

# Prevention of Violence Against Children in School through Islamic Parenting Styles

Hani Sholihah <sup>1,\*</sup>, , and Sri Nurhayati <sup>2</sup>, 

<sup>1</sup> Department of Family Law (Ahwal Syakhshiyah), Sekolah Tinggi Agama Islam Nahdlatul Ulama STAINU Tasikmalaya, 46112, Tasikmalaya, West Java Province, Indonesia

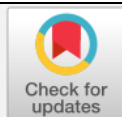
<sup>2</sup> Department of Community Education, Postgraduate Program, Institut Keguruan dan Ilmu Pendidikan Siliwangi, 40521, Cimahi, West Java Province, Indonesia

\* Corresponding Author: [hanisholihah123@gmail.com](mailto:hanisholihah123@gmail.com)

## ARTICLE INFO

### Publication Info:

Research Article



### How to cite:

Sholihah, H., & Nurhayati, S. (2022). Prevention of Violence Against Children in School through Islamic Parenting Styles. *Society*, 10(2), 627-638.

DOI: [10.33019/society.v10i2.255](https://doi.org/10.33019/society.v10i2.255)

Copyright © 2022. Owned by author (s), published by Society



This is an open-access article.

License: Attribution-NonCommercial-ShareAlike (CC BY-NC-SA)

Received: October 13, 2020;

Accepted: December 24, 2022;

Published: December 30, 2022;

## ABSTRACT

This study aims to find a method of Islamic parenting styles, as an effort to prevent violence against children in schools. With the literature study method, verses from the Quran and Hadith are studied to obtain a formulation of Islamic parenting in Islamic families. The formulation is then applied as an effort to protect children in the school environment. The research found that parenting in Islamic families is carried out as early as possible before a child is born. The parenting style not only includes physical and intellectual aspects, but also includes emotional and spiritual aspects. The verses of the Quran and Hadith hint at the values of education in the Islamic family which include aspects of "aqidah", worship, and morals. The Quran also mentions that parenting should be done by giving role model and teaching wisdom to children. These educational values can shape children into a piety person, has the nature of "ihsan" and "istiqomah" and far from any violence attitudes. Children are also educated to not only be individual children, but also to have concern for others. With comprehensive aspects of education through Islamic parenting in Islamic families, children are educated to become individuals of character and noble character. Thus, acts of violence against children in schools can be prevented.

**Keywords:** Child Protection; Family Education; Islamic Family; Parenting; Violence Against Children

## 1. Introduction

God entrusts parents with the task of raising children. A child's inherent rights are present from the very beginning. Article 28B, Paragraph 2 of the 1945 Constitution of the Republic of Indonesia declares that every child shall have the right to live, to grow and to develop, and shall have the right to protection from violence and discrimination. The provision of children's rights is then expanded upon in Law No. 35 of 2014 amending Law No. 23 of 2002 on Child Protection. The Act defines child protection as any action taken to safeguard and preserve the rights of children. This is so that children can live, grow, develop, and contribute ideally in accordance with the dignity of humankind. In addition, child protection initiatives strive to shield children from violence and discrimination (Fitriani, 2016).

In actuality, violence against children is rather common. Those closest to a child are the perpetrators of violence towards the child, despite the fact that they should be providing the youngster with protection. Additionally, violence against children is more prevalent in settings where they ought to be protected, particularly the home and school (Fuadi, 2018). The majority of violent acts against children are committed by their closest relatives or parents. In the school setting, it is also not uncommon for children to be victimized by teachers or fellow students. Several factors contribute to child violence in the school environment, including: 1) internal school factors, such as the actual condition of the school; 2) external school factors, such as the development of science and technology; 3) factors of educators, such as the behavior, morals, and mentality of educators in schools; 4) stress factors due to an excessive learning load; and 5) factors derived from the child's own behavior (Misdar, 2016).

Family is the most fundamental social unit. The family is the primary and most important learning environment for children (Andriyani, 2016). Parents have a crucial part in the education of their children (Sandarwati, 2014; Nurhayati, 2021; Yuliharti, 2011). A child's character is initially formed within the context of the family. The process involves the internalization of parental values derived from their emotions, concerns, attitudes, and daily actions (Hasanah, 2016). Parents play a significant role in shaping the character of their offspring. Parents have a significant role and obligation in fostering the growth of their children's potential. In addition to meeting their children's bodily requirements, parents are responsible for providing them with attention, affection, motivation, direction, education, and the inculcation of positive values (Jailani, 2014).

