PARENTING STYLES FOR URBAN MARRIED COUPLES WHO MARRIED UNDER AGE

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Abstract

Married couples who are underage have received a lot of attention because of the greater negative impact on child development. This study identifies how they instill Islamic religious values in children from a parenting perspective. Qualitative research in one of the sub-districts in Sukoharjo Regency with subjects consisting of three families of urban married couples who were married at an early age and have been going on for 5 or more until now. Data were collected through observation and interviews and triangulation of sources and methods. The results of the study showed that families apply democratic parenting patterns. In instilling religion, the methods applied by parents are role models, advice methods and habituation methods.

Keywords: Parenting; Islamic religious; Married Couples Who Married Under Age;

INTRODUCTION

One of the problems in marriage that can arise is the age of the bride and groom has not been reached so that underage marriage occurs. Syaifuddin & Yudistira (2019) refer to it as, "a great institution to bind two people of the opposite sex who are still teenagers in one family bond," The teenage age refers to the age limit for the bride and groom which is not in accordance with the provisions of the law in Indonesia. In 2019, the Central Government issued Law No. 16 as an amendment to Law No. 1 of 1974 concerning the age limit for marriage, stating that "the age limit for men and women is ready to marry at the age of 19 years." (Muthmainnah dkk., 2022)

Many factors drive early marriage, including economic factors (Rajafi, 2015; Sekarayu & Nurwati, 2021; Shufiyah, 2018), parental concerns about violating religious and social norms (Mubasyaroh, 2016; Santoso dkk., 2023)

or accidents due to pregnancy outside of marriage (Fadhil & Abdurrahman, 2023; Wafiq & Santoso, 2017; Zainuri dkk., 2019). There is another factor that causes children to marry at an early age, namely the lack of parental understanding of the importance of education. The lack of education received by parents causes parents not to understand what an ideal marriage is like so that when they see that the child is grown up, the parents will marry off their child when it is considered that the time has come (Husnaini & Soraya, 2019).

The current view of marriage requires several preparations including physical, psychological, economic, social, intellectual, and spiritual (Muntamah dkk., 2016). The existence of an age limit for marriage has its own reasons. Early marriage causes several problems that cannot be overcome by their household, be it economic factors, domestic violence caused by the couple not being able to fully control their emotions, so that it affects parenting patterns related to the growth and development of their children (Laeli & Prayogo, 2021). The physical impacts that are at risk for women who marry at a young age are cervical cancer in adolescence and immature uterine cells, if exposed to the HPV (Human Papilloma Virus) in cell growth will become cancer (Ningrum & Anjarwati, 2021:42). This can cause the potential for a family not to be able to run according to the purpose of marriage or marriage as the basis for its formation. Law Number 1 of 1974 concerning marriage, explains in article 1 that; "marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Almighty God".

On the other hand, instilling religion with the family in the formation of children's personalities is needed to produce people with noble character in national and social life (Amin, 2013). The formation of children's moral personality, especially from the family as an environment that is known from an early age (Bartkowski dkk., 2008; Imroatun, Muqdamien, dkk., 2023; Nurhayati, 2019). Parents shape children's moral personality through attitudes, actions or examples in everyday life (Awaru, 2021; Munawiroh, 2016; Santoso, 2020). The key is in instilling religion in children in shaping a person's outlook on life. Rohman & Hairudin (2018, hlm. 26) said also introducing humans to the creator of this nature and teaching humans to worship Him There are two uses of religious education in the family.

This study will examine how young married couples in Joho Village apply parenting patterns to children, as well as the methods applied by young married couples in educating children. With such an exploration, it can provide

a sociological picture of how Muslim parents instill religion in their offspring, especially in families who are bound by underage marriages in the village area of Sukoharjo Regency.

METHOD

The type of research used is descriptive qualitative research, namely research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, actions in the form of words and language, in a specific natural context by utilizing various natural methods (Moleong, 2014). Qualitative approach to research related to subjective assessment of attitudes, opinions and behavior. Such an approach will produce good results in non-quantitative form, generally using interview, observation, and documentation techniques (Kusumastuti & Khoiron, 2019). The subjects of this study were 3 couples who were married at the age of under 22 years and had children in Joho Village, Sukoharjo District, Sukoharjo Regency. Data mining was then carried out by means of observation and in-depth interviews. Source triangulation is used for data validity by comparing the results of observations and interviews (Moleong, 2012). Data interpretation is then needed when analyzing data with a sociological or normative approach (Al Amin dkk., 2023). The data was then analyzed through an interactive model of Miles and Huberman patterns offered by Bogdan (Sugiyono, 2015, hlm. 244).

