with permissive model becomes very immature in

psychosocial aspects, likes demanding that his wishes are fulfilled and is not serious in studying because of less guidance from his parents (Hoang, 2007: 13).

- d. Uninvolved style, is characterized by parents who do not have the warmth and control at all (Low responsiveness and demandingness) and this style is considered as unsuccessful parenting style (Martin & Colbert, 1997: 186). They do not involve themselves in their children's lives (Santrock, 2010: 212), do not make the rules, do not supervise the children and also do not support the activities of children. They are actively refused to assume the responsibilities of parenting (Baumrind, 1991: 63) and do not have authority over the child and do not have time together with him because they have pressure of their own life issues (Maccoby & Martin, 1983). Moreover, Parents with this style concern only fulfilling material need, while the psychological needs (such as affection and caring) of the child are not provided.

Children raised with this style when growing up teenager they feel lonely and will look for an escape to others who receive them. As a result, if they choose the wrong friends, they will be involved in social issues such as free sex behavior, delinquency, and drug use. In the psychological aspect, teens are taken care with this style easily under pressure and feeling rejected. Sometimes they do resistance and upheaval angry because they feel ignored. possibly in material term, they get, but they do not get the attention and affection of parents so they find distance and are not accepted by their parents. Another consequence is that they do not have good self-control and have low self-esteem and poor social skills compared with adolescents reared with other styles. In the academic field, they have low academic and social achievement (Muallifah, 2009: 50).

### **Parenting Style in Islamic Perspective**

#### *Definition of Parenting Style*

Jamal Abdurrahman (2006: 23) defines parenting style as a way of parents in raising their children including how to educate, how to be close with them and how to teach good morals and keep him away from bad influences. This

definition is almost the same as the definition given by Muallifah (2009: 58) stating that parenting style is an education applied by the parents so that children have a principle to undergo life in a positive way, can run the correct teachings of Islam and mold a child in order to have precious morals (akhlaqul karimah) and lead them to useful things.

According to Moch. Shohib (1998), parenting style is the ability of parents to live up to their duties and responsibilities as caregivers who can help children to have the basics of moral, self-control ability, good socialization and psychological being. Meanwhile, zakiah Daradjat found that Islamic parenting style is a unity of attitude and behavior of parents as a whole in educating, guiding and supervising optimally based on the Qur'an and Hadith. From the definition above, it can be inferred that parenting style in Islamic perspective is the efforts of parents to educate their children based on Islamic teaching that makes the child has good morals so that he can undergo life well.

#### *Concept of Family*

Marriage in Islam is a form of worship to God and a married man considered to have perfected the half of his religion. This is because after getting married, someone has obligations as a husband or wife that cannot be completed if he does not married, such as giving livelihood for the husband and serving husband well for the wife. In establishing households, Islam teaches to make the family has peace (*sakinah*), love (*mawaddah*) and affection (*rahmah*) among family members (QS. Ar-Rum [30]: 21).

When individuals have built a family, the family will be usually awarded descent. To this offspring, God gives a great responsibility to parents in order to protect their family from the Fire. Therefore, this is the main goal of Muslim parenting style. Meanwhile, other goals such as having independent child, high academic achievement, and so on are derived from ultimate goal above. This is in accordance with the word of God in the surah at-Tahrim [66] verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)

*"O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and*

*stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded."* (Q.S. At-Tahrim [66]:6).

In executing this quite heavy task, it will be reflected in the parenting style to their children. In Islam, parents have a very big role to the fitrah of which is owned by their son, as the hadith of the Prophet Muhammad, which means: "Every child is born in a state of fitrah, then his parents who will make the child Jewish, Christian or Zoroastrian" (HR. Bukhari Muslim).

The meaning of nature (fitrah) here is the sanctity of the child to keep the Oneness of Allah and do not associate Him with others. In other words, the holiness here is the correct Aqeedah as desired by The creator. This is due before the individual out of the womb; each fetus has a divinity agreement with his God which states that Allah is his Lord (QS. Al-Araf [7]: 172). By keeping the nature of the child, the parents are considered to have reached the goal in parenting.

Thus, there are few roles in the family of Islam (Djaelani, 2013: 103), namely (a) as the first educational institution because the family is the first environment in which individual interacts after he was born. Because of the long intensity with the family, the family has a role in shaping his character, personality, and attitude that will be carried over into adulthood. (b) As a medium for the development of character or habits and an environment for searching knowledge and experience as well. Here, children with great curiosity can be developed with the stimulus provided by parents so that they gained new knowledge. Moreover, by viewing parents' habits, they will record in their brain so that it becomes experience. A child is a good imitator; he will get used to learn from the people around him. Therefore, parents are required to provide good role models to the children so that they will form good habits as well. (c) Establish and develop the child thinking and intelligence. Here the parents are responsible for trying to develop the potential of children mind because this potential intellect that distinguishes man from other creatures.