The parenting style employed by parents in educating their children will influence the child's personality in all facets of his life, including at school. The results demonstrated that parental parenting affects children's academic achievement. Good parenting (i.e., authoritative parenting) has an effect on a child's academic success (Efobi & Nwokolo, 2014; Nursa'adah et al., 2022; Nyarko, 2011). On the other side, bad parenting (such as dictatorial, permissive, and careless parenting) contributes to the development of a child's bad character. In reality, due to inadequate parenting, youngsters become school bullies (Efobi & Nwokolo, 2014; Eşkisü, 2014). Parental ignorance exacerbates poor parenting practices. Parents are not aware that their approach to child rearing is improper. For instance, they educate with a pattern that is not recognized as containing violence, so shaping the character of youngsters who are predisposed to be abusers (Thohir, 2015).

Violence is contrary to the precepts of the Islamic faith. As implied by its name, Islam is a religion of "peace" and salvation. Islam is a religion that bestows goodness upon all humans and other living things on Earth. In other words, Islam is a religion founded on the principle of "*rahmatan lil' alamin*" as implied in the Quran Chapter 21 Verse 107 (Al-Anbiya: 107) (The Clear Quran, 2015). It also affirms that Islamic teachings are exhaustive and universal s implied in the

Quran Chapter 34 Verse 28 (Saba: 28) ([The Clear Quran, 2015](#)). Islamic teachings are comprehensive because they include many facets of life, and they are universal because their ideals remain relevant and applicable at all times and in all places ([Zaidan, n.d.](#)). The importance of education within the family is emphasized in Islamic teachings.

Religion and faith play a crucial influence in avoiding aggressive behavior among adolescents ([Ismail & Rahman, 2012](#)). Encouragement can be derived from the fact that the pupils recognize how improper conduct impacts their academic success ([Kurniawan, 2016](#)). This awareness is crucial as a first step in preventing student misconduct, including school violence. Socialization and counseling are two methods that can be utilized to promote comprehension and awareness of the detrimental impacts of incorrect behavior ([Sujadmi et al., 2018](#)). The solution to the problem of the quality of human resources, particularly with regard to the quality of children, is a complete strategy that includes the education system and the family ([Asbari et al., 2019](#)). Consequently, this study seeks to investigate the values of Islamic education inside the family. It is envisaged that families who parent in accordance with Islamic educational norms will raise children with a noble character and persona. Thus, school-based acts of violence and bullying can be stopped.

## **2. Literature Review**

### **2.1. Violence towards Children**

Violence against a child is an assault on the child's physical or mental-psychological health. Another definition of violence against children is conduct that is accompanied by the offensive or defensive use of force against a child, whether in public or in private ([Fuadi, 2018](#)). According to data from the Indonesian Commission for the Protection of Children, child abuse tends to increase ([Hasanah & Raharjo, 2016](#)). The violence against children evolves into a multifaceted and intricate problem. The spread of violence from the family to society and vice versa is possible. These experiences are rich and linked for children ([Mathews & Benvenuti, 2014](#)). Violence against children is not a singular act with a single cause, but rather a multidimensional action involving several aberrations in the biological, psychological, and social functioning of all family members ([Gil, 1971](#)).

Several factors contribute to violence against children, including: 1) children with physical or mental disabilities, as well as a child's high reliance on adults; 2) low family economic status; 3) discordant family; 4) psychologically immature and mentally disturbed families; 5) the presence of an unwanted child; 6) a historical repetition of the treatment parents received as children; and 7) a poor social environment ([Fuadi, 2018](#)). The most important of these aspects is the child's family situation. Acts of violence against children are not limited to being performed by adults. In certain instances, a child acts as an abuser. This type of violent behavior is commonly observed in schools and is known as bullying. Bullying is an aggressive style of conduct that negatively impacts academic, social, emotional, and psychological growth. Especially in youth and adolescence, it is crucial to address this problematic behavior. The act of bullying is typically perpetrated by a student against a fellow student who is weaker ([Eşkisü, 2014](#)). In other words, a student (child) can be both a victim and an aggressor in bullying situations.

The family has a crucial influence in the prevalence of child abuse and bullying. In addition, the family has a crucial role in avoiding violence towards children and bullying. According to [Eşkisü \(2014\)](#), bullying is closely associated with parental views, family connections, family violence, parental supervision, techniques of imparting discipline, and behavior management.

In conclusion, a child's bullying conduct at school is greatly influenced by the parenting style of the child's parents.

## **2.2. Parenting Style**

According to [Jus'at & Jahari \(2000\)](#) parenting is essentially a set of actions and attitudes that parents have toward their children, such as how to feed, excite, and provide affection in an effort for the children's healthy development. While [Fellasari & Lestari \(2017\)](#) described "parental parenting" as a pattern of parental attitudes or behavior of children. The parenting style or treatment given to children by their parents will affect the child's behavior and intellectual, emotional, and social competence.

