

PARENTING, ISLAMIC MORALS AND OBEDIENCE

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ABSTRACT

This study aims to measure someone's obedience which is influenced by the Islamic morals and parenting. Parenting in this study refers to Authoritarian, Permissive and Democratic. While Islamic morals in this study are related to rules and conventions regarding what humans should do in their interactions with others. Respondent of this study was 120 people using accidental sampling. Aiken V validity and Alpha Cronbach reliability is used to measure Obedience Scale (0.764, 0.849), Islamic Moral scale (0.830, 0.804), Authoritarian scale (0.917, 0.611), Permissive Scale (0.833, 0.543) and Demokratic Scale (0.850, 0.891). There is a significant correlation between Obedience and Islamic morals ($p = .521$), obedience and democratic parenting ($p = .380$), Democratic parenting and Islamic morals ($p = .636$). Regression analysis was carried out to see the influence and contribution of Islamic morals and parenting authoritarian, permissive and democratic – towards obedience, where Islamic morals significantly affected compliance by 27.1% and democratic parenting by 14.4%.

Keywords: Obedience, Islamic Morals, Parenting

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INTRODUCTION

Human beings are a social species that feels hard to stand-alone in their lives. Every action must be related to another, especially their families. Goode (2009) explained that family is the smallest organizational structure or social system in the community. A family group usually consisting of two parents and their children (one or more). Parents play a crucial role in child's growth and development generally and especially influence how the children are able to have discipline behavior whether it's at home or outside home.

That is related to Fatmawati (2016) research that if the family (parents) are capable to run their function and role properly, a good personality in their child will be created. Latipun (2015) explained that family is a social environment with intimate relationships, created by a group of

individuals living under one roof and interact with each other. It can also affect the mindset, habits or culture and has a function as a mediation of children's relationships with the environment. Otherwise, Sukaimi (2013) found that the role of parents as the first primary educator, have a huge impact of children behavior and personality. Hence, family is a place or arena for personal social interactions before finally descending into a wider interaction, society. Family is also a place to develop personality related to culture, values, or habits such as discipline. Related to discipline habits, obedience is one of the behaviors that a parent wants, like obey the requests or orders either from parents or others in accordance with established values or rules. When study about religion, obey the parents rule is always discussed, including islam.

Islam has arranged the obedient behavior mentioned in QS. al-Isra': 23, which means "Your Lord has decreed: (i) Do not worship any but Him; (ii) Be good to your parents; and should both or any one of them attain old age with you, do not say to them even "fie" neither chide them, but speak to them with respect." The verse explains that the children should obey and serve and respect their parents.

Imam al-Ghazali (in Al-Jawi, 2010) formulates seven manners for children to their parents such as listening to their parents, standing when they stand, obey the rule, fulfilling their call, be humble with full of love, and not force anything that can burden them, not get tired of doing good things, also do not look at them with suspicion and disobedience.

Children should be able to glorify their parents and must obey every order, because like we know before, the parent's pleasure is the Lord's pleasure contained in the hadith which means "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger" (Narrated by Ath-Thabarani, dishonor by Al Hafidz As Suyuthi). Furthermore, Islam offers the concept of *Birr al-walidain*, which means do good (ihsan) to parents which is implemented as a child obedient attitude towards parents (I'annah, 2017).

Either obedience to parents in the family or the individual itself obey social environmental rules have meaning and benefit to their life. Obedience makes a person have a full personal devotion to parents and become the person who act according to direction and other people's expectations later on. Moreover, when children enter the wider social environment or working environment, they will focus on instruction and obey the order. Also they will grow as a good person that realize the law and rules. Hence, the

safety can be created in themselves and society (Rosana, 2014).

Obedience of a child to parents is certainly influenced by many factors, including parenting and morality of religion which in this study is Islamic morals. Based on Blass (2000) theory, obedience is influenced by the environment which implies parenting and the value like Islamic morals in this case. In line with this theory, Magdalena (2014) explained that someone's behavior is determined by the existence of their value orientations such as ethical values, norm values, social values, religious values all of which are oriented towards right-wrong and good-bad judgments. Further, Anggraini and Syafril (2018) explained that Islam explains how the process of developing religious and moral values in early childhood that can be applied by parents.

