

## Parenting Patterns in Families Prone to Radicalism: A Case Study of The Ex-Laskar Jihad Salafi Family

**Yusuf Hanafiah\***

Department of Islamic Education, Universitas Ahmad Dahlan, Indonesia;

[yusuf.hanafiah@pai.uad.ac.id](mailto:yusuf.hanafiah@pai.uad.ac.id);

\*Correspondent Author

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### ABSTRACT

Parenting is a fundamental tool for the future development of children. Every parent is expected to be able to apply good parenting to their children. However, in reality, not all parents can carry out good parenting. The topic of study about parenting is still an interesting study to date. In this study, researchers examined parenting styles in families prone to radicalism in case studies of Salafi families who were ex-Laskar Jihad. This article examines parenting styles in these families and the factors that influence them. The method in this research is qualitative with a descriptive-analytic model. The research approach is a case study. The study results show that the parents in the family adopt different parenting styles for each child based on their characteristics. For the first child, parents tend to apply authoritarian parenting. For children second to seventh, parents use a democratic-permissive parenting style. As for the last two children, the parents adopted a permissive-authoritarian parenting style. As for religious indoctrination, parents are very authoritarian. The point is to instill religious understanding following what parents want. This research contributes to the importance of parenting in the family, especially in preventing radicalism through an Islamic education approach.

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## Introduction

Parenting is an obligation for everyone to children. This is also a form of parental responsibility for the trust the creator has bestowed on them. Parenting is an essential instrument for the future development of children. Parenting style will always align with children's development, both affectively, cognitively, and psychometrically. Therefore, every parent is required to be able to apply good parenting to their children. Mistakes in applying to parents will hurt children's growth and development. Even more extreme, the parenting style can affect the child's future (Suryandari, 2020).

Islam positions parenting as something very vital for the growth and development of children in the future. In addition, Islam places parents as the most crucial component in educating and shaping children's character (Koba et al., 2021). The relationship between

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parents and children psychologically is a fundamental factor that influences success in parenting. Every parent must understand that parenting is the most essential and elementary part of preparing their children to become a sound generation. Parenting patterns manifest in an interactive process between parents and children continuously.

The interaction intended here is in the form of treatment, meeting daily needs, providing protection, motivating towards success, and teaching how to socialize with the surrounding environment (Asfiah & Ilham, 2019). Parenting patterns also have a significant contribution in directing individual changes for the better in the context of progressivism (Mushodiq & Hanafiah, 2021). However, the contemporary reality states that not all parents give proper and good upbringing to their children. An Indonesian Child Protection Commission (KPAI) survey shows that only 27.9% of fathers and 36.6% of mothers seek quality parenting information before marriage. This means that the early preparations made by parents before entering into household life, especially in raising children, are still very minimal.

The survey also presented data that stated that 66.4% of fathers and 71% of mothers only imitated their parents' parenting styles. This means that there are still very many parents who adopt conservative parenting styles. In addition, this study also showed that only 47.1% of fathers and 40.6% of mothers communicated with their children for one hour. KPAI believes that the lack of communication between parents and children can affect the growth and development of children. From this research, at least it is illustrated that not all parents do good parenting to children (KPAI Research Results, 2015).

Based on the review of ideality and reality above, parenting is a severe problem. Departing from this, researchers feel motivated to research parenting. Research on parenting is still an exciting topic, even though there have been many previous studies. However, the dimensions of parenting and its problems are comprehensive. So the space for researchers concerned in this field is very open. Some of the previous research includes a publication entitled *The Urgency of Building Children's Character in the Era of Globalization through Family Strengthening*. This article focuses on studying the formation of family-based children's character to deal with the development of massive globalization (Budiman & Suva, 2018).

