

## Influence of Style of Parenting and Socioeconomic Status on Noble Character

### Pengaruh Pola Asuh Orang Tua dan Status Sosial Ekonomi Terhadap Sikap Mulia

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#### ***Abstract***

*Establishing a noble character is one of the goals of Indonesia's national education. The factors that shape a noble character become an important agenda of the study. This study, therefore, aims to determine the disparity of noble attitudes based on socioeconomic statuses and parenting patterns between girls of madrasah tsanawiyah in the Islamic boarding schools and those girls in the Islamic boarding school (pesantren). Data were collected from student questionnaires. This study uses the ex-post facto method with a 2x2 factorial design. The results of the study found that there are differences in noble characters based on the patterns of parenting. There are differences in noble characters based on the patterns of parenting between girl students who live in the Islamic boarding schools and those who do not live in the Islamic boarding schools. Also, there is no difference among students with low and high socioeconomic statuses. There is no interaction between the influence of parenting and socioeconomic statuses on noble characters.*

***Keywords:*** *Style of Parenting, Socioeconomic Status, Noble Character*

#### **Abstrak**

Menciptakan sikap mulia merupakan salah satu tujuan pendidikan nasional Indonesia. Faktor-faktor yang membentuk sikap mulia menjadi agenda kajian yang penting. Karena itu, penelitian ini bertujuan mengetahui disparitas sikap mulia berdasarkan status sosial ekonomi dan pola asuh para siswi madrasah tsanawiyah antara yang berada di pondok pesantren dan yang berada diluar pondok pesantren. Data dikumpulkan dari angket siswa. Penelitian ini menggunakan metode *ex-post facto* dengan desain faktorial 2x2. Hasil penelitian menemukan bahwa terdapat perbedaan akhlak mulia berdasarkan pola asuh. Juga, terdapat perbedaan akhlak mulia berdasarkan pola asuh antara santri yang tinggal di pesantren dan santri yang tidak tinggal di pesantren.

Selanjutnya, tidak ada perbedaan diantara santri yang berstatus sosial ekonomi rendah dan tinggi, demikian juga tidak ada interaksi antara pengaruh pola asuh dan status sosial ekonomi terhadap akhlak mulia.

**Kata kunci:** Pola Asuh, Status Sosial Ekonomi, Akhlak Mulia

## A. Introduction

Character formation is the most important thing for every child in their growth and development period. The values that are instilled and taught from an early age will carry over into adulthood. When children are educated and guided with good and right behavior, then when they grow up they are likely to become individuals with character, and vice versa when a child is educated and guided with wrong behavior, it is likely that similar behavior will carry over into adulthood.<sup>1</sup>

As the era of globalization progresses, it is accompanied by moral degradation that spreads to various groups, especially teenagers. Such as behavior that is difficult to control, stubborn, drunkenness, brawl, binge drinking, hedonist lifestyle, and other deviant behavior. This behavior may be caused by several factors, one of which is of concern is the ineffectiveness of moral development by educational institutions, households, and the community.<sup>2</sup> Good character need good strategies to improve good character.<sup>3</sup> Good character also minimalis damage of radicalism.<sup>4</sup>

Every parent wants their child to grow up to be a good person. However, things did not go as smoothly as expected. Not a few parents who feel unable and less successful in educating their children. So that there are still many of them who choose to entrust their children to educational institutions so that parents' expectations can be realized, namely making their children become good individuals and have character.<sup>5</sup>

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<sup>1</sup> Lela Siti Nurlaela, Herdianto Wahyu Pratomo, and Nuruddin Araniri, 'Pengaruh Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Pada Siswa Kelas III Mandrasah Ibtidaiyah Tahfizhul Qur'an Asasul Huda Ranjikulon', *Eduprof: Islamic Education Journal* 2, no. 2 (21 September 2020): 226–41, <https://doi.org/10.47453/eduprof.v2i2.35>.

<sup>2</sup> Ahsanul Husna, 'Akhlak Santri di Era Globalisasi', *Fakta: Jurnal Pendidikan Agama Islam* 1, no. 2 (31 December 2021): 43–52, <https://doi.org/10.28944/fakta.v1i2.265>.