Obedience

Talking about obedience is inseparable from the behavior of someone who obeys the other rules. Etymologically, obedience derived from English and Latin *obedire* which means listening. Hence, the meaning of obedience is when the child capable to show behavior that matches the rules or values in the environment whether in family or environment. In other words, children have the right social abilities (Suharsono, Fitriyani, and Upoyo, 2009).

Blass (2000) explained that obedience is an attitude and behavior of human beings in the sense of trust, accept, and willing to do other people's requests and orders or run the rules that have been set. Besides, Baron, Branscombe and Byrne (2009) explained that obedience can be a social influence when someone has to obey other people's requests because of the element of power.

Based on the factors above, this study focused on parenting and Islamic morals. About parenting, Sari (2016) found that there

is a relation between parenting and the cooperativeness or attitude of the children to obey their parents. where the highest, medium and low levels of cooperativeness are relevant in a democratic, authoritarian and permissive parenting. Besides, Sunarty (2016) also found that the more positive parenting displayed the more independence child grows. Hence, children are able to obey their parent's order. As same as Sari N. P. and Renggani (2018), their research found that parenting give the effect of learning discipline behavior on children, this preceded by obedience to parents' rules through learning.

Based on theory above, it can be concluded that obedience is a personal behavior to obey every order or rule given by parents or social interaction in the family environment which will develop into personality and be applied in behavior that obey the values or rules that apply in society.

Obedience aspects

The level of obedience of each individual is certainly different, where this obedience consists of various aspects. Blass (2000) mention that the aspects are:

Belief

Belief aspect means humans belief that the rules are important, they obey the rules because they belief what is set to be done.

Accept

This aspect explain to accept the rule and accept the enactment of these rules with wholeheartedly. Therefore someone who is obedient can certainly accept every rule that applies and there is a need to be implemented.

Act

Act is individual activities to implement the rules and choose to obey the rules that apply consciously without being forced, so that individuals who have compliance will do every command or rule given to him.

Obedience factors

A person's obedience is influenced by many factors, where Blass (2000) mentions the factors that influence one's compliance, i.e.:

Personality

Personality is a factor that is owned by individual from the internal side, this factor has a strong role in the intensity of obedience when face a weak situation and ambiguous choice or contain many things.

Belief

Belief is a behavior that is displayed by most individuals based on the beliefs they profess. On this research, religion moral variable is part of belief factor for something that they profess.

Environment

The values that grow in environment will influence the process of individual internalization, in this case the value of children who grow up in a family environment. On this research, parenting variable is part of environmental factor.

Parenting

Parenting is the way parents act, interact, and guide children involving many specific behaviors individually and together as a series of active efforts to give children direction (Gunarsa and Gunarsa, 2012) Other Psychologists, Baumrind (1991) also explained that parenting is a way for parents to raise children by fulfill the children needs, providing protection, educating children, and influencing children's behavior in daily life. As same as Hurlock (2011), parenting can be interpreted as discipline, which is how parents tell or teach children something good and bad and encourage children to act according to standards in the community environment. Thus, it can be concluded that parenting is a variety ways of parents act towards their children in educating and directing them a good things and aims to

make the personality that reflected in their behavior later.

Parenting here is the perception of an individual or someone from the style that has been experienced. Perception is the acquisition of impressions through the five senses by someone, analyzed and organized, interpreted and then evaluated, therefore in the end someone gains meaning (Robbins & Judge, 2015).

Parenting Characteristics

Parenting consists of several types and different characteristics, i.e.:

Authoritarian

According to Baumrind (1991), authoritarian parenting is parents behavior who are always assertive and like to punish children when they doing something wrong. In addition, this parenting type is less affectionate towards children, less sympathetic and easily blame the children.

Permissive

Parents with permissive parenting often gives freedom to children so the children are free to act anything. They also do not sue children and tend to accept the child's condition, this because the child has the same rights as parents, Do not like to to control their children and even seem less concerned (Baumrind, 1991).

Democratic

Still according to Baumrind (1991), democratic parenting style reflects a balanced parent and child relationship where they complement each other. Parents are able to control children but still give a warm impression to children through two-way communication. Parents with democratic parenting style seem able to provide explanations or reasons when they have to gave punishment for the actions of children who are not appropriate. Moreover, parents can give a support to their children.

