

# PARENTING STYLE IN MALAY ISLAMIC TRADITION (STUDY OF PARENTING STYLE IN THE ORIGINAL MUSLIM FAMILY OF PALEMBANG

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## PARENTING STYLE IN MALAY ISLAMIC TRADITION (STUDY OF PARENTING STYLE IN THE ORIGINAL MUSLIM FAMILY OF PALEMBANG)

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### Abstract

*This study aims to describe the parenting style of children in the tradition of Palembang's indigenous Muslim family and explore the Islamic values contained in the parenting of the Palembang Muslim family. The approach used is a qualitative approach with a case study design. The study was conducted in Palembang City and the respondents of the study were four families with different characteristics. Data collection techniques used were in-depth interviews and observations, while data analysis used interactive analysis. The results of this study indicate that: 1) parenting in the Muslim family tradition of the Palembang native tribe tends to be democratic but a bit authoritarian and 2) Islamic values contained in the parenting in the Muslim family tradition of the Palembang native tribe are seen from two aspects, namely aspects method and material. In the aspect of the method, parenting is applied by the native Muslim families of Palembang using the exemplary, habituation, and punishment and reward methods. In the material aspect, Islamic values that are applied in the upbringing of the native Muslim family of Palembang include faith education, moral education, and social education.*

**Keywords:** Parenting Style, Islamic Malay tradition, Palembang's native tribe.

### 1. Introduction

Palembang's native tribe or often also called the Palembang Malay tribe or the Palembang tribe alone is one of the Malay tribes located in the city of Palembang and its surroundings. Most of Palembang's native ethnic communities adhere to Islam, so the value system adopted is very thick with the contents of Islamic teachings. The Palembang native tribe in the past was very strong in this value system. Some discourses mention that Palembang city residents are very pious and obedient to fulfil their religious obligations.

The value system in a society is generally transformed through educational efforts by families and communities. The family transforms through parenting. Parenting determines the style and variety of children's behaviour which in turn becomes a mirror of the transformation of the family's values. The application of parenting in the family, in turn, becomes a determining factor in determining the transformation of the value system in the community.

Parenting is an informal educational process carried out by the family to realize its function. Soelaiman divided 10 family functions, namely the education function, the socialization function, the protection function, the affection function, the religious function, the economic function, the recreational function, and the biological function. The function of the family related to parenting is to educate and transform the values held by parents to their children. Based on the theory of socialization, families must become institutions that lead children to an understanding of the existence of the community so that they can live as members of the community.

Parenting can not be separated from the role of the family in it. Most Indonesian people, especially those who are Muslim, place the family as the first and foremost educational institution in educating their children. How children live in society is a reflection of how families educate them. Therefore, parenting can not only be done based on routine and rationality but must get a touch from the educational aspect, especially because the current challenges require a breakthrough in family education.

The influence of the family can be lost if the parents do not monitor the child's development, especially in terms of association and interaction with the surrounding community. With the development of the current era, it can be felt that the influence from outside the family is far greater than that of the family, allowing children to get other role models outside the family. This also happened to the Malay community, the tradition of parenting that has been changing because of various challenges both externally and internally within the family itself

Changing parenting in the family allows changing the value system in the community. Parenting will be inferior compared to pragmatic community needs, such as economic and social. In the Malay ethnic community of Palembang, the change occurred due to many factors, both internal and external. Internally, busy work and repositioning of the mother's role affect family life patterns. Besides, externally the influence of the economy and the race to improve life from an economic aspect have ruled out the values that have been embedded for a long time in the family. Values embedded in the family change and disappear when individuals are faced with pragmatic needs.

The implied and explicit value system in the care pattern of the Palembang Indigenous People is interesting to study because it will allow the strength of argumentation for the preservation of parenting amid the current globalization. Thus, this research can be said as an effort to examine local superiority (local genius) about the basis of values and norms contained in the upbringing of the indigenous people of Palembang. This study aims to: 1) describe the pattern of child care in the tradition of Palembang's indigenous Muslim family, and 2) explore the Islamic values contained in the pattern of child care in the Muslim family tradition of the Palembang native tribe.

Parenting children in this study are intended as a system, way or form of interaction that is applied between parents and children, including the attitudes and treatment of parents towards children to look after, care for, educate, guide, and direct the child during the development period both directly and indirectly live.

