

Parental Guidance in Democratic Parenting Patterns on the Development of Religious and Moral Values in 5-6 Year-Old Children at RA Hajjah Fauziah Binjai

Febby Elya Tantri & Rabitah Hanum Hasibuan

Institut Syekh Abdul Halim Hasan Binjai, Indonesia

febbyelya30@gmail.com; rabitahhanum091284@insan.ac.id

Abstract

Although moral degradation in early childhood has received growing concern, studies specifically examining parental guidance through democratic parenting to optimize children's religious and moral development remain limited, despite the substantial implications of this issue for children's moral formation. This study aims to analyze parents' guidance strategies through a democratic parenting style in optimizing the development of religious and moral values in children aged 5–6 years. The study employed a descriptive qualitative approach with a case study design involving samples drawn from three family types. Data were collected through participatory observation, in-depth interviews, and documentation, and were analyzed using the Miles and Huberman model. The findings indicate that a democratic guidance strategy characterized by two-way communication, the application of logical sanctions, and spiritual role modeling is able to support children in achieving a very good level of development. The study concludes that the synergy between democratic parenting at home and the use of audio-visual media in schools constitutes the most effective means of fostering children's religious character intrinsically in the digital era. These findings contribute theoretically to the literature on the importance of parental guidance within democratic parenting for early childhood and provide practical implications for schools and parents in implementing effective mentoring strategies to cultivate a moral generation. In addition, the study opens opportunities for further research on the forms of guidance that teachers and parents can employ in shaping early childhood character.

Keywords: Democratic Parenting; Early Childhood; Moral Development; Parental Guidance Strategy; Religious and Moral Values

INTRODUCTION

This research is motivated by the limited studies on parental guidance in democratic parenting styles and its effect on the development of religious and moral values in children aged 5-6 years, even though this study is important to be re-examined because it significantly impacts the phenomenon of moral degradation in early childhood today, which is evident from low adherence to religious practices, weakening of manners, and aggressive behavior due to exposure to unfiltered digital content. Ma'rufah & Hidayati (2024) mention in their research that data from the Ministry of Communication and Informatics shows an increase in the ranking of users accessing pornographic content. The very concerning news is that among users of pornographic sites, there are children who are still underage, caused by children spending too much time in front of screens, which can disrupt their growth and development, lead to addiction, misuse of the internet, and erode values and norms. As a result, children grow into individuals who have less understanding of values and norms. This condition shows that technological development can bring both positive and negative impacts. (ma'rufah & hidayati, 2024). The emergence of advanced technology can affect their character because they were never equipped with religious knowledge (Herzawati, 2022).

Based on this phenomenon, moral education is considered very necessary to shape a moral human character. Children need to be equipped with moral education from an early age. Early childhood education (PAUD) is a golden age period where the internalization of religious and moral values (NAM) becomes the main foundation for character building of the nation. Character education is a very important foundation of the nation and needs to be instilled early in children (Fatimah & Suparno, 2021). At the age range of 5-6 years, children are psychologically in the trust versus mistrust phase according to Erikson, where trust in moral authority is formed through the quality of parental affection (kamilla et al., 2022). However, the main challenge at present is the current of modernization and digitalization (garon, 2022). Therefore, this study specifically focuses on the mentoring strategies carried out by parents as the first socialization agents who are the most authoritative (asiyani, asiah, et al., 2023). However, the fact is that the inconsistency and the mismatch of the mentoring strategies used result in children being confused and not focused in learning.

This phenomenon needs to be studied more deeply because the main problem lies in the variation of parental guidance strategies, which are inconsistent between school demands and practices at home. A literature review shows that the success of instilling values highly depends on a parenting style that is adaptive to the child's characteristics. At RA Hajjah Fauziah Binjai, handling aggressive behavior in early childhood requires cooperation from various parties, including parents, teachers, and the community environment (mastuinda & suryana, 2021). The example set by parents in practicing religious values concretely at home has a significant correlation with the moral maturity of children (wuryaningsih & prasetyo, 2022).