[Darling & Steinberg \(1993\)](#) stated that "parenting style" refers to a collection of parental attitudes that are exhibited to children in order for them to develop an emotional state that is manifested through actions. There are various ways to raise a child. Diana Baumrind suggests four parenting styles: authoritarian, authoritative, permissive, and uninvolved/neglectful. Democratic parenting is authoritative parenting. Children are taught to conduct responsibly with autonomy. However, parents continue to provide guidance and oversight as necessary. The definition of authoritarian parenting is when a parent supervises and evaluates a child's behavior without taking the child's feelings into account. In authoritarian parenting, the kid is expected to comply with parental norms without being given a reason for their necessity. Permissive parenting is when a parent always accepts and approves of the child's desires. Parents always permit their children to do anything they desire. The parent with uninvolved/neglectful parenting style does not expect anything from the child, does not react to the child's conduct, does not supervise, and does not provide assistance ([Efobi & Nwokolo, 2014](#); [Fellasari & Lestari, 2017](#)).

Education and parenting styles have a significant impact on the character formation of children ([Nurhayati et al., 2021](#); [Nurhayati & Rosita, 2020](#); [Ratningsih et al., 2021](#)). Parenting influences the child's disposition, attitudes, and conduct, as well as the child's capacity for self-control ([Anisah, 2017](#)). In social circumstances, children will behave better if their parents practice good parenting. The results revealed a link between parenting and emotional intelligence in children. Furthermore, the study demonstrated that democratic parenting is the optimal way ([Asbari et al., 2019](#)). According to other studies, parenting influences children's academic performance. Good parenting (i.e., authoritative parenting) has an effect on a child's academic success ([Efobi & Nwokolo, 2014](#); [Nyarko, 2011](#)). Poor parenting, on the other side, affects the development of children's personalities into bad people. In reality, due to inadequate parenting, youngsters become school bullies ([Efobi & Nwokolo, 2014](#); [Eşkisu, 2014](#)).

The family plays a crucial role in fostering the development of a responsible subsequent generation. The objective of the family is to provide its members with unending emotional support and affection ([Friedman et al., 2003](#)). Consequently, the parenting style within a family has a substantial impact on the character of the next generation. The family's role in the education of children is crucial. Family connections and relationships have a significant impact on the behavior of children. Positive family interactions have a significant impact on the mental development of children. The mechanism by which a child acquires knowledge of values is communication developed inside the family. This stage in the family's development will influence the child's personality in the future. In order for the child's personality to flourish, the family (parents) must teach and demonstrate positive values ([Andriyani, 2016](#)). In actuality, not only a child's behavior but also the way of their parents affects child's personal development ([Muntoni & Retelsdorf, 2019](#)).



Multiple elements influence the formation of a person's behavior or character, 83% of a person's conduct is impacted by what they see, 11% by what they hear, and 6% by other factors. Consequently, the best way to mold a child's character is by setting a good example (Supaat & Fa'atin, 2019). Parents are the primary agents in the development of a child's character. Therefore, parents should be children's role models (Irmalia, 2020). Parenting in accordance with religious teachings will shape a child's character so they grow up to be a person of impeccable virtue (Anisah, 2017). Children who are raised in accordance with the Islamic parenting philosophy of holistic parenting will develop a respect for others, preventing them from engaging in harmful behavior, such as bullying (Rahmawati, 2016).

### 3. Research Methodology

The approach employed in this research is the literature study method, which entails the collection of diverse material or scientific articles pertinent to the research topic in order to solve an issue. Literature studies, according to Zed (2004) are research conducted by gathering library information from relevant documents, such as books and scientific journals. Literature studies, according to Creswell & Creswell (2017) attempt to provide information on a study as well as a summary and ideas regarding the results of research undertaken by linking and analyzing relevant prior research. In the literature study research approach, data are gathered from a variety of sources, such as books, notes, journals, or scientific publications (Arikunto, 2010) in addition to survey data. Using this methodology, research is conducted by evaluating verses from the Quran and Hadith concerning family rearing. Various texts, books, articles, and references pertinent to the problem and topic of this study are also combed for information concerning parenting in Islamic families. Secondary data, that is, data derived from relevant prior study, are employed as the data source. In addition, the views of Islamic law and education scholars and specialists are consulted in order to formulate a conclusion regarding parenting in Islamic households. This is done to develop a concept for reducing violence towards children in the school environment through parenting in the home, based on Islamic educational beliefs.

### 4. Results and Discussion

The teachings of Islam cover a wide range of life topics as implied in the Quran Chapter 17 Verse 12 (Al-Israa: 12), Chapter 6 Verse 38 (Al-An'am: 38), and Chapter 16 Verse 89 (An-Nahl: 89) (The Clear Quran, 2015). Education inside the family is an area of life that Islamic teachings emphasize heavily. This is because parents are obligated to protect and care for their children from things that can lead them to ugliness as implied in the Quran Chapter 66 Verse 6 (At-Tahrim: 6) (The Clear Quran, 2015). Children are a responsibility given to parents by God, so they must be cared for properly (Masrur, 2013).