Research on parenting has done quite a lot, but research on parenting that is associated with the Malay Islamic tradition - especially in Palembang - has never been done. Research on parenting among them is conducted by Lutfatulatifah entitled "Parenting Parents of Early Childhood Children in Kampung Adat Benda Kerep Cirebon City". Besides, there is also Anjar Hapni Siregar's research entitled "Parenting in Migrant Families from North Sumatra: Case Study of Migrant Families who Work as Public Transportation Drivers in Bandung". Furthermore, quantitative descriptive research conducted by Aditya Dwi Lichjayadi entitled "The Effect of Military Family Parenting Practices Against Youth Discipline: Analytical Descriptive Study of Military Families in KPAD Sriwijaya Cimahi".

## 2. Research methods

This research uses a qualitative approach with a case study design. The study was conducted in the city of Palembang. The respondents of this study were 4 (four) families with different characteristics. The first respondent, the initials AK and NZ, husband and wife civil servants, the father works in government offices and mother works as a teacher. Besides, the father also sometimes becomes a priest, preacher or preacher if requested. The father has a master's degree from the General University (PTU) while the mother is a graduate of PTU. Both of them are in their 50s, have 3 children, the first and second have worked and the third woman is still in semester III. The second respondent, the initials UN

and MR, the father is a Da'i educated at the Islamic Boarding School while the mother is only a housewife and has an SPG education. The age of the mother is 46 years old and the father is 48 years old, has 5 (five) children, the first and second lectures, the third in high school, and the fourth and fifth are still in elementary school. This family lives in the majority environment of the indigenous tribe of Palembang. The third respondent, the initials ET and NY, the new father stopped working from a business entity on the grounds of doubting the Islamic legal basis of the business carried out, while the mother as a private employee who worked all day except Saturday and Sunday. Both of them have a high school education. The age of the mother and father 38 years, has 3 children, the first elementary school class IV, the second elementary school class II, and the youngest is still 2 years. This family lives in the RSS complex. The fourth respondent, initials NB, is a mother who works as a lecturer (PNS) who must work for  $\pm 7.5$  hours every day except Saturday and Sunday, as well as her husband who works as a civil servant in a government office. Respondents with a Masters education and are 46 years old, have 5 children, the oldest and second are already in college, the second is a senior high school, while the 4th and 5th are still aged 7 and 6 years.

Data collection techniques used were in-depth interviews (in-depth interviews) and observations. All data obtained were analyzed using interactive analysis which includes 4 stages, namely: data reduction, data presentation, data interpretation, and concluding.

### 3. Results and Discussion

#### 3.1. Parenting Children in the Traditions of Palembang's Indigenous Muslim Family

The pattern of child care in the tradition of Palembang's indigenous Muslim family in this study is expressed based on aspects that refer to the opinions expressed by Baumrind, namely: demands, control, communication, and affection.

##### 3.1.1. Demanding (Demandingness)

In this aspect, it was found that the Muslim family of the Palembang native tribe set and applied strict standards or rules for matters relating to religion, especially the implementation of worship such as prayer and fasting, but not so for matters not related to religion. The results of the interviews showed that some families made a rule that all family members including children who had reached the prayers must pray on time and pray at home always in the congregation. Respondent 1 states that one of the standards set in their family is that all family members must pray on time so that whatever activities are carried out both inside and outside the house if the call to prayer has been heard then all activities must be stopped for prayer and if in the house is always done in prayer. This is supported by the results of observations that show that every time you enter prayer time immediately all family members leave their activities, take ablution and prayer in a congregation which is lead by the father. Respondent 2 also stated that there were strict rules in matters of religion. It is said that: "if for things that are obligatory (religion) such as prayer must still be done even in conditions of fatigue / tired, but if achievement in school (ranking) is not emphasized must get the first rank".

The reason for setting the standard was inseparable from what their parents had previously taught. Included in the implementation of prayer, work, remembrance, and reading the letter Yasin after prayer in congregation on Friday night, all done based on what has been taught to them. Respondent 1 said:

"Dari yang diajarkan orang tua dulu, sebelum maghrib sudah berkumpul di rumah untuk sholat maghrib berjamaah. Makan malam lebih utama dilakukan pada sore hari, karena setelah sholat maghrib dilanjutkan dengan membaca wirid, zikir dilanjutkan dengan sholat isya'. Itu yang diajarkan oleh almarhum ayah dulu, terutama malam Jum'at. Pada malam Jum'at dilakukan sholat maghrib berjamaah, dilanjutkan dengan pembacaan surat Yasin secara bersama-sama"[7].

Translate :

“From what the ancestors taught me that before the Maghrib had gathered at home to pray Maghrib in the congregation. Dinner is more important to do in the afternoon because after Maghrib prayer continued with reading wirid, dzikir continued with evening prayer’. That’s what the late father used to say, especially Friday night. On Friday nights the Maghrib prayer is held in a congregation, followed by the reading of the Yasin letter together”[7].