Previous research focused on the exemplary behavior of parents in stimulating the moral development of children (ma'rufah & hidayati, 2024). However, it has not yet addressed the aspect of democratic parenting (authoritative parenting) as a guidance strategy that is considered capable of being a solution in overcoming moral degradation and supporting the development of religious and moral values in children aged 5-6 years. By examining three family case studies at RA Hajjah Fauziah, this study offers a model of guidance strategy that is synchronized between traditional Islamic values and the developmental needs of children in the digital era. In this era, young children have the right to receive education, where education becomes a benchmark for the level of primary education, and early childhood education is expected to be able to build the basic aspects of children's knowledge so that our human resources can compete with other countries (afendi et al., 2022).

This study fills the gap through the approach of democratic parenting, which is supported by theories about this strategy including dialectical communication methods, habituation of regular worship, to the use of audio-visual media as a tool to internalize values (hasibuan et al., 2021)). Pemahaman mendalam mengenai strategi ini diharapkan dapat menutup celah antara kurikulum sekolah yang intensif dengan praktik pengasuhan di rumah yang seringkali masih bersifat sporadis (hasibuan et al., 2021).

This research aims to analyze how democratic accompaniment strategies are concretely implemented in religious community settings in Binjai to optimize the development of religious and moral values (nam) in children aged 5-6 years at RA Hajjah Fauziah Binjai.

METHODS

This research uses a qualitative approach with a descriptive research type (Nirmayanti et al., 2023). aimed at interpreting and describing phenomena found in the field, is natural in nature, pays more attention to characteristics and quality, as well as the relationship between one activity and another (Asiyani, Afandi, et al., 2023). The research location was set at RA Hajjah Fauziah Binjai, North Sumatra, which was chosen because of its high commitment to Islamic-based character education. The unit of analysis in this study is the mentoring strategies applied by the parents of Group B children (ages 5-6). Informants were selected, including three family typologies: the Sri Family (permissive strategy), the Susi Family (authoritarian strategy), and the Khadijah Family (democratic strategy). Classroom teachers were also involved as informants to verify the children's moral behavior at school.

The data collection procedure was carried out through participatory observation to record the child's NAM behavior at school, in-depth interviews with parents regarding daily strategies at home, as well as documentation in the form of progress reports and lesson plans (Hasibuan et al., 2021). The data analysis technique follows the interactive model of Miles and Huberman, which includes data reduction (identification of main strategies), data display (narrative comparison between families), and drawing conclusions (Syawaludin & Marmoah, 2018). The validity of the data is ensured through the triangulation of techniques and sources to ensure that the research results reflect the objective reality of caregiving at RA Hajjah Fauziah Binjai.

RESULTS

Analysis of the Assistance Strategy at RA Hajjah Fauziah Binjai

Based on the results of observations of three sample families at RA Hajjah Fauziah Binjai, significant differences were found in accompaniment strategies and their impact on the children's moral profiles.

Tabel 1. Comparison Matrix of Assistance Strategies and Profiles NAM

No.	Subjek	Main Assistance Strategy	Impact on Children's Behavior
1	Sri's Family	Permissive: Providing full freedom	Children tend to be aggressive

No.	Subjek	Main Assistance Strategy	Impact on Children's Behavior
		without any device restrictions or moral reprimands.	(snatching toys) and less disciplined in worship.
2	Susi's family	Authoritarian: Strict rules with physical punishment if the child breaks the sleep/Quran study schedule.	A child is obedient only in front of parents, lacks moral initiative, and is fearful.
3	Khadijah's Family	Democratic: Discussion of rules, giving logical sanctions, and daily modeling.	A well-behaved child, independent in Dhuha prayer, and honest in admitting mistakes.

These results show that the Khadijah family, which applies a democratic strategy, is the most effective in instilling religious and moral values.