<sup>3</sup> Muh Mafruri and Fery Irianto Setyo Wobowo, 'Peningkatan Keaktifan Siswa Dalam Pembelajaran Akidah Akhlak Kelas X IPA Dengan Strategi Jigsaw Di MA Ibnul Qoyyim Putra', *Edulab: Majalah Ilmiah Laboratorium Pendidikan* 4, no. 2 (2019), <https://doi.org/10.14421/edulab.2019.42-01>.

<sup>4</sup> Suismanto, 'Living Qur'an Dan Hadis Dalam Menangkal Radikalisme Agama Di Sekolah (Studi Kasus Pendidikan Agama Islam Di SMA 1 Pleret)', *Edulab: Majalah Ilmiah Laboratorium Pendidikan* 3, no. 2 (2018): 93–105.

<sup>5</sup> Nurlaela, Pratomo, and Araniri, 'Pengaruh Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Pada Siswa Kelas III Mandrasah Ibtidaiyah Tahfizhul Qur'an Asasul Huda Ranjikulon'.

Today, parents choose an alternative to send their children to islamic boarding school (pesantren) or boarding school (asrama). They hope that by entering the place, they can avoid the bad style and modern society and can make their children have a better character. Both Islamic boarding school (pesantren) and boarding school (asrama) both have a positive role in stemming the current era of globalization.

Islamic boarding school plays a very important role in shaping one's character. Good character can be formed when someone does or undergoes a positive activity in their environment.<sup>6</sup> The role of islamic boarding schools in producing future scholars is expected to stem the flow of modernization that has degenerated youth morals so that it requires islamic boarding schools to make special education programs for students or teenagers to have noble character, as the hadith says that the prophet was sent by God to perfect the morals of his people.

The purpose of forming noble character in Islamic boarding schools is to equip students with noble character, foster a sense of helping, do good and stay away from bad deeds, love each other, and respect parents. The application of the islamic boarding school education system is expected to be able to encourage the noble character of teenagers.

Islamic boarding schools education system tries to avoid the dichotomy (religion and general knowledge). Education and guidance services with the islamic boarding school system have been pursued for 24 hours. This makes students get a comprehensive schedule and learning, all student activities are always guided, the closeness between teachers and students is always maintained, student problems are always known and can be solved quickly, teachers as role models are always applied because students know. all teacher activities for 24 hours. By using this system, teachers also easily control the character of students and instill good things such as having the right attitude, good words, politeness, etc. towards students.

Parenting can basically be defined as all the ways in which parents treat their children.<sup>7</sup> Referring to the guidelines of the Central Mobilization Team, parenting means the efforts of parents in fostering and guiding children both mentally and physically from birth to adulthood (18 years).<sup>8</sup>

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<sup>6</sup> Mita Silfiyasaki and Ashif Az Zhafi, 'Peran Pesantren Dalam Pendidikan Karakter Di Era Globalisasi', *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (15 October 2020): 127–35, <https://doi.org/10.35316/jpii.v5i1.218>.

<sup>7</sup> Wahyuning Wiwit, *Mengkomunikasikan Moral Kepada Anak* (Jakarta: Elex Media Komputindo, 2003).

<sup>8</sup> Tim Penggerak PKK Pusat, *Pola Asuh Anak Dalam Keluarga: Pedoman Bagi Orang Tua* (Jakarta, 1995); Ahmad Zohdi, 'Penguatan Konsep Parenting Bagi Masyarakat/Orang Tua Murid

Every parent certainly has a different way of fostering and guiding their children, so that their development will also vary according to the parenting they receive.<sup>9</sup> Parenting patterns of parents are identified through their care. Parents raise their children with love, appreciation, parents give them the freedom to take the initiative, let children give and develop their opinions, and control children in a good direction.