In addition to the emphasis on having to pray five times a day, in the tradition of the indigenous tribes of Palembang the emphasis is on the need to learn the Koran, as well as pencak silat and barzanji for boys, but of these three rules which must only learn the Koran, for barzanji and pencak silat depending on interest child.

Related to things that parents do in relation to the education of children in the family, Respondent 2 states that:

“Dalam mendidik anak, masyarakat suku asli Palembang sangat kental dengan agama... begitu anak lahir langsung dibacakan adzan pada telinga kanan dan iqomat pada telinga kiri... ketika menidurkan anak dibacakan zikir dan sholawat, jadi sedini mungkin sudah ditanamkan nilai-nilai agama... kalau anak sudah bisa berjalan diajak ke masjid atau musholla oleh kakeknya, diajarkan cara memakai sarung dan kopiah... malu mengaku sebagai orang Palembang kalau tidak bisa memakai sarung sehingga dari kecil sudah dibelikan sarung kecil... lalu diajari mengaji di rumah, kalau dulu dengan juz amma tapi sekarang dengan model TPA, belajar sambil menghafal... sistemnya bermain sambil belajar bukannya belajar sambil bermain, misalnya sambil bersenda gurau, contohnya ditanya tentang siapa yang menciptakan langit dan bumi, siapa yang menghidupkan manusia, siapa yang memberi rezeki... kemudian diajari zikir dan doa-doa pendek, baru dimasukkan ke TPA”[8].

Translate :

“In educating children, the indigenous people of Palembang are very thick with religion ... once the child is born, the recitation of the call to prayer on the right ear and iqomat in the left ear ... when sleeping the child is recited dhikr and sholawat, so as early as possible religious values have been instilled. .. if the child is able to walk invited to the mosque or mosque by his grandfather, taught how to wear sarong and skullcap ... ashamed to claim to be a Palembang person if he cannot wear a sarong so that he has bought a small sarong ... then taught to teach at home, if in the past with juz amma but now with the TPA model, learning while memorizing ... the system is playing while learning instead of learning while playing, for example while joking, for example being asked about who created the heavens and the earth, who revived humans, who gave sustenance ... then taught dhikr and short prayers, then entered into the TPA”[8].

Other rules that are generally set are still related to what is taught by Islam, for example how to dress (according to Islamic law), may not lengthen nails, and for boys are not allowed to wear bracelets or necklaces, may not have long hair, and are deprived of sleep- lie close to your mother or sister. Besides, there are rules set equally by all families, for example having to go home before sunset. For this reason, the basis for its determination is very clear, namely, Hadith Rasulullah SAW. However, these rules are not strictly implemented with various considerations, such as traffic jams on the streets. Respondent 2 states:

“Saya mengisi ceramah pengajian, jadi sebelum maghrib sudah pergi... kalau anak belum pulang rasanya jadi pikiran, saya inginya sebelum pergi anak-anak sudah di rumah semua, pernah saya pulang ceramah belum pulang karena macet... takut terjadi apa-apa di jalan... ini diterapkan sebagai keharusan... maghrib ada di rumah jangan sampe maghrib masih keluyuran karena menurut hadits bahwa syaitan dan iblis keluarnya pada waktu maghrib, jadi anak-anak kita larang keluar karena syaitan dan iblis keluar, begitu pula ilmu-ilmu hitam seperti ilmu santet, ilmu guna-guna”[9].

Translate :

“I filled the recitation lecture, so before maghrib had gone ... if the child had not returned it felt like a thought, I wish before the children were home all, once I came home the lecture had not come home because of traffic ... afraid of anything happening in the way ... this is accepted as a must ... maghrib is at home not until maghrib is still wandering because according to the hadith that shaytan and the devil come out at sunset, so our children are forbidden to come out because shaitan and devil come out, so do the sciences black like witchcraft, witchcraft”[9].

It is even possible to change these rules when children are already young, considering there are group assignments and others. Respondent 1 stated:

“Yang penting jelas di mana tempatnya, lokaso acaranya, dengan siapa, bahkan saya mintai nomor hp temannya, jadi jika ada apa-apa cepat, jika dia tidak bisa dihubungi bisa menghubungi temannya”[10].

Translate :

"The important thing is clear where the place is, the location of the event, with whom, even I asked for his friend's cellphone number, so if there is anything fast, if he cannot be contacted, he can contact his friend"[10].

In addition to the various rules, children are also required to be able to help parents by carrying out household chores such as washing dishes, lifting clothesline, and cooking rice for girls. If these tasks are neglected, usually the mother will report it to the father because the child is afraid of his father.