Numerous verses of the Quran and Hadith illustrate the fundamentals of Islamic family education. Quran Chapter 31 Verses 12-19 (Luqman: 12-19) are among the verses of the Quran that hint at the fundamentals of family education. These verses describe how Luqman al-Hakim educated his son. Luqman al-Hakim's strategy for educating his son consisted of teaching by example and persuasion. In the Quran Chapter 31 (Surah Luqman), it is implied that the first component of Islamic education is *altawhid* (unity of God), or belief in Allah as the one and only God; there is no god but Allah. Following a belief in God as the one and only God is appreciation to God as the Creator and Organizer. This educational foundation is expressed in Verses 12 and 13, namely thanksgiving and worshipping God alone, as well as the admonition against shirk (Katsir, n.d.; Shihab, 2006).

*Altawhid* (unity of God) is the most fundamental indication of human consciousness as God's servant. According to the Quran Chapter 31 Verse 14 (Luqman: 14), the second essential of family education is to be kind to parents. Children must be taught that they are obligated to do well for their parents because their parents are responsible for their presence in the world. Parents have struggled to care for and nurture their children. In addition to stating the requirement to do well and to thank parents, this verse also reiterates the command to thank God (Katsir, n.d.; Shihab, 2006). With these two fundamentals of education, children are taught gratitude and when to repay a kindness. Should be grateful to God as the Creator, and parents for their care and education. Quran Chapter 31 Verse 15 (Luqman: 15), emphasized on *altawhid* (unity of God) as the foundation of Islamic education. The child is not required to obey a parent who instructs him or her to defy God and breach the concept of *altawhid* (unity of God). Nonetheless, the child must be kind to his parents. The manner in which a youngster rejects a parent's offer to depart from the teachings of *altawhid* (unity of God) must remain positive (Katsir, n.d.; Shihab, 2006).

As stated in the Quran Chapter 31 Verse 16 (Luqman: 16), the second pillar of education is the cultivation of the nature of "*ihsan*", or the cultivation of the awareness that man is always under God's supervision, wherever he is. *Ihsan* refers to a person who worships God while having the sensation of seeing God. Even if he cannot perceive Allah, he trusts in his heart that Allah constantly sees him (Al-Bukhari, n.d.). A youngster that possesses this character will develop into a consistent individual committed to truth and goodness (*istiqomah*). This character will also keep a person from sinning out of shame and dread of God, who is constantly observing him. The assumption that every action will surely be rewarded, for better or worse, also contributes to this perspective. Allah is all-knowing and all-observant, thus nothing escapes Allah's examination and awareness (Katsir, n.d.; Shihab, 2006).

Darajat (1970) stated that there is a rising and evolving awareness in the child's personality that God is always watching, which will be the strongest personality controller. Thus, a strong awareness of God's watching will have a favorable effect on the child's psychological psychology as he lives his life, particularly in choosing and defining what is right and wrong. According to Islamic thinking, the foundation of *altawhid* and *ihsan* education is faith and *ihsan*. According to Aristotle, habituation and character are intimately intertwined. Consequently, parents should habituate their children so that they develop into people of character and noble character (Khakim & Munir, 2019).

In the Quran Chapter 31 Verse 17 (Luqman: 17), parents are admonished to instruct their children in prayer as the primary obligatory act of devotion. However, the Quran Chapter 31 Verse 17 clearly implies that individual devotion (exercising the responsibility of prayer) is insufficient. Concern for fellow humans must also be taken into account. Parents should instill in their children a sense of duty to encourage others to do well and discourage them from doing wrong. Through this verse, it is also emphasized that a kid should be taught to be patient and firm when carrying out the obligation of worship and inviting others to do well in the face of difficulties or tests. A youngster must also be taught to develop a strong mentality so that he or she can face any issues and disasters (Katsir, n.d.; Shihab, 2006).

In addition to the cultivation of *aqidah* and the understanding of the responsibility to perform worship, moral education is another factor that must be considered. This is implied in the Quran Chapter 31 Verse 18 (Luqman: 18). Children must learn not to be arrogant and conceited as one of the noblest of values. The cultivation of virtue is also mentioned in the Quran Chapter 31 Verse 19 (Luqman: 19). This passage contains the fundamentals of education: good etiquette when walking and humility when speaking (Katsir, n.d.; Shihab, 2006). The

detailed description of moral education in two consecutive verses (Quran Chapter 31 Verse 18 - 19) demonstrates the significance of moral education in Islamic teachings. According to the Hadith, the Prophet Muhammad, Peace be Upon Him, was sent to improve human morals (al-Baihaqi).