There are several classifications in parenting that we can find. Noman (1996) in his book describes in general the kinds of parenting patterns of parents towards their children are classified into 1). Authoritative parenting, parents give too many unilateral rules, and children must obey absolutely. Children who grow up with this kind of parenting lack confidence and are not able to develop properly. 2). Democratic parenting, Conformity of rights and obligations between parents and children complement each other. Children are certainly trained to discipline parents to apply a pattern of responsibility to children. They dare to take risks if they break the rules. 3) Permissive parenting, parents give absolute freedom to children in acting without any mobilization so that children are less acceptable in society because they cannot adapt to their environment.<sup>10</sup>

In addition to parenting patterns, the socioeconomic status of parents has an important role in the process of child development. Social status is the place a person takes in society. Social status can also be termed social position. Social position / social class can be divided into two types, namely official position and informal position. The person is generally accepted based on the prevailing culture of social values.<sup>11</sup>

Its relation to socioeconomic status has an important position. Where low socioeconomic status tends to be at risk for the development of their children.<sup>12</sup> Parents with an adequate economy in the form of material ownership can provide opportunities to develop a wide variety of skills for their children. Likewise with the education of parents who have a role in

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Raudhatul Athfal Desa Batujai, Praya Barat, Lombok Tengah', *Transformasi: Jurnal Pengabdian Masyarakat* 13, no. 2 (31 July 2017): 133–46, <https://doi.org/10.20414/transformasi.v13i2.2196>.

<sup>9</sup> Aisyah Nur Atika and Harun Rasyid, 'Dampak Status Sosial Ekonomi Orang Tua Terhadap Keterampilan Sosial Anak', *PEDAGOGIA: Jurnal Pendidikan* 7, no. 2 (13 December 2018): 111–20, <https://doi.org/10.21070/pedagogia.v7i2.1601>.

<sup>10</sup> Indah Mei Diastuti, 'Hubungan Antara Pola Asuh Keluarga Dan Karakter Anak', *Jurnal Pendidikan Tambusai* 5, no. 3 (20 November 2021): 8447–52, <https://doi.org/10.31004/jptam.v5i3.2347>.

<sup>11</sup> Thohir Mundir, 'Sistem Pendidikan Di Pondok Pesantren Lirboyo Kota Kediri', *Realita : Jurnal Penelitian Dan Kebudayaan Islam* 8, no. 2 (2010), <https://jurnal.iainkediri.ac.id/index.php/realita>.

<sup>12</sup> André-Anne Houle et al., 'Factors That Influence Parent Recruitment into Prevention Programs in Early Childhood: A Concept Map of Parents', Practitioners', and Administrators' Points of View', *Children and Youth Services Review* 85 (1 January 2018): 127–36, <https://doi.org/10.1016/j.chilyouth.2017.12.014>.

the development of children's education. With the level of education (high/low) that is owned or achieved by parents, it is possible that it will have an impact on the education of their children.<sup>13</sup>

From the description above, researchers are interested in seeing where the influence of the dependent variable, namely parenting and socioeconomic status, on the independent variable, namely the noble character of students. So the researchers formulated several problem formulations, namely 1) Is there a difference in noble character variables between parenting in boarding school (asrama) with in Islamic boarding school (pesantren) ? 2) Is there a difference in noble character variables between high and low socioeconomic status? 3) Is there an interaction effect between the treatment variables of parenting and the treatment of socioeconomic status on noble character.

## Method

This research is conducted in MTS BANAT Kudus. The object is students who live in boarding School (asrama) and Islamic boarding school (pesantren). The duration is a month. This research uses ex post facto method with factorial design 2x2 as in the table below:

Tabel 1. Factorial Design 2 x 2

Socioeconomic Status (B)	Style of Parenting (A)		$\sum_b$
	Boarding School $A_1$	Islamic Boarding School $A_2$	
High $B_1$	A1B1	A2B1	
Low $B_2$	A1B2	A2B2	
$\sum_k$			

Description :

A : Style of Parenting

A1 : Boarding School (Asrama)

A2 : Islamic Boading School (Pesantren)

B : Socioeconomic Status

B1 : High Socioeconomic Status

B2 : Low Socioeconomic Status

The population is the whole of the research subject. The community in this research is female students of BANAT who live in boarding school

<sup>13</sup> Marius Wrulich et al., 'Childhood Intelligence and Adult Health: The Mediating Roles of Education and Socioeconomic Status', *Intelligence* 41, no. 5 (1 September 2013): 490–500, <https://doi.org/10.1016/j.intell.2013.06.015>; Angelica Arace, Donatella Scarzello, and Laura Elvira Prino, 'The Evaluation of Behavioural Problems in the First Three Years of Life: Comparing Parents and Early Childhood Educators', *Infant Behavior and Development* 50 (1 February 2018): 324–27, <https://doi.org/10.1016/j.infbeh.2017.05.011>.