In young families with young children, the stipulation and application of rules or standards relating to religion are not too strict, respondent 3 applies rules that are light and not related to religion, for example not to play too much, have to take a nap, study or do Homework, and can only watch TV on Saturdays and Sundays. For the implementation of prayer is not emphasized must be on time and congregation, even if at any time the child does not pray is not subject to sanctions on the grounds of not having the heart to remember the child is still very small. But the demands to help parents also apply. If the child complies with these demands, then the parent will give a "gift" and will be reduced if the demands are not met. Respondent 3 stated:

“Pulang sekolah dia membantu orangtua apa yang bisa dia kerjakan, menyapu, mencuci piring, pokoknya membantu orangtua di rumah, semua pekerjaan di rumah... nanti diberi uang bulanan... tapi kalau tidak dikerjakan akan dipotong”[11].

Translate :

"After school, he helps parents what he can do, sweeps, does the dishes, basically helps parents at home, all work at home ... will be given a monthly fee ... but if not done will be cut off"[11].

Of all the standards or rules that are set, in practice the parents of the native Muslim family of Palembang always try to set an example for children. Respondent 1 stated:

“Yang terutama kita harus memberikan contoh terlebih dahulu, jangan sampai kita memerintahkan anak untuk sholat akan tetapi kita sebagai orang tua tidak sholat”[12].

Translate :

"First of all we must give an example first, lest we order the child to pray but we as parents do not pray"[12].

### 3.1.2. Control (*control*)

In this aspect, it was found that the families of Palembang's native Muslim families applied control over all the rules that had been set, but the control or supervision that was carried out was not too strict. In addition, there is diversity in the application of this control. Some families exercise control of their children, but others for reasons of being busy handing over supervision to others. Respondent 2 stated:

“Ini kan jamannya futsal... terkadang kami menyuruh anak lain menjaga... terkadang murid saya... kalau akan pergi main agak jauh ditemani salah seorang murid saya yang bertugas menjaga anak saya...”[13].

Translate:

This is a futsal era ... sometimes we tell other children to take care ... sometimes my students ... if they are going to go to play some distance away accompanied by one of my students who is in charge of looking after my child ..."[13]. Likewise with respondent 4:

“Dikarenakan suami istri harus bekerja di kantor dari pagi hingga sore maka pengawasan terhadap anak-anak dilakukan oleh pengasuh anak”[14].

Translate:

“Because husband and wife have to work in the office from morning to evening then supervision of children is carried out by a child caregiver”[14].

In the case of giving punishment (punishment) for violations of rules committed by children, also not carried out strictly. Often before the sentence is given, there is a warning first. The punishment given is also still reasonable, for example being locked up in a room for a few moments. Physical punishment is given only limited to the thigh or arm, or the most severe is beaten using a rattan on the palm or buttocks. But for girls, the punishment usually is lighter than boys. Besides, there are differences in the application of penalties for children who are still small with those who are teenagers. The following are excerpts from interviews about the penalties applied by respondents.

“Kami tidak langsung memberikan hukuman, kalau anak melakukan pelanggaran dan alasannya tidak masuk akal maka kami beri peringatan-peringatan, tapi kalau anak-anak yang masih kecil kita pukul (dengan alat atau tanpa alat), dan dicubit”[15].

Translate:

“We do not immediately give the penalty, if the child commits an offense and the reasons do not make sense then we give warnings, but if we are small children we hit (with tools or without tools), and pinched”[15].

“Ada kejadian dulu waktu Amir (putra ke-2) masih SMP, ternyata berteman dengan anak-anak pejabat, saya tidak tahu... tiba-tiba dapat panggilan dari guru... anak bapak sudah 2 minggu tidak masuk sekolah... saya tanya dari mana am?... tapi tidak saya pukul... kami hukum dengan mengunci di belakang umah tidak bisa masuk sampai ia menangis-nangis”[16].

Translate:

“There was an incident when Amir (second son) was still in middle school, apparently friends with official children, I do not know ... suddenly got a call from the teacher ... father's son has been absent from school for 2 weeks ... I ask where am I ... .. but I did not hit ... we punish by locking behind the house cannot enter until he was crying”[16].

“Hukumannya dipukul pake rotan di telapak tangan atau di pantat... misalnya kalau pergi tidak pamit... misalnya ke rumah neneknya sehingga dicari, bukan tidak boleh pergi ke rumah nenek, yang jadi masalah itu tidak bepamitan”[17].

Translate:

“The punishment is beating with a cane in the palm of the hand or on the buttocks ... for example if you go not to say goodbye ... for example to his grandmother's house so that he is sought, not may not go to grandma's house, so the problem is not farewell”[17].