From the preceding, it can be inferred that Surah Luqman Verses 12 - 19 describe the fundamentals of family education. These fundamentals can be summed up in three significant aspects: *aqidah*, worship, and morals. These three characteristics are referred to the Quraish Shihab as *aqidah*, sharia, and morality. In this instance, worship and sharia have the same meaning (Bolotio et al., 2020; Sutikno, 2016). These three facets comprise a full process of self-development in humans. The fundamentals of education are supposed to mould youngsters into whole people and reinforce them against harmful (Alam, 2017). The fundamentals of education in Surah Luqman Verses 12-19, according to Khakim & Munir (2019) are *aqidah*, worship, *muamalah*, and morals.

The Quran Chapter 31 (Surah Luqman) depicts Luqman's approach to educating his son as one of outstanding instruction and exhortation. In other words, what Luqman taught and counseled to his kid was first demonstrated and exemplified to him by his own actual acts (Sada, 2015). This is consistent with Zakiah Drajat's belief that the example method has the greatest impact on the character formation of youngsters. What children observe has the greatest impact on the development of their character (Supaat & Fa'atin, 2019). Sutikno (2016), however, argued that the type of teaching alluded to in Surah Luqman verses 12 - 19 is advice (*mau'izhah*). To be effective, the method of advice (*mau'izhah*) in education must meet many characteristics. These prerequisites are as follows: 1) the advisor must first implement his own advice. This is referred to as "exemplary" advice; 2) give advice privately, not in public, so that the counselee does not feel humiliated; 3) convey advice briefly, so as not to be boring; 4) the advice must be clear and appropriate to the psychological needs advised; 5) give advice gradually; and 6) give advice with affection, as opposed to being condescending and scolding.

Luqman's experience can serve as a model and lesson for parents who wish to adopt an Islamic parenting style. The actualization of the Islamic educational values contained in Surah Luqman requires the cultivation and development of various dimensions, namely: 1) the spiritual dimension, namely faith, piety, and noble character; 2) the cultural dimension, which is a strong and independent personality, responsible in personal life and society; and 3) the dimensions of intelligence that bring progress and goodness, namely smart, creative, skilled, disciplined, high-purpose, professional, and self-motivated. In conclusion, Islamic family parenting focuses not only on intellectual intelligence but also on emotional intelligence and spiritual intelligence (Khakim & Munir, 2019).

The substance of Surah Luqman also suggests that parents play a significant role in molding the character of their offspring. The effect of parental education on their children's personal development is considerable. If the family provides the child with a strong education, the child's personal development will also be positive. Conversely, if the child has a poor education, the child will experience negative personality development. This is consistent with the Hadith, which states, "No child is born except on *Al-Fitra* (Islam) and then his parents make him Jewish, Christian or Magian" (Arifin, 2017).

Parents are required to teach their children appropriately. There is no greater present a parent can give their child than a quality education. Another Hadith adds, "A parent who educates his child well is superior to the daily distribution of a half-sheaf of food to the needy." According to one narrative, when the Prophet of Allah was asked by his parents about the rights of children, he said, "The child's right is to be given a good name and educated well" (Al-

Jawziyyah, 2005). Educators, especially parents, should use the appropriate methods to educate children so that they always adhere to the rules. Educators should address them if they are perverted, change their attitudes and mindset, edify their religion, and instruct them in the concepts of kindness, virtue, and morality. As a result, individuals will develop good character, which will be reflected in their good behavior, positive mental attitudes, and adherence to the rules. Not only do they have a significant obligation to themselves, but also to others. They care about doing good and encourage others to do well (Ulwan, 1985).

As discussed in the preceding section, the fundamentals of Islamic education in the family demonstrate the significant role of parents in forming the character of their children and giving them complete personalities. Fuadi (2018) states that the efforts that parents must make in educating children are the focus in overcoming violence against children in the perspective of the Islamic Family. Parents are required to carry out their roles and functions properly, with good parenting methods and patterns, in order to create a good next generation as well. If it is related to the theory of the types of parenting that have been described above, the parenting patterns contained in Islamic family education can be categorized as authoritative parenting.