FINDINGS AND DISCUSSION

Family Profile

Description of the subject of parents in family A, they have children named Jojo who is 8 years old and Tania who is 7 years old. The father has a Padang restaurant business and the mother has a laundry business but at her parents' house. Currently, family A lives in a shophouse whose front is used to open a Padang restaurant. When the mother works, Jojo and Tania are taken care of by their father or play and study with his employees. When Mother A is finished with her work, she helps Jojo and Tania to study, both of them work together to educate their children well even though sometimes there are arguments but both of them immediately resolve them so as not to affect the mental condition of their children.

Description of the subject of family B who has a child named Hafiz who is 4 years old. Father B works as a factory worker and Mother is self-employed as

a tailor at home. Currently, the father is 26 years old and the mother is 28 years old. Family B still lives under one roof with the mother of Father B. The reason they got married at a young age was because of economic circumstances and mutual liking, at that time Mother B was also far from her parents. Because until now Hafiz has not gone to school. Family B taught themselves small things like respecting parents and introducing them about prayer.

Description of the subject Family C who has 2 children named Aqila (9 years old) and Gavin (6 years old). Mr. Father works as a parking attendant and Mother sells snacks at her house. Currently, Mr. C is 30 years old and Mrs. C is 32 years old and lives with Mrs. C's mother (grandmother). The reason they got married at a young age was because they liked each other and to avoid adultery because at that time Mrs. C was far from her parents who were in Kalimantan. factory. Because they got married at a young age and in an unstable economic and mental state, they were trapped in economic problems for that. Grandmother helped a lot to solve family C's household problems including mediating in disputes. Family C sends their children to an Islamic-based school in the hope that Aqila and Gavin can gain knowledge about Islam that their parents cannot teach.

Parenting

In this parenting pattern, parents provide more encouragement to children to be independent without ignoring the limits and controls on their actions. Democratic parents pay attention to their children so that they can behave maturely, independently and according to their age. Based on the results of the interview, the parenting pattern of young married couples in educating children to be polite and obedient to the orders of their parents and religion by providing constructive regulations. As explained by Mrs. A,

"The important thing is that I always remind you to pray, even though your child has not prayed on time, in my opinion, the important thing is that your child wants to pray first so that he gets used to it. Usually, I don't advise you, if your parents are just talking, you shouldn't interrupt them, because it's normal for small children, right, if their parents are just talking, their children will be stubborn. If that happens, their father tells them to be quiet, and the children will be afraid of their father."

Just as Mrs. A said, Mrs. B also said,

"I always remind him, miss. If he just plays with his friends but when the call to prayer is heard, he doesn't call him to pray first, or if not, I invite him to pray

together, miss, and after praying, he can continue playing. I advise him to be polite with his parents, he shouldn't say rude things, sometimes when he says rude things, it's usually because he imitates his friends, if that happens, he's warned by his father because he's still young and easily imitates what he sees. Usually when he meets someone older than Hafiz, I tell him to kiss his hand first, miss, so he gets used to it."

The parenting pattern applied by Mother C is also not much different from that of Mother A and Mother B.

"Be told or reminded when it's time to pray, because when a child plays they forget everything, especially praying, so as a parent, it's enough to remind them. If they're still stubborn, remind them to pray first, sis. I advise them not to be naughty with their friends, but also be polite with their parents, if a friend hits them, they shouldn't hit them back. It's normal, sis, especially Jojo, a boy, when they hit each other at school with his friends, so if he gets a report from his teacher, I remind him, but if his father finds out, he'll definitely get scolded. Having a boy adds to my stress." (Interview)

From the results of interviews with people who married young above, there were also several informants who provided reinforcement for the statements made, including close relatives, parents of couples who married young, and the community. Mrs. C's opinion was strengthened by the grandmother of the C family as the parent who still lives under the same roof as the subject, she said;

"Yes, sis, if mom and dad often tell their children to pray when it's prayer time. If it's already night, usually Aqila and Gavin are not allowed to go out of the house, so if they play they only stay inside the house. Aqila and Gavin are afraid of their father, so if Gavin says something rude, just by being warned by his father, they are immediately afraid, sis. His name is a boy, sis, different from Aqila, if Aqila is obedient, but Gavin is still a little stubborn."

Mrs. B's opinion was strengthened by one of her close relatives whose house was right in front of B's family's house, who said:

"When it comes to prayer, Alis often reminds Hafiz when it's prayer time, or when her husband is at home, he also invites Hafiz to pray in congregation at the mosque, sis. When Hafiz meets me, he always kisses my hand first, sis, because his son often comes here when his mother has just started work."

And Mrs. A's opinion was reinforced by employees at the restaurant owned by A's family, she said:

"Regarding prayer, usually the one who reminds or asks is the mother, but here it's only the father, sometimes he asks, sometimes he doesn't, because the father himself is busy at this stall, sis. With Mr. Indra, he never limits the children from playing, as long as they know the time when it's time to pray, they are told to pray. Jojo and Tania usually play at the stall here with us after coming home from school, as long as it doesn't interfere with the father's work, he never forbids his children from playing here."