“Kalau jengkel paling saya cubit pantat tapi kalau ayahnya mengomel panjang, kadang sampai saya yang diomeli juga. Tapi apa yang disampaikan itu kan kadang-kadang di denger telinga kanan tapi keluar lagi telinga kiri”[18].

Translate:

“If I'm annoyed, I pinch his buttocks the most, but if his father nags long, sometimes I get nagged too. But what is conveyed is sometimes the right ear, but the left ear comes out again”[18].

Regarding the reasons for applying physical punishment, respondent 2 stated the reasons:

“Dalam pendidikan Islam ada 3 tahap... 7 tahun pertama dari lahir sampe 7 tahun, dia (anak) jadi raja kita (orangtua) jadi hamba... 7 tahun kedua umur 7 tahun sampai 14 tahun, sebaliknya kita jadi raja dia jadi hamba... kita dapat memarahi... kalau masih di langgarnya mulai agak tegas... jadi anak itu merasa pernah dibentak, pernah dicubit, pokoknya pernah menyakiti badannya, cuma kita beritahu bahwa bukan berarti kita tidak sayang dengan anak... kemudian 7 tahun yang ketiga umur 14-21... mulai tidak lagi marah, apalagi memukul, cuma memberikan pengarahan-pengarahan... kita ajak berbicara layaknya kawan”[19].

Translate:

“In Islamic education there are 3 stages ... the first 7 years from birth to age 7 years, he (son) becomes king, we (parents) become servants ... second 7 years from age 7 years to 14 years, otherwise we become kings he becomes a servant ... we can scold ... if it is still violated we can be a bit stern ... so the child feels he has been yelled at, has been pinched, never hurt his body, but we explain that it does not mean we do not love children .. then the third 7 years aged 14-21 years ... we begin to no longer be angry, let alone beat, we only give directions ... we invite to talk like a friend”[19].

### 3.1.3. Communication

In this aspect, it was found that the communication patterns that existed in the native Muslim families of Palembang, in general, were multi-directional communication. The following are the results of the interview that reflect the communication of parents and children to respondent 1.



Ayah : Ayah kan mengajari orang lain tidak boleh berpakaian ketat... kamu seperti itu.  
Anak perempuan : Enak memakai pakaian seperti ini yah.  
Ayah : Ya tapi itu tidak boleh, jadi bagaimana caranya? keluarkan saja bajunya jangan dimasukkan tidak enak kelihatan pinggulnya kan[20].  
Translate:  
Father : I taught others not to wear tight clothes ... you are like that.  
Daughter : It's nice to wear clothes like this, dad.  
Father : Yes, but that can't be, so how? just remove the shirt, don't put it in, it doesn't look good on the hips[20].

Although a multi-directional communication pattern is applied, to convey requests related to licensing needs or problems, it usually tends to mothers rather than fathers, although sometimes the mother actually prohibits or limits it more often. Respondent 3 stated:

“Anak kami lebih berani menyampaikan keinginannya dengan ibunya padahal lebih banyak melarangnya”[21].

Translate:

“Our child is more willing to express his wishes with his mother even though he is more forbidding it”[21]. Respondent 4 stated:

“Kalau dibilangi oleh ayahnya menurut tapi kalau dengan saya yang namanya ibu sering mudah dibujuk rayu, nah pola sekarang masalah duit jajan segala macam saya yang mengurus”[22].

Translate:

“If his father obeys obedience, but if my mother's name is often easily persuaded, well the pattern is now the problem of pocketing money of all kinds I take care of”[22].

In addition, the communication made is adjusted to the level of child development. Respondent 1 stated:

“Kalau masih SMP anak belum mengerti betul, kalau sudah kuliah ya, kami sarankan masuk fak. Pertanian atau masuk IAIN, tapi tidak mau... jadi keinginanmu apa, saya keinginnya hitung-hitungan saja, karena nilai matematikanya bagus kan, suruh masuk FKIP... tidak mau saya jadi guru, atau jadi dosen? tidak mau. Nah jadi saya cari di perguruan tinggi ada jurusan apa saja ditunjukkan sama dia, ini cocok tidak? Setelah itu didiskusikan”[23].

Translate:

“If the child is still in junior high, the child does not understand very well, if he is already in university, we suggest to enter the Faculty of Agriculture or enter the IAIN, but do not want ... so what do you want, I want to count them, because the math scores are good right, I told to enter FKIP ... don't want to be a teacher, or become a lecturer? do not want. So, I'm looking for a college, what majors are shown at him, is it suitable or not? After that it was discussed”[23].