## 5. Conclusion

As an all-encompassing religion, Islam teaches the fundamentals of Islamic education within the home. Parents are obligated to provide their children with an education and raise a moral generation. Parents play a significant role in molding children's personalities. How parents educate their children has a significant impact on whether a youngster develops a good or terrible character. Quran and Hadith verses describe the fundamentals of Islamic education in the home. *Aqidah* (belief) must be authentic and unwavering (*altawhid*). The first foundation of education is *Aqidah*, which serves as the groundwork for subsequent foundations. The second pillar, worship, is a continuation of the first pillar, *aqidah*. According to Islamic teachings, children must be made aware that in addition to having a responsibility (by performing worship); they also have responsibility to others. This is represented in the third pillar of Islamic education, which is a moral. They have responsibility to behave, treat, and encourage others to do right. Consequently, they will become a person who consistently does and spreads well. Acts of violence against schoolchildren (bullying) reflect the existence of a nasty person. A person with a negative character is the perpetrator of violence. The ineffective parenting style in the family has a significant impact on the child's unkindness. The fundamentals of Islamic education in the family are therefore intended to serve as a guide for parenting in the family. It is anticipated that parenting based on Islamic educational values will produce an abundance of morally upright persons. Thus, it is possible to prevent school violence towards children.

## 6. Acknowledgment

The authors would like to thank those willing to cooperate profusely during this research.

## 7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.



## References

- Alam, L. (2017). Aktualisasi Pendidikan Islam Dalam Keluarga (Perspektif Al-Qur'an Surat Luqman). *Muaddib: Studi Kependidikan Dan Keislaman*, 6(2), 162. <https://doi.org/10.24269/muaddib.v6n2.2016.162-1816>
- Al-Bukhari, I. (n.d.). *Shahih al-Bukhari*.
- Al-Jawziyyah, I. Q. (2005). *Tuhfat al-Mawrud bi Ahkam al-Mawlad*. Dar al-Kutub al-Ilmiyyah.
- Andriyani, J. (2016). Korelasi peran keluarga terhadap penyesuaian diri remaja. *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah*, 22(2), 39-52. Retrieved from <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/view/878>
- Anisah, A. S. (2017). Pola asuh orang tua dan implikasinya terhadap pembentukan karakter anak. *Jurnal Pendidikan UNIGA*, 5(1), 70-84. Retrieved from <https://journal.uniga.ac.id/index.php/JP/article/view/43>
- Arifin, Z. (2017). Pendidikan Keluarga di Era Modern dalam Kontek Long Life Education Berdasarkan al-Qur'an Surat Luqman. *Wahana Karya Ilmiah Pendidikan*, 1(1), 72-87. Retrieved from <https://journal.unsika.ac.id/index.php/pendidikan/article/view/787>
- Arikunto, S. (2010). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta, Indonesia: Rineka Cipta.
- Asbari, M., Nurhayati, W., & Purwanto, A. (2019). The effect of parenting style and genetic personality on children character development. *Jurnal Penelitian Dan Evaluasi Pendidikan*, 23(2), 206-218. <https://doi.org/10.21831/pep.v23i2.28151>
- Bolotio, R., Ade, F., & Wahyuni, P. S. (2020). Dasar-dasar Pendidikan Islam Dalam Surat Luqman Ayat 12-19 Menurut Tafsir Ibnu Katsir. *Journal of Islamic Education: The Teacher of Civilization*, 1(2). Retrieved from <https://journal.iain-manado.ac.id/index.php/jpai/article/view/1177>
- Creswell, J. W., & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Darajat, D. (1970). *Ilmu Jiwa Agama*. Jakarta, Indonesia: Bulan Bintang.
- Darling, N., & Steinberg, L. (1993). Parenting style as context: An integrative model. *Psychological Bulletin*, 113(3), 487-496. <https://doi.org/10.1037/0033-2909.113.3.487>
- Efobi, A., & Nwokolo, C. (2014). Relationship between parenting styles and tendency to bullying behaviour among adolescents. *Journal of Education & Human Development*, 3(1), 507-521. Retrieved from [http://jehdnet.com/journals/jehd/Vol\\_3\\_No\\_1\\_March\\_2014/27.pdf](http://jehdnet.com/journals/jehd/Vol_3_No_1_March_2014/27.pdf)
- Eşkisü, M. (2014). The Relationship between Bullying, Family Functions, Perceived Social Support among High School Students. *Procedia - Social and Behavioral Sciences*, 159, 492-496. <https://doi.org/10.1016/j.sbspro.2014.12.412>
- Fellasari, F., & Lestari, Y. I. (2017). Hubungan Antara Pola Asuh Orangtua Dengan Kematangan Emosi Remaja. *Jurnal Psikologi*, 12(2), 84. <https://doi.org/10.24014/jp.v12i2.3234>
- Fitriani, R. (2016). Peranan penyelenggara perlindungan anak dalam melindungi dan memenuhi hak-hak anak. *Jurnal Hukum Samudra Keadilan*, 11(2), 250-358. Retrieved from <https://www.ejurnalunsam.id/index.php/jhsk/article/view/42>
- Friedman, M. M., Bowden, V. R., & Jones, E. (2003). *Family nursing: Research, theory & practice* (Vol. 16). Prentice Hall Upper Saddle River, NJ.
- Fuadi, S. I. (2018). Penanggulangan Kekerasan Terhadap anak (Child Abuse) dalam Keluarga (Perspektif Pendidikan Agama Islam). *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 18(1), 91-114. <https://doi.org/10.32699/mq.v18i1.933>