Based on the three types of parenting, there will certainly be differences from each parent's parenting style towards their children's obedience or in general how disciplined children carry out every command or rule.

Arnasiwi (2013) found that there are different level of adherence of children to conduct learning activities based on parenting types, children who perceive democratic parenting are more likely to show higher adherence than children with authoritarian or permissive parenting. As same as Sunarty (2016), her research found that types of parenting that are used by parents in increasing the personal independence of their children in a row that is positive parenting, democratic, authoritarian, permissive, negative / unhealthy, and neglect. Achmad, Latifah, and Husadayanti (2010) also found similar results, dimana parenting determine *Emotional Question* development. In the other side Einstein and Indrawati (2016) found on their reseach, Authoritarian parenting has a positive relationship with aggressive behavior of children so they become less obedient to parents.

As same as Sarwar (2016), Authoritarian parenting causes children to behave in a rebellious manner and refuses to be obedient because they feel their actions are restricted. But on the contrary, research conducted by Ali, Imtihana, Ismail, and Zaini (2017) found that the authoritarian parenting that was applied made children obey the existing rules.

Continuing the description above, when further and deeper we see the current conditions that are increasingly modern accompanied by a massive technological invasion, more or less will affect to someone's obedience level. To realize obedience, strong defense are needed in human being. It can be started from the family, especially parents.

One strong defense in a person that can influence attitudes or obedience is religious morals. This study further focuses specifically on Islamic morals. As a smallest social system, the family is a who instill moral values in one's personality that can create a character in the future (Agustin, Suarmini, and Prabowo, 2015).

Pertiwi, Febrieta, and Muminin (2018) found that there was a moral deterioration from generation Y to generation Z. The study concludes that the moral of individuals began to erode. As reported by Fahrurozi (2016), there was a child who was angry and kicked his mother when she was asked to help with the dishes. Diputra (2017) also reported the same thing about a child who kicked his mother for not being given a money.

Muthohar (2013) also highlights the threat of moral deterioration caused by globalization factors so that there is a friction in the limits of decency or morality, from what used to be inappropriate to be ordinary, from what used to be very impossible to imagine become reality, etc. Moral education for a child starts in the family, through parents. This is in line with the results of research shows that one of the most powerful sources in the cultivation of Islamic morals is the family (Pertiwi, Febrieta, and Muminin, 2018).

Moral is a factor that influences children's adherence to parents, as found by Dimiyati (2016) that as an educator when a lecturer who is also a substitute for a parent is able to slip and instill moral elements to the child, it can create the character of an obedient child in the environment. Furthermore, Ananda (2017) also stated that religious moral values that are well embedded in early childhood make them able to distinguish between good and bad behavior and tend to obey what is conveyed to them. In line with him, Aulina (2013) revealed that the

rules given by parents to children are moral concepts, which create a disciplined attitude towards children.

Islamic Moral

Before understanding Islamic morals, it is necessary to describe what is the meaning of moral religion. Islam is a religion that is espoused and recognized especially in Indonesia. Moral certainly relates to rules and conventions about what humans should do in their interactions with others (Santrock, 2012). Etymologically, in Indonesian morality means teachings about good and bad that are generally accepted about actions, attitudes, obligations, and so on; morals; character; immoral: mental conditions that make people stay brave, excited, passionate, disciplined, and so on; feeling condition as expressed in action: moral teachings that can be drawn from a story (Depdiknas., 2012). Moral refers to the character of someone who is in accordance with social regulations, concerning laws, or customs that govern behavior (Chaplin, 2011). While religion is the teachings, the system that regulates the procedure of faith (belief) and worship of Almighty God and the rules relating to the association of humans and humans and their environment (Depdiknas., 2012). Thus, it can be concluded that Islamic morals are teachings about good and bad that govern the beliefs and Islamic worship of a person to God Almighty. Where Islamic moral will be reflected in someone's behavior which is obedience.