Some families even provide special space for children to express all their aspirations and problems. Respondent 2 states:

“Jadi satu minggu itu saya khususkan satu hari kumpul lah kita sekeluarga berbicara bebas... misalnya ayah suka begini ibu suka begitu sampaikanlah... atau sesama saudara sampaikanlah... sejauh ini alhamdulillah anak kita tidak berani mengkritik orang tua... paling-paling dengan saudaranya”[24].

Translate:

“So one week that I set aside one day to gather as a family to talk freely ... for example father likes this mother likes to say so ... or fellow brothers convey it ... so far thank God our children do not dare to criticize parents ... at best with his brother”[24].

#### 3.1.4. Affection / Warmth

In this aspect, it was found that the native Muslim family of Palembang expressed affection for children by giving sufficient attention and affection and even tended to be excessive, especially when children were still small. The following are the results of interviews with respondents 2 and respondent 4 about the expression of affection shown to children.

“Kita orangtua... tidak menuntut apapun pada anak... hanya kita minta anak tahu kita orangtua cinta kasih dan sayang sehingga dia merasa kita orangtua ada perhatian jangan sampai anak kita merasa tidak mendapat perhatian dari orangtua... karena menurut saya terjadinya kenakalan anak remaja itu karena mereka merasa tidak mendapat perhatian dari orangtua”[25].

Translate:

“We are parents ... don't demand anything from our children ... only we ask our children to know that our parents love, love and love them so that they feel we parents are paying attention, don't let our children feel that they don't get the attention of parents ... because in my opinion juvenile delinquency because they feel they do not get the attention of parents”[25].

“Cara si bungsu ini... dia agak berbeda dengan yang lain... over protective... kalau tidur dindingnya diberi bantal... ada anak yang nangis dia ikut menangis... kalau sakit sedikit langsung dibawa ke dokter... padahal sudah besar berumur 6 tahun... dulu kakak perempuannya juga seperti itu tapi sekarang tidak lagi... sudah besar”[26].

Translate:

“The way this youngest ... he is somewhat different from the others ... over protective ... if he sleeps the walls are given a pillow ... there is a child who cries he cries ... if he is sick a little directly taken to the doctor .. Even though he was 6 years old ... his sister used to be like that but now no longer ... he has grown up”[26].

However, there are differences in the expression of affection shown in boys and girls. In addition, parents tend to pay special attention to children who do need more attention. The following are the results of the interview with respondent 4 about the differences in expressions of affection between men and women and the results of the interview with respondent 2 about the special attention given to children who do need more attention.

“Ayahnya terlalu memanjakan... jadi anak tidak mandiri, memang berbeda caranya mendidik anak perempuan dengan laki-laki,

dengan yang laki-laki lebih keras... dengan yang perempuan lebih lembut”[27].

Translate:

“His father is too indulgent ... so the child is not independent, it is different how to educate girls with men, with boys harder ... with girls who are gentler”[27].

“Anak kami yang agak beda (namanya) Mia... kelas 3 SMA... cuma kami bingung anak dikuliahkan dimana, anaknya kemana-mana tidak berani... pokoknyo agak lain... tamat SMP kemarin... saya pikir kalau masuk pesantren saya tidak terlepas... alangkah seringnyo nanti dia dimarah... dia ni lembek, tidak “calak”... kalau diajak makan tidak mau memesan sendiri... maunya kita pesanlah, maunya makan apa, jadi kalau jadi kuliah saya bingung juga, agak lain kepribadiannya, tidak biso dilepas... mudah dibohongi”[28].

Translate:

“Our daughter is a bit different (his name) Mia ... 3rd grade high school ... we are just confused he is a girl who was lectured where, everywhere didn't dare ... just a bit different ... graduated from middle school yesterday ... I think if entered I don't have the heart to boarding school ... how often will he get scolded later ... he is soft, not "smart" ... if invited to eat, he doesn't want to order himself ... we want to order, what do we want to eat, so if we go to college I'm confused too, a bit different from his personality, can not be released ... easily fooled[28]”.

Another tendency is to pay more attention to children who excel, but it is sought not to be seen by other children so as not to cause jealousy. Respondent 4 stated:

“Kadang-kadang anak-anak menganggap kita pilih kasih padahal kan tidak, sesuai dengan kebutuhannya... anak saya yang di ITB kebetulan sudah berprestasi... dia dapat juara nasional... dari sekolahnya dulu jugo dapat beasiswa... kan wajar kalau orangtua memberi tambahan uang jajan... cuma adiknya yang sering protes”[29].

Translate:

“Sometimes children assume that we choose to love, even though they are not, according to their needs ... my child who at ITB happened to have accomplished ... he got a national champion ... from his school he also got a scholarship ... naturally parents give extra allowance ... but their younger siblings often protest”[29].