(asrama) and Islamic boarding school. The sample is a part of the population or a small group which is observed. The technique of taking a sample in this research uses random sampling.<sup>14</sup>

The data which are collected use instrument. There are three variables of research using a different tool. This research uses inquiry with the scale Likert for collecting the data, and the score is 1-5.

Data analysis consists of descriptive and inferential analysis. Descriptive analysis is a data presentation with frequency distribution list and histogram, mean median, modus, standard deviation, and the ideal range. Inferential analysis forms ANAVA two lines to examine hypothesis which is continued by Tukey test. Before the hypothesis test, it is needed to do data analysis prerequisite test, and that is normality and homogeneity test of data group which will be compared.

## B. Result and Discussion

### Data Description

Data description of the research is presented to know the characteristic the primary data which has a connection with the investigation did. The descriptive analysis is a description of research result based on the answers which are from the students' response both boarding school and Islamic boarding toward each research variable. That is parenting variable, socioeconomic and noble character, so here is the result of respondents in descriptive form:

Tabel 2. Anava Between-Subjects Factors

		Value Label	N
Treatment	1	Islamic Boarding School	24
	2	Boarding School	35
Status	1	High	15
	2	Low	44

Treatment consists of two variables: Islamic boarding school and boarding school. The sample in a Islamic boarding school is 24, while in a boarding school is 35. There are two status variables: high socioeconomic status and low socioeconomic status. The students who have high socioeconomic status are 15, while those who have low socioeconomic status are 44.

1. Data on the influence of islamic boarding school with low socioeconomic status on noble character

<sup>14</sup> Tukiran Taniredja, *Penelitian Kuantitatif (Sebuah Pengantar)* (Bandung : Alfabeta, 2012).

Table 3. Statistics of Islamic Boarding School Students with Low Socioeconomic Status

		Islamic Boarding School	Low Socioeconomic	Character
N	Valid	8	8	8
	Missing	0	0	0
Mean		1,0000	1,0000	258,0000
Std. Error of Mean		,00000	,00000	8,87412
Median		1,0000	1,0000	250,5000
Mode		1,00	1,00	228,00 <sup>a</sup>
Std. Deviation		,00000	,00000	25,09980
Variance		,000	,000	630,000
Range		,00	,00	66,00
Minimum		1,00	1,00	228,00
Maximum		1,00	1,00	294,00
Sum		8,00	8,00	2064,00

a. Multiple modes exist. The smallest value is shown

Table 4. Character Statistics of Islamic Boarding School Students with Low Socioeconomic Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	228,00	1	12,5	12,5	12,5
	238,00	1	12,5	12,5	25,0
	239,00	1	12,5	12,5	37,5
	245,00	1	12,5	12,5	50,0
	256,00	1	12,5	12,5	62,5
	274,00	1	12,5	12,5	75,0
	290,00	1	12,5	12,5	87,5
	294,00	1	12,5	12,5	100,0
	Total	8	100,0	100,0	