- Gil, D. (1971). Violence against Children. *Journal of Marriage and Family*, 33(4), 637-648. <https://doi.org/10.2307/349436>
- Hasanah, N. (2016). Parents' Expectations of the Teaching and Learning Islamic Education. *Jurnal Pendidikan Islam*, 2(2), 254. <https://doi.org/10.15575/jpi.v2i2.789>
- Hasanah, U., & Raharjo, S. T. (2016). Penanganan Kekerasan Anak Berbasis Masyarakat. *Share : Social Work Journal*, 6(1). <https://doi.org/10.24198/share.v6i1.13150>
- Irmalia, S. (2020). Peran orang tua dalam pembentukan karakter anak usia dini. *Jurnal El-Hamra: Kependidikan dan Kemasyarakatan*, 5(1), 31-37. Retrieved from <https://ejournal.amertamedia.co.id/index.php/elhamra/article/view/64>
- Ismail, Z. M., & Rahman, N. S. N. A. (2012). School Violence and Juvenile Delinquency in Malaysia: A Comparative Analysis between Western Perspectives and Islamic Perspectives. *Procedia - Social and Behavioral Sciences*, 69, 1512-1521. <https://doi.org/10.1016/j.sbspro.2012.12.093>
- Jailani, M. S. (2014). Teori pendidikan keluarga dan tanggung jawab orang tua dalam pendidikan anak usia dini. *Nadwa: Jurnal Pendidikan Islam*, 8(2), 245-260. <https://doi.org/10.21580/nw.2014.8.2.580>
- Jus'at, I., & Jahari, A. B. (2000). *Review antropometri secara nasional dan internasional. Kumpulan Makalah Diskusi Pakar Gizi*.
- Katsir, I. bin. (n.d.). *Tafsir al-Qur'an al-Azhim*. Syirkat al-Nur Asiya.
- Khakim, A., & Munir, M. (2019). Islamic Parenting: Aktualisasi Pendidikan Islam Dalam Tafsir Q.S. Luqman Ayat 12-19. *JIE (Journal of Islamic Education)*, 3(2), 203. <https://doi.org/10.29062/jie.v3i2.101>
- Kurniawan, W. (2016). Pengaruh Terapi Kognitif Perilaku untuk Menurunkan Gangguan Perilaku Menentang pada Siswa MTS X di Yogyakarta. *Society*, 4(2), 48-73. <https://doi.org/10.33019/society.v4i2.29>
- Masrur, I. (2013). Pendidikan Islam dalam Upaya Meningkatkan Spiritualitas Anak. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 8(2). <https://doi.org/10.21274/epis.2013.8.2.347-370>
- Mathews, S., & Benvenuti, P. (2014). Violence against children in South Africa: Developing a prevention agenda. *South African child gauge*, 1(2), 26-34. Retrieved from [http://www.ci.uct.ac.za/sites/default/files/image\\_tool/images/367/Child\\_Gauge/South\\_Africa\\_Child\\_Gauge\\_2014/ChildGauge2014\\_preventionagenda.pdf](http://www.ci.uct.ac.za/sites/default/files/image_tool/images/367/Child_Gauge/South_Africa_Child_Gauge_2014/ChildGauge2014_preventionagenda.pdf)
- Misdar, M. (2016). Antara Pendidikan dan Kekerasan terhadap Anak di Lingkungan Sekolah. *Conciencia*, 16(2), 17-38. Retrieved from <http://jurnal.radenfatah.ac.id/index.php/conciencia/article/view/3421>
- Muntoni, F., & Retelsdorf, J. (2019). At their children's expense: How parents' gender stereotypes affect their children's reading outcomes. *Learning and Instruction*, 60, 95-103. <https://doi.org/10.1016/j.learninstruc.2018.12.002>
- Nurhayati, S. (2021). Parental Involvement in Early Childhood Education for Family Empowerment in The Digital Age. *Empowerment: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah*, 10(1), 54-62. Retrieved from <http://www.e-journal.stkipsiliwangi.ac.id/index.php/empowerment/article/view/2185>
- Nurhayati, S., & Rosita, T. (2020). Positive Parenting Training Program Implementation to Increase Parents' Emotional Intelligence in Raising Well Being Children. *Proceedings of the 1st International Conference on Early Childhood Care Education and Parenting (ICECCEP 2019)*. <https://doi.org/10.2991/assehr.k.201205.087>