Related to the efforts of parents in motivating children, parents give gifts, but gifts are given appropriately, meaning that it is not excessive and under the abilities of parents. Respondent 4 gave a gift by adding pocket money, while respondent 2 gave a gift by going to the Mall. However, parents do not want to promise gifts for fear that the child will be burdened. Respondent 2 states:

“Saya tidak pernah menjanjikan hadiah... sebab saya takut anak-anak terbebani dan dia merasa bersalah jika tidak ranking pertama... akhirnya dia kecewa... pernah anakku yang ke-4 ikut lomba adzan... dia lesu karena kalah... saya membelikan dia piala dan minta dicapkan panitia”[30].

Translate:

“I never promised a prize ... because I was afraid the children would be burdened and he felt guilty if he didn't get first place ...

finally he was disappointed ... my 4th son had taken part in the call to prayer ... he was sad about losing. .. I bought him a trophy and asked for the committee to be stamped”[30].

In addition to gifts, parents also give praise or flattery to their children, but that is not done in front of the concerned because of concerns concerned will become arrogant. Praise or flattery is done in front of other siblings to motivate others to excel as well. Respondent 4 stated:

“Pujian saya berikan bukan di depan yang bersangkutan tapi di depan adik-adiknya supaya menirunya... saya secara pribadi tidak pernah memuji-muji anak karena khawatir nanti menjadi angkuh”[31].

Translate:

“The praise I gave was not in front of the person concerned but in front of his younger siblings so that they would imitate him ... I personally never praised the child for fear of becoming arrogant”[31].

Regarding how respondents respond to their desires and satisfy their children, parents never directly fulfill them, even if the child has a request sometimes the child is told to save first, or the child is asked to show his achievements first. But not all children's requests are fulfilled, especially if the request is dangerous, or indeed the parents think the request does not have to be fulfilled. In this case, parents will provide an explanation so that the child understands. The following are the results of interviews with respondents 2 and respondent 4 about this.

“Pernah minta dibelikan mainan pistolan yang berpeluru... alhamdulillah dari yang besar tidak pernah kubelikan... caranya kita takuti, kalau ketembak orang lain nanti ada polisi datang ke rumah menangkap siapa yang menembak tadi... akhirnya dari omongan itu ada rasa takut”[32].

Translate:

“My son once asked for a gun toy with bullets ... thank God from the big one I never bought it ... the way we fear if someone shoots someone later there will be police coming to the house to catch who shot it ... finally from that talk there is fear”[32].

“Aku jelaskan ni ada utang mobil, nak bayar listrik, nak bayar segalo macam, memang gaji aku samo gaji ayahnya hampir 20 juta, kalau dak untuk bayar mobil, bayar listrik cak mano, bayar spp cak mano, jadi ada dak ado duit istilahnya samo bae”[33].

Translate:

“I explain we have a car debt that must pay, electricity, must pay all kinds, indeed my salary is equal to his father's salary of nearly 20 million, if not to pay for the car, how to pay for electricity, how to pay, so there is no money at all”[33].

Besides, children are also taught to empathize with their environment. This means trying to avoid having something (like toys) that has never been owned by someone else (maybe because the price is expensive), because it can cause social jealousy. Respondent 2 states:

“Kalau anak minta dibelikan mainan, misalnya mobilan besar... sebelum saya membelikan mainan itu saya suruh melihat anak-anak lain tetangga kita ada tidak, kalau tidak ada tidak boleh dibelikan, kalau ada baru saya membelikannya”[34].

Translate:

“If a child asks to buy a toy, such as a big toy car ... before I buy the toy, I tell them to see other children in our neighborhood there are no if not, they should not be bought, if there is a new one, I buy them”[34].

But sometimes parents give expensive gifts to children even without being asked, the consideration that it is indeed needed by the child. So the gift-giving is based more on the child's needs. Respondent 2 states:

“Untuk barang mewah... kalau anak kami tidak ada permintaan, tapi kita membelikan motor untuk mereka berlima... kalau si wiya diberi mobil karena sering pergi kemana-mana... tapi saya katakan... ayah bukan membelikan wiya bukan... karena cuma wiya yang bisa menyetir mobil, kalian kalau ado apa-apa ayah tidak ada kan ada Wiya... jadi hadiah-hadiah yang kita berikan itu bukan kalau berhasil saja”[35].

Translate:

“For luxury goods ... if our child has no request, but we buy motorbikes for the five of them ... if the wiya is given a car because he often goes everywhere ... but I say ... father does not buy wiya not .. Because only Wiya can drive a car, if you have anything, Dad, there's no Wiya ... so the gifts we give are not if it works”[35].