Islamic Moral Aspects

Moral aspects consist of three types, namely: cognitive, affective, and behavior (Santrock, 2012). In this study, the moral aspects of Islam are determined by appealing to the theories that have been put forward earlier, namely cognitive, affective and behavioral aspects, which are combined with

the ten commandments of Allah SWT in Islam as the content of Al Quran surah Al-An'am verse 151- 153 i.e.: "Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

Then, the ten commandments of Allah SWT are summarized into 8 values, so that the Islamic moral variable used in this study is to contain the eight values which are about divinity, family, humanity, justice, honesty, kindness, worship and simplicity.

Based on the explanation above, it can be concluded that the compliance variable is influenced by Islamic morals and parenting. Parenting that most influences the level of compliance according to research conducted by Sunarty (2016) is democratic parenting. Thus, the context of this research is about one's compliance which is influenced by Islamic morals and parenting based on individual perceptions. This study aims to prove whether Islamic moral variables and parenting variables affect one's level of

compliance. The dynamics between the variables can be seen in the following conceptual framework:

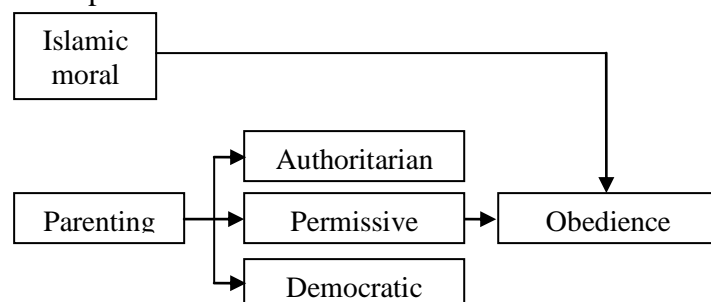


Figure 1. Conceptual framework for Islamic parenting and moral thinking about obedience

RESEARCH METHODS

This research has used quantitative research methods and data analysis that has been used is correlation and multiple regression techniques. The variables that are correlated in this study are:

1. Obedience: the total score obtained from the compliance scale consisting of aspects belief, accept, and act.
2. Parenting: scores obtained from the scale of parenting consisting of authoritarian, permissive and democratic parenting. Furthermore, the three aspects of parenting will be calculated to be correlated with the variable compliance.
3. Islamic moral: The total score obtained from the Islamic moral scale is arranged based on ten commandments which include cognitive, affective and psychomotor aspects.

The major research hypothesis proposed to find out whether or not the influence of the relevant variables is stated as follows:

Next, the major hypothesis is broken down into minor hypotheses i.e.:

1. There is a significant effect of authoritarian parenting on obedience.
2. There is a significant effect of permissive parenting on obedience.

3. There is a significant effect of democratic parenting on obedience.
4. There is a significant effect of Islamic morals on obedience.

The hypothesis testing is calculated by using multiple regression techniques with the following regression equation:

$$Y_1 = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + e$$

RESULTS AND DISCUSSION

Descriptive Analysis

Table 1.

Respondents' description by gender		
Gender	Frequency	%
Male	24	20.0
Female	96	80.0
Total	120	100.0

The subjects consisted of 120 people whose data was taken through Google forms, consisting of 24 men and 96 women. The sampling method used is non-probability sampling, namely accidental sampling. Most of them are High School students. Then bachelor, postgraduate and Diploma and Junior High.

Table 2.

Respondents' description by level of education		
	Frequency	%
Junior High	1	.8
Senior High	56	46.7
Diploma	3	2.5
Bachelor	40	33.3
Postgraduate	20	16.7
Total	120	100.0

Table 3.

Respondents' description by generation		
Generation	Frequency	%
Gen X	6	5.0
Gen Y	41	34.2
Gen Z	73	60.8
Total	120	100.0

The majority of respondents are Gen-Z, ie those aged 10-24 years. Based on the

calculations, the following table is the validity of Aiken V and Cronbach's Alpha reliability:

Table 4.

Validation and reliability		
Konstruk	Validity	Reliability
Obedience	.764	.849
Authoritarian parenting	.917	.611
Permissive parenting	.833	.543
Democratic parenting	.850	.891
Islamic Moral	.830	.804

After conducting the reliability test on the scale used, researchers conducted a correlation test between variables, with the correlation matrix:

Table 5.