- Nurhayati, S., Nugraha, W. A., & Solihah, H. (2021). Needs Analysis of Childrens' Right Curriculum for Parenting Education. *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*. <https://doi.org/10.2991/assehr.k.210322.059>
- Nursa'adah, E., Mulyana, E., & Nurhayati, S. (2022). Parenting Patterns Impact on Children's Social Intelligence: Study on Program Keluarga Harapan Beneficiaries Family. *Journal of Educational Experts (JEE)*, 5(2), 59-65. Retrieved from <http://journal.kopertis-4.org/index.php/jee/article/view/175>
- Nyarko, K. (2011). The influence of authoritative parenting style on adolescents' academic achievement. *American Journal of Social and Management Sciences*, 2(3), 278-282. <https://doi.org/10.5251/ajsms.2011.2.3.278.282>
- Rahmawati, S. W. (2016). Holistic parenting: The contribution of islamic parenting in preventing school bullying in Jakarta, Indonesia. *Journal of Education and Social Sciences*, 5(2), 82-85. Retrieved from [http://jesoc.com/wp-content/uploads/2016/12/KC5\\_37.pdf](http://jesoc.com/wp-content/uploads/2016/12/KC5_37.pdf)
- Ratningsih, O., Sadih, R. A., Nurhayati, S., & Widiastuti, N. (2021). Father parenting role in the child's social-emotional development. *Empowerment: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah*, 10(1), 47-53. Retrieved from <http://e-journal.stkipsiliwangi.ac.id/index.php/empowerment/article/view/2130>
- Sada, H. J. (2015). Konsep Pembentukan Kepribadian Anak Dalam Perspektif Al-Qur'an (Surat Luqman Ayat 12-19). *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 6(2), 253-272. Retrieved from <http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/1517>
- Sandarwati, E. M. (2014). Revitalisasi Peran Orang Tua dalam Mengurangi Tindak Kekerasan terhadap Anak. *Sawwa: Jurnal Studi Gender*, 9(2), 287. <https://doi.org/10.21580/sa.v9i2.637>
- Shihab, M. Q. (2006). *Tafsir al-Mishbah*. Tangerang, Indonesia: Lentera Hati.
- Sujadmi, S., Febriani, L., & Herdiyanti, H. (2018). Upaya Pencegahan Sexual Violence Pada Remaja Sekolah di Merawang Kabupaten Bangka. *Society*, 6(2), 51-57. <https://doi.org/10.33019/society.v6i2.69>
- Supaat, S., & Fa'atin, S. (2019). The Muslim Millennial family typology: the role of Muslim family circumflex model to avoid parents' violent behavior against children in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 9(1), 57-81. <https://doi.org/10.18326/ijims.v9i1.57-81>
- Sutikno, S. (2016). Pola Pendidikan Islam Dalam Surat Luqman Ayat 12-19. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(2), 287. <https://doi.org/10.15642/jpai.2013.1.2.287-302>
- The Clear Quran* (M. Khattab, trans). (2015). Message for Humanity.
- Thohir, M. (2015). Radikalisme versus pendidikan agama menggali akar radikalisme dari kekerasan terhadap anak atas nama pendidikan agama. *Jurnal Pendidikan Islam*, 9(2), 167-182. <https://doi.org/10.21580/nw.2015.9.2.521>
- Ulwan, A. N. (1985). *Tarbiyat al-Awlad fi al-Islam* (9th Ed.). Dar al-Salam.
- Yuliharti, Y. (2011). Peranan Orang Tua dalam Pendidikan Agama Anak Usia Dini. *Marwah: Jurnal Perempuan, Agama dan Jender*, 10(1), 48. <https://doi.org/10.24014/marwah.v10i1.485>
- Zaidan, A. K. (n.d.). *Al-Madkhal li Dirasat al-Syari'at*. IslamKotob.
- Zed, M. (2004). *Metode Peneletian Kepustakaan*. Jakarta, Indonesia: Yayasan Obor Indonesia.

---

### About the Authors

1. **Hani Sholihah** obtained her Doctoral degree from Universitas Islam Negeri Sunan Gunung Djati, Indonesia, in 2013. The author is an Associate Professor at the Department of Family Law (Ahwal Syakhshiyyah), Sekolah Tinggi Agama Islam Nahdlatul Ulama STAINU Tasikmalaya, Indonesia.  
E-Mail: [hanisholihah123@gmail.com](mailto:hanisholihah123@gmail.com)
2. **Sri Nurhayati** obtained her Doctoral degree from Universitas Pendidikan Indonesia in 2018. The author is an Assistant Professor at the Department of Community Education, Postgraduate Program, Institut Keguruan dan Ilmu Pendidikan Siliwangi, Indonesia.  
E-mail: [srinurhayati@ikipsiliwangi.ac.id](mailto:srinurhayati@ikipsiliwangi.ac.id)