#### **4. Islamic Values Contained in Parenting Children in the Traditions of Palembang's Indigenous Muslim Family**

Islamic values, in this case, can be seen from two aspects, namely aspects of the methods used in parenting and what material aspects are taught in parenting. In the aspect of the method, the parenting method applied by the native Muslim family of Palembang includes:

1. Exemplary

The exemplary method is effective in parenting because it is easily absorbed and recorded by the child's soul.

2. Habituation

Giving a good example without being followed by habituation is not enough to support the success of parenting efforts. Exemplary parents, and by only being imitated by children, without practice, habituation and correction, usually do not reach fixed targets, precise and correct.

3. Punishment and Rewards

Islamic teachings apply and justify nurture by using the method of punishment when other methods do not work. The implementation of the punishment can be understood, because, on one hand, Islam affirms that the child is a mandate that God entrusted to his parents. On the other hand, every parent who gets the mandate must be responsible for their care and care. For this reason, parents must do everything (methods and techniques), including punishment.

On the material aspect, Islamic values in the upbringing that is applied by Muslim families of indigenous tribes in Palembang include faith education, moral education, and social education.

1. Faith Education

Faith education emphasized is guidance to practice religious teachings, equipping with religious knowledge and correct religious attitudes. This faith education is carried out by parents themselves or done by entering children into Islamic educational institutions, such as TPA, madrasa, or pesantren.

2. Moral Education

Moral education is done by teaching morals to children, values and benefits that hold fast to morals in life and familiarize morals with children since childhood.

### 3. Social Education

Social education, in this case, is done by guiding the social behaviour of children within the framework of Islamic aqeedah. Parents emphasize children to care for the surrounding conditions by instilling an attitude of empathy and help.

### 5. Conclusions and suggestions

Based on the results of the analysis, two conclusions can be drawn from this study, namely:

1. Child care patterns in the tradition of Palembang's native Muslim family tend to be democratic but a bit authoritarian.
  - a. In the aspect of demands, strict standards or rules are set for matters relating to religion, but not so for those not related to religion. Standards or rules are based on Islamic teachings. It is possible to change the rules when children are already teenagers. Besides, children are also required to be able to help parents by doing homework.
  - b. In the aspect of control, control and supervision are applied to all the rules that have been set, but not too strict. Some families exercise control of their children, but some others give control to others. Regarding punishment, it is not strictly enforced and there is often advance warning. Physical punishment provided such as being pinched on the thigh or arm, or beaten using a rattan on the palm or buttocks. Punishment for girls is lighter compared to boys. In addition, there are differences in punishment between young children and teenagers.
  - c. In the aspect of communication, communication patterns that are established are generally multi-directional communication, but to convey requests related to licensing needs or problems, it is usually inclined to mothers. Communication is carried out according to the level of child development. Some families even provide special space for children to express all their aspirations and problems.
  - d. In the aspect of affection/warmth, expressed by giving enough attention and affection even tends to be excessive. There are differences in the expression of affection shown in boys and girls. In addition, parents tend to pay special attention to children who need more attention and also more attention to children who excel. To motivate children, parents give gifts as appropriate. Parents do not want to promise gifts for fear that the child will be burdened. Parents also give praise or praise for children who excel but not done in front of the concerned. Parents never directly fulfil the desires and satisfy the child, even if the child has a demand sometimes told to save first or achieve first. However, not all children's requests are fulfilled, especially if it is dangerous or deemed unnecessary. In this case, parents will explain so that the child understands. In addition, children are also taught to empathize with their environment if they want something. But sometimes parents give expensive gifts to children even without being asked with consideration is needed by children.
2. Islamic values embodied in parenting in the tradition of Palembang's indigenous Muslim family can be seen from two aspects, namely the aspects of the methods used and what material aspects are taught. In the aspect of the method, the parenting method applied by the native Muslim family of Palembang includes: exemplary, habituation, and the provision of punishment and reward. On the material aspect, Islamic values in the upbringing that is applied by Muslim families of indigenous tribes in Palembang include faith education, moral education, and social education.

In accordance with the conclusions, some suggestions made are as follows:

1. For the government, both the Central Government (Ministry of Religion of the Republic of Indonesia) and the Regional Government (Regional Office of the Ministry of Religion of the Province of South Sumatra and Palembang City Ministry of Religion), it is hoped that there is a concrete policy related to the preservation of Islamic values in parenting in the traditions of the indigenous tribes of Palembang.
2. For indigenous peoples of Palembang, it should always be able to preserve a variety of positive traditions that are owned and passed down from generation to generation.

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