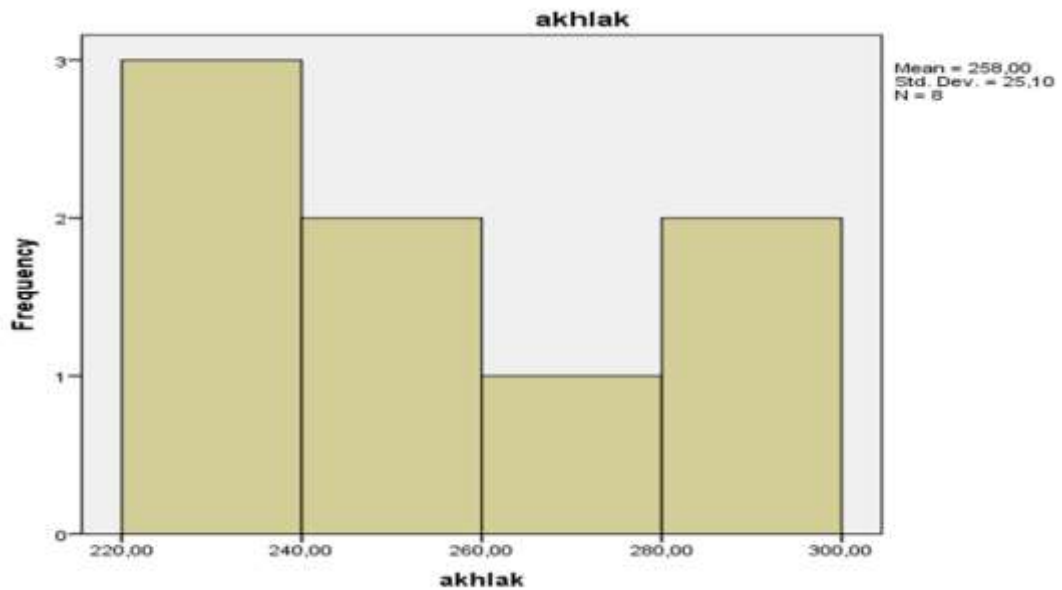


Figure 1. Histogram of The Character of Islamic Boarding School Students with Low Socioeconomic Status

Based on the figure 1, the average of female students' noble character in Islamic boarding school with low socioeconomic status is 258,00, while the deviation standard is 25,10. The number of students is 8 students. Data in figure 1 shows that the minimum score of students is 228, while the maximum is 294, with the median score and modus score as big as 228.

## 2. The influence of boarding school with low socioeconomic status toward noble character

Table 5. Statistics of Boarding School Students with Low Socioeconomic Status

	Boarding School	Low Socioeconomic	Character
N	Valid	7	7
	Missing	0	0
Mean	2,00	1,00	227,71
Std. Error of Mean	,000	,000	10,915
Median	2,00	1,00	236,00
Mode	2	1	185 <sup>a</sup>
Std. Deviation	,000	,000	28,877
Variance	,000	,000	833,905
Range	0	0	74
Minimum	2	1	185
Maximum	2	1	259



Sum	14	7	1594
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a. Multiple modes exist. The smallest value is shown

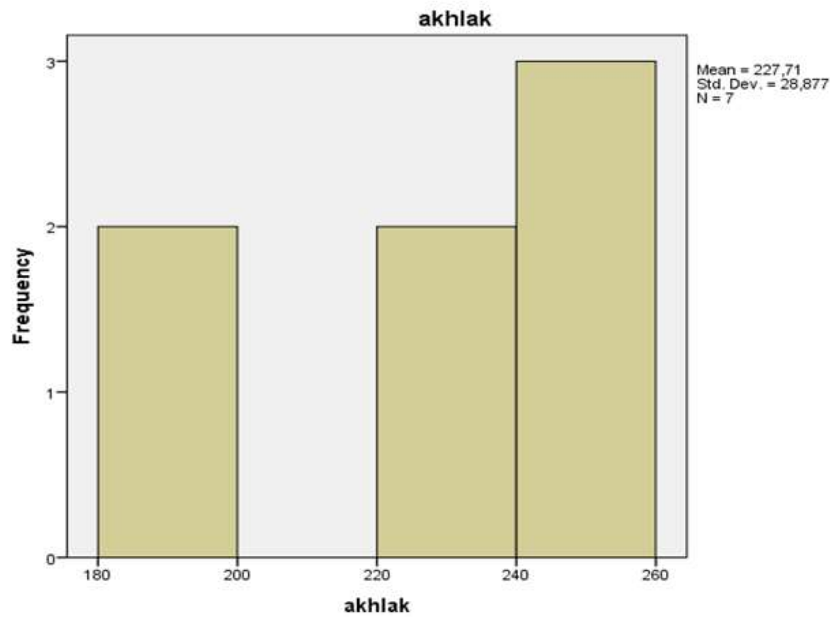


Figure 2. Histogram Boarding School Students with Low Socioeconomic Status

Based on the figure 2, we can say that female students' noble Character who stay in boarding school with low socioeconomic status is 227,71. While the score of Value standard deviation is 28,877. The most value of the noble character is 259.