Meanwhile, the function of the family in Islam based on Djaelani (2013: 103) is (a) keep the nature of children who are straight and pure, (b) align and evoke nature and develop their talents and positive abilities, (c) creating a safe

and quiet family atmosphere so that the child will have normal development and (d) to instill the values appropriate to the culture where he lives and religious values so that later he becomes a good member of society.

Children in Islam are a boon to a family at the same time this trust must be maintained as well as possible by the parents. Related to parenting style in Islam, there are several children positions for parents that are described in the Qur'an (Lisdy & Nila, 2005: 45) that are the output of the force applied by the foster parents, namely:

a. As jewelry (*ziinah*)

Children serve as a jewelry for the parents if they are able to meet the desires and expectations of their parents so that the parents are happy with them. This position as Allah says in the surah al-Kahf [18] verse 46, which reads:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَلَا

*"Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope"* (QS. al-Kahf [18]: 46).

This verse explains that the position of the child for some parents is like jewelry to be proud of in front of others. This could be caused by good physic, achievement, good morals, submissive and so forth. However, the next verse explains that having pious child is better jewelry and will get better reward from Allah SWT.

b. As *qurratu a'yun*

The kind of this kid is pious child so that he has a noble character, has a true understanding of religion and is able to apply the values of his religion in his daily lives. Children with this type grow into an obedient child to the commands of their parents but they have strong principles and high social responsibility as well. This output is desired in Islamic teachings as contained in the surah al-Furqan [25] verse 74, which reads:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*"And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil)"* (QS. Al-Furqan [25]: 74).

c. As temptation (*fitnah*)

Actually, kids are grace of God, but sometimes their attitudes and behavior make temptation for their parents. They often display an unpleasant act for both parents, so it affects the atmosphere of harmony and happiness in the family. Moreover, being temptation for parents when children are involved in negative actions, such as engaging in criminal activity, drugs, alcohol and promiscuity that tarnish the good name of the family and make family uneasy. This is as Allah says in the surah at-Taghabun [64] verse 15, which reads:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ  
*"Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward"* (QS. at-Taghabun [64]: 15).

This issue is also contained in surah al-Anfal verse 28 with almost same editorial. This passage shows that indeed al-Qur'an has stated that some of the children who raised by parents, there being a temptation for them. In this case, parents are required to continue providing direction and guidance so that children do not fall to negative acts. However, if the child still does it, parents should be patient and always pray to Allah in order to their children become good.

d. As enemy (*'aduw*)

A child is considered as an enemy in Islamic perspective, if the child has a belief different from what taught by his parents. It is as happened in the story of Noah who asked his son Kan'an to believe in Allah, but he refused so he gained torment of Allah. In other words, the child is considered an enemy in the Islamic view, if the children neglect their parents in the running of obedience to God, leads parents to inappropriate act and always opposed in matters of religion and the world. This is as contained in surah at-Taghabun [64] verse 14, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*“O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful”* (QS. At-Taghabun [64]: 14).

### *Typology of Parenting Style*

The function of Al-Qur'an other than as the primary law source for Muslims, is also a source of knowledge that is still to be excavated by Muslims. The phenomenon of parenting style described by the Qur'an, according to the author can be classified into two styles, the care style and indifferent style.

#### a. Care Style

What is meant by the style of care here is parenting style practiced by parents who care about the main objectives in developing the family, it is to save children from the fire of hell. In this case, the parents give directives to the child in order to grow into a child believing in the Lord and having noble character by not rule out developing children potential who later would serve as inheritors of the earth. The phenomenon of this parenting style as emulated by Lukman al-Hakim in educating their children, as illustrated God in the surah Luqman [31] verses 12 to 19, which means:

*“And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth – Lo! Allah is Absolute, Owner of Praise (12). And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong (13). And We have enjoined upon man concerning his partners – His mother beareth him in weakness upon weakness, and his weaning is in two years – Give thanks unto Me and unto thy parents. Unto Me is the journeying (14). But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do (15). O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware (16). O my dear son! Establish worship and*

*enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things (17). Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster (18). Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass (19).”*

Based on the above verse there are two aspects that can be used as a reference related to parenting style, they are parenting style and the material or direction in care for child. Some of the verses suggest to us that the practice of parenting for their children, Lukman al-Hakim implement authoritative style which in this case is reflected in his advices given to his offspring with gentleness and also implement authoritarian style to the fundamental issues as well as on verses 13 and 15. Verse 13 shows that an absolute prohibition should be done by a child, no matter what the child should not be associating with his Lord. While verse 15 explained to be loyal and cooperative with their parents, but if parents ask children to associating partners with Allah, it should not obey.

The things that become Luqman al-Hakim's concern in his parenting are classified as follows:

- a) Matters relating to the divine, such as obligation to thank God and not associating partners with Him, and perform shalat.
- b) Matters relating to parents, such as do well to parents by way of obeying them.
- c) Matters relating to socialization, such as lowering the voice when communicating, not overbearing, care about the environment and so forth.