1. The strategy of discussing rules that are carried out without rejection from the child proves the existence of intrinsic value internalization. Conversely, Sri family's strategy generates 'moral dissonance' where the child does not recognize the boundaries of right and wrong. Dialectical communication strategy is found to be the key to success in the Khadijah family. Parents provide a rational explanation of why prayer is important as a form of gratitude, not merely as an order.
2. giving logical sanctions, this has a positive impact on the child so that the child becomes a responsible person For example, a child does not want to tidy up toys after playing. So a logical sanction is given (toys are confiscated for 1 day and can be taken back when the child wants to tidy up the toys)
3. The strategy of spiritual role modeling (modeling) remains the strongest instrument. Parents in the Khadijah Family consistently perform congregational prayers and behave politely towards neighbors, which is automatically imitated by the children as a daily moral standard. This proves that a morally stable home environment will enhance the child's moral self-confidence.

In the context of the religious Binjai community, the democratic mentoring strategy is considered capable of balancing traditional values with digital challenges. The strategy of negotiating gadget usage time in the Khadijah Family prevents children from addiction that

disrupts prayer time. This proves that parental mentoring strategies are the most crucial operational variable in early childhood character education.

The role of the school strategy is also very prominent through the habituation of daily prayers and memorization of short surahs. Teachers at RA Hajjah Fauziah Binjai act as role models who speak gently and patiently, providing visual stimulation for children to imitate politeness. This synergy is reinforced by the use of Islamic audio-visual media (Nussa and Rara), which is discussed again by parents at home, accelerating the understanding of worship concepts. For the learning outcomes of RA Hajjah Fauziah Binjai students, reports on learning outcomes are provided as a sign of student development that parents can see and use as evaluation material.

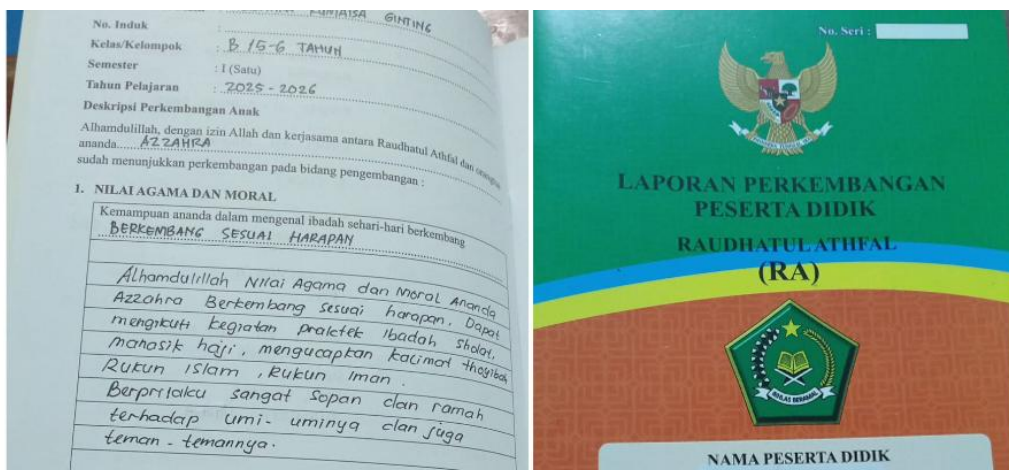


Figure 1. student learning report



Figure 2. The teacher is giving assignments to the students.



Figure 3. Conducting an interview with the homeroom teacher



Figure 4. Documentation with the students' parents and the homeroom teacher.



Figure 5. Documentation with the principal and teachers of Ra Hajjah Fauziah Binjai

It can be concluded that the Democratic guidance strategy: discussing rules, providing logical sanctions, and daily modeling has a positive impact on the moral profile of children. The Democratic guidance strategy creates polite character, makes children independent in performing Dhuha prayer, and honestly admits mistakes and takes responsibility. In addition, the role of school strategies is also very prominent through the habituation of daily prayers and memorization of short surahs. This is a good collaboration implemented to achieve the goal of optimizing the development of religious and moral values of children aged 5-6 years at RA Hajjah Fauziah Binjai..

DISCUSSION

The democratic mentoring strategy at RA Hajjah Fauziah Binjai provides a strong psychological foundation for the internalization of values. Unlike the authoritarian pattern that triggers fear or the permissive pattern that causes norm confusion, applying rule discussions, giving logical sanctions, and daily modeling has a positive impact on the child's moral profile. It makes the child have a polite character, become independent in performing dhuha prayers, and honestly acknowledge mistakes and take responsibility.