Correlation Matrix of Research Variables					
Construct	1	2	3	4	5
Obedience	--				
Authoritarian	-.036	--			
Permissive	-.072	.097	--		
Democratic	.380	-.362	.187	--	
Islamic Moral	.521	-.429	.024	.636	--

The obedience variable is positively correlated with the Islamic moral variable ($r = 0.521$), which can be interpreted as the higher someone islamic moral, the more obedient he is. The variable of obedience with democratic parenting has a positive correlation ($r = 0.380$), where the more a person is nurtured with a democratic pattern, his obedience will increase. In addition, Islamic and democratic moral variables have a positive correlation ($r = 0.636$) so it can be concluded that the higher islamic morality means that the person gets the dominant democratic upbringing.

Based on the results of these correlations, a regression analysis was performed to see the effect of Islamic moral independent variables and parenting on obedience.

Table 6.
Model analysis of Islamic Moral Regression and Parenting to Obedience

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Reg.	1135.318	2	567.659	22.875	.000 ^b
Resid.	2903.474	117	24.816		
Tot.	4038.792	119			

To examine the two variables, can be seen in the sig column. (significance). In the table sig. The significance is 0.000, meaning that $p < 0.05$, with df (2, 117) and $F = 22,875$. It can be interpreted that the Islamic moral variable and parenting models have a significant effect on obedience.

The contribution made by these variables is $R^2 = 0.421$. Thus, the proportion of the variance of the compliance variable explained by the independent variable was 42.1%. And another 57,9% influenced by variables outside this study.

Next, the final step in this regression analysis is to look at each regression coefficient for each independent variable. If the significance value is less than 0.05, $p < 0.05$ then the regression coefficient is significant which means that the independent variable has a significant impact on obedience, as presented in the following table:

Based on the results of the regression coefficient above, there is only one variable that significantly influences obedience, namely the Islamic moral variable with $p < 0,000$, $P < 0.05$. It means that there is a significant influence of Islamic morals on obedience. The regression coefficient value of Islamic morality is positive. The higher someone's islamic moral, the more impact to increase someone's obedience.

From the calculation above, the regression equation i.e.:

$$Y = 5.471 + 0.388X_2 - 0.176X_3 + 0.221X_4 + 0.343X_1 + e$$

Explanation:

- Y = Obedience
- X1 = Authoritarian
- X2 = Permissive
- X3 = Democratic
- X4 = Islamic Moral
- e = Residu

For further analysis, the researcher wants to look at the proportion of all independent variables on obedience and see the incremented proportion of each variable (significant or not), as the following table:

Table 8.
The proportion of variance by each independent variable

IV	R ²	R ² Change	F Hitung	F Table	Sig.
X ₁	0.001	0.001	.157	3.92	TS
X ₁₂	0.006	0.005	.618	3.92	TS
X ₁₂₃	0.015	0.144	19.928	3.92	S
X ₁₂₃₄	0.421	0.271	43.901	3.92	S
Σ		0.421			

Explanation:

- X1 = Authoritarian
- X2 = Permissive
- X3 = Democratic
- X4 = Islamic Moral

From the table above, it can be concluded:

Table 7.
Regression coefficient predictor variable for obedience

Model	Unstd. Coeff.		Std. Coeff.	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	5.471	6.658		.822	.413
Authoritarian	.388	.141	.235	2.752	.007
Permissive	-.176	.155	-.089	-1.135	.259
Democratic	.221	.157	.144	1.406	.162
Islamic Moral	.343	.067	.532	5.125	.000

1. The authoritarian parenting variable contributes 1% to obedience. The

contribution is not significant statistically with F statistic 0.157 and $df = 1, 118$ because the F table is smaller than F statistic.

2. The permissive parenting variable contributes 5% to obedience. The contribution is not significant statistically with F statistic 0.618 and $df = 1, 118$ because the F table is smaller than F statistic.
3. The democratic parenting variable contributes 14,4% to obedience. The contribution is significant statistically with F statistic 19.928 and $df = 1, 118$ because F table is bigger than F statistic.
4. The islamic moral variable contributes 27,1% to obedience. The contribution is significant statistically with F statistic 43.901 and $df = 1,118$ because F table is bigger than F statistic.

Hypothesis Analysis

Based on the results of the regression analysis, the major hypothesis stating "Islamic morals and parenting had no effect on obedience" was **rejected**. So that alternative hypothesis that state "Islamic morals and parenting affect obedience" are **accepted**. The conclusion is islamic morals and parenting affect the obedience level of a human being.