Here is the figure of character comparison between Islamic boarding schools (pesantren) with those in boarding school (asrama) toward the low socioeconomic status.

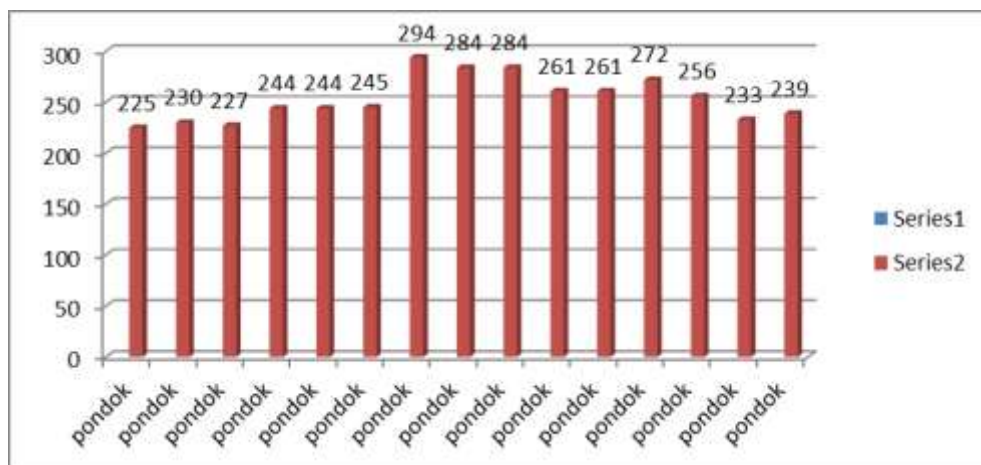


Figure 3. The Difference Between Islamic Boarding School (Pesantren) and Boarding School (Asrama) Students with Low Socioeconomic Status

- Data on the effect of islamic boarding school with high socioeconomic status on noble character

Table 6. Statistics of Islamic Boarding School Statistic with the High Socioeconomic Status

	Islamic Boarding School	High Socioeconomic	Character
N	Valid	16	16
	Missing	0	0
Mean	1,00	2,00	253,63
Std. Error of Mean	,000	,000	5,378
Median	1,00	2,00	250,50
Mode	1	2	244 <sup>a</sup>
Std. Deviation	,000	,000	21,512
Variance	,000	,000	462,783
Range	0	0	69
Minimum	1	2	225
Maximum	1	2	294
Sum	16	32	4058