Based on the results of interviews with couples who married at a young age which were also reinforced by parents and close relatives, it can be concluded that the majority of couples who married at a young age gave orders accompanied by advice that could be easily accepted by the child, which then received a good response from the child.

In observations with three young married couples in Joho Village, it was found that all three implemented a democratic parenting pattern in several things such as reminding their children when it was time to pray, accompanying their children to study, giving small responsibilities to children to clean up toys or help their parents.

Tabel 1 Observation of Democratic Family Parenting Patterns

No	Family	Parenting Patterns
1	A	• giving orders to perform prayers • giving children the freedom to play • accompanying children when playing gadgets • giving orders to children to clean up their own toys • teaching children to behave well • advising children when they make mistakes
2	B	• reminding children when it is prayer time • giving children the freedom to play • teaching children to be polite to their parents and others • accompanying their children when they are studying
3	C	• Giving Aqila orders to perform prayers

- Inviting Gavin to pray in congregation at the mosque
- Getting Aqila and Gavin used to reciting the Quran after Maghrib prayers
- Accompanying Aqila and Gavin when studying.
- Giving Aqila small responsibilities to help her mother clean the house
- Giving each other time to study and play

Parenting patterns influence children's religious development because parents are the initial place where children's morals are formed (Imroatun et al., 2020). The affection that parents give to children will help build a moral interaction system between children and parents and children with others. Parents who have a balanced, warm, and friendly personality can be fertilizer for children's development (Handayani & Lestari, 2021). According to Marsiyanti and Harahap, parenting patterns are characteristics of the style of education, guidance, supervision, attitudes, relationships and so on that parents apply to their children. Parenting patterns will influence children's development from childhood to adulthood (Hidayat & Imroatun, 2017; Maimun, 2019). The behavior of parents directly or indirectly will be learned and imitated by children when instilling religious values. Children imitate how parents behave, speak, express hopes, demands and criticisms of each other, respond to and solve problems and express their feelings and emotions (Azizah dkk., 2023; Surahman, 2021).

Democratic parenting is characterized by a child-centered approach. In this case, parents provide more encouragement for children to be independent without ignoring the limits and controls on their actions. Democratic parents show pleasure and support in response to their children's constructive behavior. Democratic parents pay attention to their children so that they can behave maturely, independently and according to their age.

Parents with this parenting style are rational, always basing their actions on reason or thoughts. Parents with this type are more realistic about their children's abilities, do not expect beyond their children's abilities (Muslima, 2015).

The characteristics of democratic parenting can be described. Children are given the opportunity to be independent and develop internal control. Children are recognized as individuals by their parents and are involved in

decision making. Be realistic about children's wishes, do not expect too much that exceeds children's abilities. Give children the freedom to choose and take action. Doing things through deliberation (Surahman, 2021).

With such a parenting pattern, efforts to achieve the goal of embedding religion in the family can have a big influence. Islamic education also has objectives that are in accordance with the philosophy and outlook on life outlined in the Qur'an, as Ibn Khaldun argued that the objectives of Islamic education have two objectives. The first is a religious goal, which means doing good deeds for the afterlife, so that he meets his God and fulfills the rights of Allah that are required of him. The second scientific objective is worldly in nature, namely what is expressed by modern education with the aim of benefit or preparation for life (Imroatun, Muthmainnah, dkk., 2023; Rohman & Hairudin, 2018).

The implementation of instilling religious education values in children is an instillation of religious values that should be through activities based on Islamic teachings (Ulfa, 2018). The child's development period is an opportunity for parents to provide education about Islamic teachings to develop positive behavior. Therefore, religious instillation is taught in the family through role models and habits so that children can understand the values of religious education (Munawiroh, 2016).

CONCLUSION

The type of parenting pattern applied by young married couples in Joho Village towards their offspring is democratic parenting. In this case, when instilling Islam, many methods are used that are also known in Islam. Among them, the exemplary method, the advice method and the habituation method. Parents invite their children to pray in congregation and exemplify how to dress according to Islamic teachings as an example for their children. Parents also give advice to their children when they make mistakes or advise their children on how to behave politely towards their parents. And parents instill good habits in their children such as reminding them to pray, speaking well, and asking their children to clean up their toys or help with housework so that later their children will always practice good habits in the future.

In instilling religion, parents can be patient and diligent in carrying out their responsibilities including paying attention to their children's relationships so that children become individuals with good morals. In

addition, religious instructors and family counselors can socialize democratic parenting patterns in families in a sustainable manner. This research is still limited to one form of care and is still being followed up with other forms.

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