The next hypothesis is a minor hypothesis. The first minor hypothesis is "There is no effect of authoritarian parenting on obedience." This hypothesis is accepted. This means that authoritarian parenting does not affect human obedience.

The second minor hypothesis is "There is no effect of permissive parenting on obedience." This hypothesis is accepted. This means that permissive parenting does not affect human obedience.

Finally, the third minor hypothesis is "There is no effect of democratic parenting on obedience." This hypothesis is rejected. This

means that there is a significant influence of democratic parenting on obedience.

DISCUSSION

Based on the results of the regression test analysis conducted, it can be concluded that there is an influence of Islamic morality and parenting towards obedience. Based on the measured variables, Islamic moral variables contributed 27.1%. Otherwise, the parenting variable which is divided into authoritarian, permissive and democratic contributes to the variance of 15%. Furthermore, when divided the three parenting separately it is known that the biggest contribution is made by democratic parenting, 14.4% significantly. While authoritarian parenting as much as 1% and permissive parenting as much as 5%.

These results support the alternative hypothesis that there is a significant influence of Islamic morals on obedience. Democratic parenting also influences obedience. For authoritarian and permissive parenting does not significantly influence obedience. Related to Islamic morals to obedience, the results of this study concur with Blass's theory that the belief factor in this case the morality of religion influences human obedience. Theoretically, Kohlberg (in Budiningsih, 2009) explained that obedience is part of moral development, so it can be said that when a person has good moral development, it certainly affects the level of obedience.

This finding states that a Muslim's obedience needs to be instilled with Islamic morals because the trust factor plays an important role in the formation of that obedience.

The results of research on democratic parenting that affect adherence in this study also confirm the results of previous studies conducted by Arnasiwi (2013), Achmad, Latifah, and Husadayanti (2010), also R. F. Sari (2016) about differences in the level of

obedience in terms of perceptions of parenting. In addition, research also found that authoritarian parenting did not significantly influence obedience and the value of the charge was negative. This means that the more a person perceives that his parents are authoritarian, the lower the obedience.

These results are also in line with the results of research conducted by Einstein and Indrawati (2016) that authoritarian parenting makes children aggressive and less obedient to parents, the research of Sarwar (2016) who find that authoritarian parenting causes children to behave in a rebellious and disobedient manner because they feel restricted in their actions. This might have happened because the research subjects came from the Y and Z genes, where the majority of them did not like authoritarian parenting. This is as expressed by Rahmat (2018) through the results of his research is that parenting suitable for the current generation is authoritative or democratic parenting, where this parenting does not sterilize children from the influence of the digital era, but seeks to strengthen children to be critical of the positive and negative influences of the digital era.

CONCLUSION

From the discussion above, the following conclusions can be drawn:

1. Islamic morals and parenting influence the obedience.
2. Authoritarian parenting does not affect the obedience.
3. Permissive parenting does not affect the obedience.
4. Democratic parenting significantly influences the obedience

SUGGESTION

As a suggestion from this research, parents are expected to be able to provide

Islamic moral inculcation in their children so that they influence the child's obedient attitude towards parents. Based on research conducted by Dimiyati (2016) that educators who are able to tuck and instill moral elements in children can create the obedient character of children.

In addition, parents also need to apply appropriate parenting style to children so that good personalities grow, one of which is being obedient to parents and later as individuals who obey the rules or are aware of the law. Especially in this digital era, generation Y and Z children need a way of nurturing that does not curb but helps children to be critical of positive and negative things so as to realize an obedient attitude to the rules, where they believe that the rules were created for something good and ultimately they can accept the rules and even implement them consciously. Thus, present parents must be an idea by being able to be a realistic figure to face the development of children by better understanding the child's soul and being democratic (Pandu, Rahmat, Abbas, and Mengge, 2014)

Regarding respondents in this study, they still have limitations that are homogeneous, namely having a democratic parenting perception. The author expected that further research can be found by respondents with balanced data from the three parenting, i.e. authoritarian, permissive, and democratic. Moreover, it is expected that respondents can get balanced data from various religions recognized in Indonesia so that it can be more deeply known about the influence of religious morals in general on the level of obedience.

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