a. Multiple modes exist. The smallest value is shown

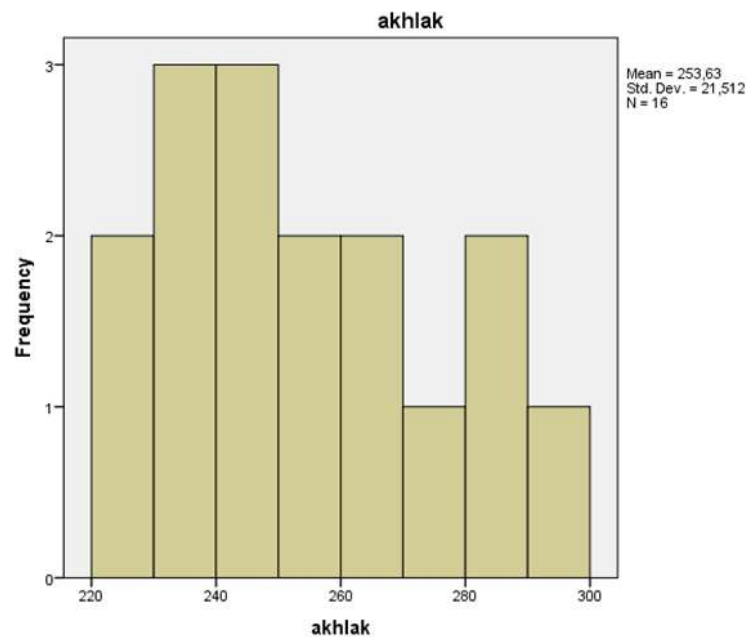


Figure 4. Histogram Islamic Boarding School with High Socioeconomic Status

Based on the figure 4, it says that the average of character is 253,63, while the standard deviation is 21,512. The character value with the most frequency is 294 from 16 students.

4. Data on the influence of boarding school with high socioeconomic status on noble character

Table 7. Statistics of Boarding School with High Socioeconomic

	Boarding School	High Socioeconomic	Character
N	Valid	16	16
	Missing	0	0
Mean	2,00	2,00	253,63
Std. Error of Mean	,000	,000	5,378
Median	2,00	2,00	250,50
Mode	2	2	244 <sup>a</sup>
Std. Deviation	,000	,000	21,512
Variance	,000	,000	462,783
Range	0	0	69
Minimum	2	2	225
Maximum	2	2	294
Sum	32	32	4058

a. Multiple modes exist. The smallest value is shown

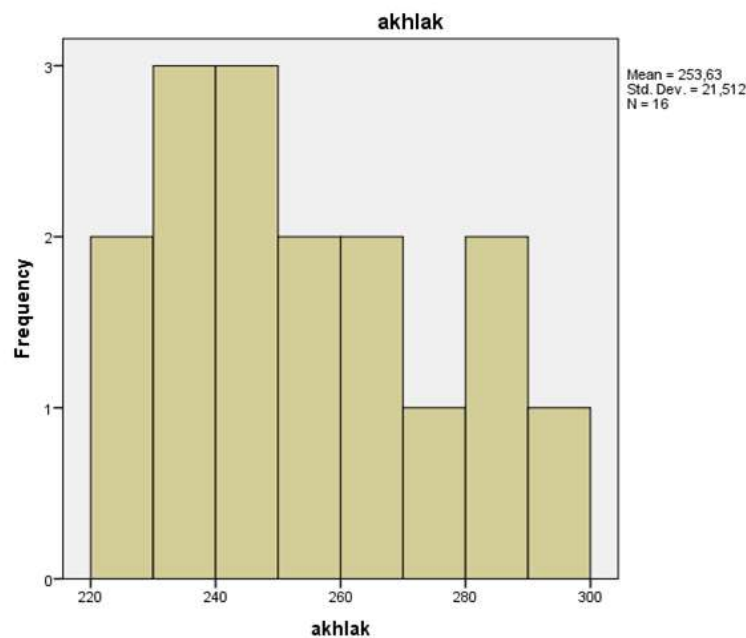


Figure 6. Histogram boarding school with High Socioeconomic Status

Based on the figure 6, it says that the average the character of female students staying in boarding school with the high socioeconomic status is

253,63. While the standard deviation is 21,512. The character value with the highest frequency is 294 from 16 students.

Here is the difference between students staying in Islamic boarding and boarding school with the upper socioeconomic status.