Thus, the parenting style provided by Lukman al-Hakim to his son is to achieve the main objective in the family by not rule out instilling the values espoused by the social environment.

#### b. Indifferent Style

Indifferent style is a parenting style that is not oriented to the achievement of the main goal in developing the family is spared from the fires of hell. Kids are let to ignore the Islamic values in their daily lives so that they do not survive from fire of hell. This thing is as described in the Qur'an in Surah Maryam [19] verse 59, which reads:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا

*“Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception”* (QS. Maryam [19]: 59).

This passage shows that there are also parents who do not make an effort to save their children from the fire by letting the child did not pray and obey one's own desires. From this verse also, implicitly, the practice style of parenting given shaky old in this typology is a style of permissiveness that allowed her to do as he likes and does not require or provide any referral to the child and the uninvolved style which is not concerned at all whether their children run their religion or not, so the goal of parenting style also cannot be achieved. Thus, the output generated from this style is a perversion that will be encountered in the hereafter.

### **The Comparison of Parenting Style Concept in Western and Islamic Perspective**

From the exposure of the two perspectives on parenting style, the concept of family and typology of parenting style, we can compare the perspective of the West and Islam based on several aspects below:

#### *Definition of Parenting Style*

Fundamentally there is no significant difference about definition of parenting style given by Islamic and west perspective. In other words, both worldviews have the same meaning about the notion of parenting style that is how parents interact, treat and communicate with their son that will ultimately affect his personality. However, the purpose of the parenting style by both perspectives are different, if the West expects independent child, socially responsible, high achievers and having other positive personality, while the goal parenting style in Islam is to establish a noble character guided by Qur'an and Hadith.

When we compare parenting goal between West and Islamic perspectives, in essence, the goal of nurturing in Islamic view is more comprehensive than the Western view. This is because the noble character actually contains all good personalities including honest, responsible, having good manners, humble, cooperative with parents and so forth. And by having a noble character, the individual will be received well in their social environment and also gives happiness in the hereafter. While the purpose or the expected output of parenting style in Western

version is only oriented happiness in the world because they do not believe in the hereafter.

#### *Concept of Family*

What is meant by the concept of family in this paper is the reason why parents have different parenting style. If the Western perspective, based on the ecological theory developed by Bronfenbrenner that the external conditions of families directly and indirectly influence how parents treat their children. While the Islamic perspective implements parenting style based on the implementation of the role of the family to the child and if this role is carried out well, it will be worth worship for parents. Thus, in the version of Islam, the external conditions of family do not have a significant influence on the way parenting but rather influenced by an understanding of the religion. If parents have an understanding of the teachings of his religion well, then they will provide good parenting as foreseen by religion and vice versa.

Likewise with a family function in both these perspectives have a different view. If a family function in the Western view is to achieve harmony and happiness of the family as well as the guarantee of a decent living for the family members, while the family function in the view of Islam is to develop the potential and capabilities of children and achieve harmony and happiness in the family not only when in the world but also in the hereafter. Thus, it is necessary for Muslim families to not only reach the happiness in the world that is temporary, but also in the eternal hereafter.

#### *Typologies of Parenting Style*

Typology of parenting style refers to the types of parenting styles applied by parents. If the typological classification of parenting style in Western version departs from the two-dimensional form of warmth (responsiveness) and control (demandingness) of parents, so that there are four types parenting style; authoritative, authoritarian, permissive, and uninvolved that produce different child development. While typology of parenting style described by Islam departs from the goal of fostering a family and keep children's fitrah, is to save the child from the fire when in the hereafter, so that there are two types of parenting style; care and indifferent style which will produce different child development.

Here, even if substantially there is a fundamental difference between parenting style in



West and Islam, however, in its application, typology of parenting style in Western version can be applied by a Muslim family, surely, the parenting style that is not contrary to the values of Islam such as authoritative and authoritarian. Authoritative style can be applied to the non-fundamental problems and there are still opportunities for children to express their views and their own desires as the rule-maker in the family. While the authoritarian style is applied to the fundamental problems, especially with regard to obligations towards Allah, such as not associating partners with Allah, shalat, away from God ban and so forth. Surely the expected output of parenting style in Islamic version is to have children to be proud of (*ziinah*) and be careful conditioning (*qurrata a'yun*).

Allowed to apply the best practice of Western parenting style for Muslims is based on the words of the Prophet Muhammad SAW who stated that wisdom is the lost goods of muslim, where he meets, he takes. Therefore, Muslims can take the theory offered by the West as long as it does not contradict with the Islamic values.

### Conclusion

From some aspects of the parenting style presented here, generally, we can conclude that parenting style in Western version oriented only to happiness in the world, while the parenting style in Islamic version oriented not only to the happiness in the world, but also in the hereafter because Muslims believe their lives in hereafter is eternal (QS. Al-Ankabut [29]: 64). Care style is the suggested style for parenting in order to achieve happiness in the hereafter. Thus, in practice it is permissible for Muslim families to adopt positive parenting styles offered by the West.

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