Democratic patterns build moral awareness. Moral awareness is important to foster in early childhood. This period is often referred to as the preschool age, characterized by tendencies ranging from initiative to guilt. At this stage, children will practice their independence, which also affects the growth of a sense of responsibility within the individual. The task that children must carry out during this period is learning to have a sense of initiative without making many mistakes(Habsy et al., 2023). This is in line with Kohlberg's theory of moral development, which is a theory that focuses on how children develop morality and moral reasoning. And Erik Erikson's theory argues that every individual struggles to search for self-identity in each stage of their life(Habsy et al., 2023). Family is the first and foremost environment known by a child. Therefore, within the family, the character and personality of the child will be shaped, which will simultaneously influence their development in the future, and by playing the correct role in educating and nurturing the child, the child will grow and develop optimally.(Asiyani, Asiah, et al., 2023)

The task that children must carry out during this period is to learn to have a sense of initiative without making many mistakes. The initiative referred to is the child's positive response to things that happen in their life. The duty and task of parents at this stage is to

provide encouragement and motivation to the child in the process of exploring themselves. If not, the child will feel incapable of developing their potential due to the criticism they receive; it will instead break the child's spirit and make them despair(Habsy et al., 2023).

Synergy through communication books and parenting workshops at RA Hajjah Fauziah Binjai proves that school strategies can guide parents to shift from an authoritarian to a democratic parenting style. Changes in parental behavior automatically impact the improvement of children's independence in worship (Veryawan et al., 2022). This reinforces the role of schools as strategic partners in moral development. This is in line with the research of Difa et al. 2023. Essentially, education is also a way that aims to nurture all potentials in preparing a person's character and morals so that they can respond to many things they will face in their life(Zalsabella P et al., 2023). In addition, the importance of a father's emotional presence in democratic companionship is also identified as a supporting factor. Although mothers are more dominant in daily parenting, the father's support in providing an example of worship has a significant psychological impact on the child's moral stability(Darmawati, 2023).

One of the values that need to be introduced to AUD is religious values, in this case, Islam. The teaching of Islamic education aims to develop individuals who have an Islamic personality based on the Quran and Hadith. Thus, in the future, it will shape children who have noble character, possess spiritual (religious) and emotional intelligence, humility (tawadhu), consistency (istiqomah), balance (tawazun), totality (kaffah), perfection, as well as integrity (ihsan) (Harisa US et al., 2022). This is in line with the opinion of Mardiah et al. 2023 who stated in Strengthening Moral Values, Islamic Education helps strengthen moral values in the younger generation. Moral values such as honesty, empathy, and good attitudes towards others are values emphasized in Islamic teachings. Overall, Islamic education has a very important impact in shaping the character of the younger generation. Through Islamic education, the younger generation can become a generation with strong personality, good morals, positive attitudes, and the ability to face future challenges better(Astuti et al., 2023).

Other findings regarding the effectiveness of audio-visual media supported by Rabita Hanum Hasibuan, Veryawan, and Ade Tursina (2021) emphasize that visual stimulation must be accompanied by dialogue to ensure the moral message is fully absorbed. In Binjai, Islamic animation videos are not merely entertainment, but an

instructional strategy that reinforces the ustadzah's message at school into the domestic environment (Hasibuan et al., 2021). This synergy is strengthened by the use of Islamic audio-visual media (Nussa and Rara) which are discussed again by parents at home, accelerating the understanding of worship concepts (Hasibuan et al., 2021).

Socioculturally, accompaniment strategies in Binjai are greatly influenced by local politeness values. The use of polite language toward elders becomes a top priority for democratic parents. This shows that parenting strategies do not stand alone, but are integrated with local wisdom that strengthens the child's religious identity, because handling behavior in early childhood requires cooperation from various parties, including parents, teachers, and the community environment (Mastuinda & Suryana, 2021).