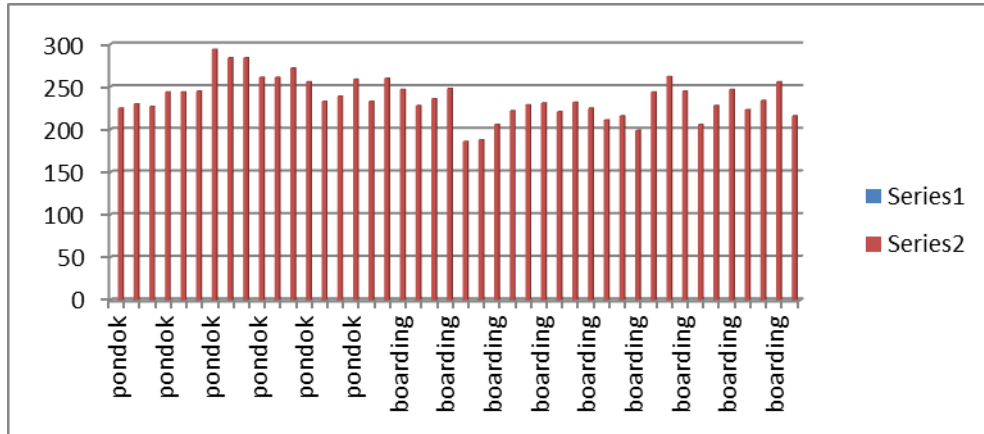


Figure 7. The Difference Between Islamic Boarding School and Boarding School with The High Socioeconomic Status Toward Noble Character

**Specification submission of Analysis**

Specification submission of analysis needs doing before analysis data for further. Specification submission of report doing is homogeneity. The data analysis in this research is two lines of analysis. While homogeneity test is done for convincing that a variation among is homogeneity.

**Homogeneity Test**

The homogeneity test is done by comparing the highest variant score with the lowest variant score for each group. Based on the specification, criteria Uji the criteria of homogeneity test is if  $F_{hitung} < F_{tabel}$  4,00 so the homogenate that the researcher gets is shown in the table below.

Table 8. Homogeneity Test

Test of Homogeneity of Variances			
Character			
Levene Statistic	df1	df2	Sig.
,253	1	57	,617

The result of output SPSS for anava two way analysis is presented in the table below:

Table 9. Anava Two Way

Tests of Between-Subjects Effects					
Dependent Variable: Character					
Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	10645,225 <sup>a</sup>	2	5322,613	11,015	,000
Intercept	2596746,750	1	2596746,750	5373,870	,000
Treatmen	10148,728	1	10148,728	21,002	,000
Status	47,269	1	47,269	,098	,756
Error	27060,165	56	483,217		
Total	3404977,000	59			
Corrected Total	37705,390	58			

a. R Squared = ,282 (Adjusted R Squared = ,257)

### The first of hypotesis test

The result of calculation by using anava two lines, the researcher gets the result that the score  $F_{count} = 21,002$  and the score p-value is 0,000. It means that treatment students in islamic boarding school (pesantren) and boarding school (asrama) have difference.

### The second of hypotesis test

The result of calculation by using anava two lines, the researcher gets the result that the score  $F_{count} = 21,002$  and the score p-value is 0,576. It means that the treatment students in islamic boarding school (pesantren) and boarding school (asrama) do not have difference.

Because there is no difference between the character of high socioeconomic and low, so it does not need doing tukey test, because tukey test is done if both of them are significant.

### Discussion

Based on the data analysis, it has been proven that there is influence. This case is shown by ANAVA coefficient as big as 21,002. It means that the treatment for students in islamic boarding school (pesantren) and in boarding school (asrama) have difference. Because because each activity is different and the level of wisdom of a coach is also different.

Based on the data analysis, it is known that there is no difference of character between students staying in islamic boarding school (pesantren) and boarding school (asrama). This is indicated by the anafa coefficient of 0.756 which turned out to be very insignificant.

### C. Conclusion

The results of the study between the caregivers of boarding houses and clerics were very different, the activities were also different, but the caregivers did not distinguish the social status of their children, all the same in the eyes of the teacher. Based on the result of hypothesis testing that is already explained, the researcher takes the conclusion that: There is the difference of noble character based on parenting between Islamic boarding schools (pesantren) with those in Islamic boarding school. The depth of science from the teacher determines the end of its, because a school of help in management by a teacher was on the board of managers managed by a kiai. Also there is no the difference between students who are low and high Socioeconomic status in boarding school and islamic boarding school. uniforms that students use the same, eating every day is provided so there is no difference between students who have high and low social status. And than there is no interaction between the influence of parenting and Socioeconomic status toward the noble character. Everyday attitudes of caregivers make parenting and social status no effect on students' noble character.

### Acknowledgement

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### Suggestion

First, parents can put their children in boarding or islamic boarding without any worry that their character will be changing bad. Second, for making this research perfect, it is suggested to conduct the following research to add the variables and add the number of population and time for research.

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