In conclusion of the discussion, the strategy of democratic guidance is a long-term investment. Children raised with this strategy not only exhibit good moral behavior at school, but also maintain character integrity when outside adult supervision. It also serves as a foundation for character in facing global challenges in the future. This aligns with Baidowi's (2020) opinion in Nadjematul Faizah's (2022) research, which states that character formation in children must be in line with human, religious, and social values of society in order to develop children with good qualities based on their potential and abilities (Faizah, 2022).

This research provides a theoretical contribution to the study of mentoring strategies that early childhood education institutions can use to optimize the character and moral development of young children. In addition, it provides significant practical contributions for parents to shift to a more responsive and communicative parenting style. The synergy between home and school through the use of Islamic audio-visual media has been proven to be an effective reinforcement strategy in reducing the negative influence of digital content on young children. The limitation of this study lies in the observation period, which only covers one semester, so the long-term persistence of values has not yet been fully observed.

CONCLUSION

The strategy of parental guidance through a democratic parenting style is a major determining factor in optimizing the development of religious and moral values in children aged 5-6 at RA Hajjah Fauziah Binjai. The research results show that strategies that

prioritize rational dialogue, the provision of logical sanctions, and spiritual exemplification (modeling) are able to encourage children to reach the Very Good Development (BSB) category on indicators of politeness, independence in worship, and honesty. The main strength of this study lies in the comparative analysis of three family typologies, which proves that the democratic parenting style is far more effective compared to permissive or authoritarian styles in building a stable religious character. It is recommended that RA Hajjah Fauziah Binjai continue to strengthen family education (parenting education) programs to align parenting strategies at home with the school's religious curriculum. The instillation of religious and moral values based on value awareness through democratic strategies is the key to producing a generation with noble character in the modern era

This finding provides a significant practical contribution for parents to shift to a more responsive and communicative parenting style. The synergy between home and school through the use of Islamic audio-visual media has proven to be an effective reinforcing strategy in reducing the negative influence of digital content on early childhood. The limitation of this study lies in the observation period, which only covered one semester, so the persistence of the values in the long term has not been fully seen. Recommendations for further studies include exploring the most effective guidance strategies for early childhood and expanding the sample to other regions to improve generalization.

REFERENCES

- Asiyani, G., Afandi, N. K., & Asiah, S. N. (2023). Efektifitas Pola Asuh terhadap Sifat Kepribadian Orang Tua dalam Meningkatkan Kualitas Pendidikan Anak Usia Dini. *Journal of Instructional and Development Researches*, 3(3), 131–138. <https://doi.org/10.53621/jider.v3i3.235>
- Asiyani, G., Asiah, S. N., & Hatuwe, O. S. R. (2023). Pengaruh Hubungan Orangtua dan Anak dalam Pembentukan Karakter Anak. *Az-Zabra: Journal of Gender and Family Studies*, 3(2), 162–173. <https://doi.org/10.15575/azzahra.v3i2.20915>
- Astuti, M., Herlina, Ibrahim, Juliansyah, Febriani, R., & Oktarina, N. (2023). Pentingnya Pendidikan Islam dalam Membentuk Karakter Generasi Muda. *Faidatuna*, 4(3), 140–149. <https://doi.org/10.53958/ft.v4i3.302>
- Darmawati. (2023). Peran Ayah dalam Aspek Perkembangan Emosional dan Psikologi Anak. *Jurnal Adzkiya*, 7(1), 1–10. <https://jurnalstaiibnusina.ac.id/index.php/adz/article/view/162>
- Faizah, N. (2022). Pentingnya Pendidikan Islam dalam Pembentukan Karakter Siswa di Sekolah. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 1287–1304. <https://doi.org/10.30868/ei.v11i01.2427>

- Fatimah, S., & Suparno. (2021). Pendidikan Karakter dalam Surat Al-Ahzab Ayat 21 Perspektif Tafsir Al-Misbah Karya Muhammad Quraish Shihab. *Jurnal Pendidikan Agama Islam Miazhar*, 1(1), 1–10. <https://jurnal.mialazhar.sch.id/index.php/jpaimi/article/view/8>
- Garon, J. M. (2022). *Parenting for the digital generation: A guide to digital education and the online environment*. Rowman & Littlefield Publishers. <https://doi.org/10.5771/9781475861969>
- Habsy, B. A., Armania, S. D., Maharani, A. P., & Fatimah, S. (2023). Teori Perkembangan Sosial Emosi Erikson dan Tahap Perkembangan Moral Kohlberg: Penerapan di Sekolah. *TSAQOFAH*, 4(2), 674–686. <https://doi.org/10.58578/tsaqofah.v4i2.2345>
- Harisa US, H. U., Asiah, S. N., & Hamdani, R. (2022). Manajemen Perencanaan, Pembelajaran dan Penilaian AUD Berbasis Nilai-Nilai Agama Islam. *Journal of Instructional and Development Researches*, 2(6), 234–240. <https://doi.org/10.53621/jider.v2i6.171>
- Hasibuan, R. H., Veryawan, & Tursina, A. (2021). Media Audio Visual: Pengaruhnya terhadap Perkembangan Moral Anak Usia Dini. *PRATAMA WIDYA: Jurnal Pendidikan Anak Usia Dini*, 6(2). <https://doi.org/10.25078/pw.v6i2.2295>
- Herzawati, S. (2022). Pentingnya Pendidikan Agama dalam Membangun Karakter Generasi Mellennia di Era Globalisasi. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(1), 515–520. <https://studentjournal.iaincurup.ac.id/index.php/guau/article/view/259>
- Kamilla, K. N., Saputri, A. N. E., Fitriani, D. A., Az Zahrah, S. A., Andryana, P. F., Ayuningtyas, I., & Firdausia, I. S. (2022). Teori Perkembangan Psikososial Erik Erikson. *Early Childhood Journal*, 3(2), 77–87. <https://doi.org/10.30872/ecj.v3i2.4835>
- Ma'rufah, D., & Hidayati, R. (2024). Pengembangan Moral Anak Usia Dini melalui Keteladanan Orang Tua. *Jurnal Pendidikan Anak*, 13(2), 231–238. <https://doi.org/10.21831/jpa.v13i2.535>
- Mastuinda, & Suryana, D. (2021). Perilaku Agresif Anak Usia Dini. *Jurnal Riset Golden Age PAUD UHO*, 4(2). <https://doi.org/10.36709/jrga.v4i2.18126>
- Merlina, M., Afendi, A. R., Asiah, S. N., Asiyani, G., Dahliana, H., & Laili, L. M. (2022). Manajemen Kurikulum Berbasis Al-Qur'an di Lembaga Pendidikan Anak Usia Dini. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 8(2), 131–142. <https://doi.org/10.26594/dirasat.v8i2.3042>
- Nirmayanti, Siswanti, D. N., & Ansar, W. (2023). Pengaruh Pola Asuh Demokratis terhadap Kepercayaan Diri pada Remaja. *Journal of Correctional Issues*, 6(2), 307–316. <https://doi.org/10.52472/jci.v6i2.257>
- Syawaludin, A., & Marmoah, S. (2018). Reward and punishment in the perspective of behaviorism learning theory and its implementation in elementary school. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 1(1), 18–23. <https://doi.org/10.20961/shes.v1i1.23614>
- Veryawan, Hasibuan, R. H., & Suhelayanti. (2022). Pemahaman Pola Asuh Positif bagi Anak Usia Dini. *Transformatif: Jurnal Pengabdian Masyarakat*, 3(1), 1–12. <https://doi.org/10.22515/tranformatif.v3i1.4711>
- Wuryaningsih, W., & Prasetyo, I. (2022). Hubungan Keteladanan Orang Tua dengan Perkembangan Nilai Moral Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 3180–3192. <https://doi.org/10.31004/obsesi.v6i4.2330>

Zalsabella P, D., Ulfatul C, E., & Kamal, M. (2023). Pentingnya Pendidikan Agama Islam dalam Meningkatkan Nilai Karakter dan Moral Anak di Masa Pandemi. *Journal of Islamic Education*, 5(1), 43–63. <https://doi.org/10.18860/jie.v9i1.22808>