Another article entitled *Differences in Assertiveness of Minang Adolescents Viewed from Parenting Styles*, was written by Asysyura and Rizal. The article's discussion focuses on a comparative study of differences in Minang adolescent assertive behavior. This study's results indicate a significant difference in adolescent assertiveness in parenting styles ( $p=0.000$ ,  $p<0.05$ ), subjects with authoritative parenting were found to be more assertive than subjects with permissive, neglectful, and authoritarian parenting styles (Asysyura & Rizal, 2020). Apart from that, there is another publication entitled *Parenting Islamic Parenting in Preventing the*

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emergence of LGBT behavior from an early age. This article specifically examines the role of parents in preventing child LGBT behavior from an early age. Where the lack of attention from parents has the potential to cause children to be contaminated with LGBT behavior from the outside world (Yanuarti, 2019).

Several previous studies show some similarities and elementary differences between this research and previous studies. Thematically, this research complements and provides a new color to the results of previous research. This research was conducted to focus on a family that was categorized as vulnerable to radicalism from among the Salafi ex-Laskar Jihad who lived in the Sorosutan Village area of Yogyakarta City. The results of initial observations made by researchers in these families show that they have unique characteristics quite different from families in general. Among these characteristics are 1) being exclusive, 2) having a large number of children, 3) the condition of the house being dirty, 4) having socio-economic conditions at the lower level, and 4) having a tough character.

The article is very interesting to be used as an object of a research study because, firstly, the problems of parenting patterns will never run out, along with the changing times and the development of technology. Second, radicalism has recently become an exciting topic to study. This includes aspects of the family that are vulnerable to exposure to radicalism. More specifically, it focuses on the Laskar Jihad group, which was previously identified with the radicalism movement (Bräuchler, 2004). Departing from this, in this study, researchers will explore in-depth parenting in the family and the factors that influence it. In addition, the researcher will describe the background and profile of the family mentioned above. Researchers also need to emphasize that this research is not in the context of justifying a particular group's entry into the radical or non-radical category.

However, the researcher chose a more elegant diction: groups prone to radicalism. Because, in principle, many groups are vulnerable to radicalism, which can happen to any group or community. The results of this research are expected to be a reference for implementing parenting styles for marginalized families prone to radicalism. His contribution to the science of Islamic Religious education lies in modeling and mapping the upbringing of families prone to radicalism. So that in the future, a new conception of parenting theory can be formulated that is specific to marginalized communities and vulnerable to radicalism.

## **Method**

This study uses a qualitative method using a descriptive-analytic research type. As described by Creswell, qualitative research uses specific methods to explore and interpret the meaning that originates from social and humanities problems (Creswell, 2007). The approach

in this qualitative research is a case study. The case study is a research method in which the questions "how," "why" (why), and "what" (what) are used as elementary questions that are fundamental in the research process. Some examples of applying these questions are listed in the following: a) why did the individual do this? b) what do you do each day? c) how is the social relationship between the individual and the environment? d) what factors influence the action? (Arifin, 2011).

The subject of study in this research is parents. They are the main subject concerning applying parenting to children. As explained earlier, the emphasis of the study in this study is the parenting style parents apply. So, the role of parents is as an actor and the primary source of information, so they make it the main subject of the study. The object of this study is parenting activities applied by parents. All phenomena, behavior, and interactions between parents and children will be the focus of collecting data in the field. This also includes researchers observing and exploring other factors that influence parenting activities, such as family conditions from psychological, social, and economic aspects, environmental conditions, and other factors that correlate with parenting styles. Data collection techniques used in this study include observation, in-depth interviews, and documentation. The data validity testing technique in this research uses triangulation. Finally, regarding the location, the research will be conducted in Sorosutan Village, RT 62 RW 16, Umbulharjo District, Yogyakarta. This research is a case study directed at a family vulnerable to radicalism from the former Salafi Jihad community.

## **Results and Discussion**

In this section, the author presents the findings and in-depth analysis of the subject matter of this research. The focus of the assessment in this study is 1) family background and local environmental conditions, 2) parenting style applied by parents, and 3) the implications of this parenting style on child development.

### ***Family Background and Local Environmental Conditions***

This section is quite important to research and analyze, considering that family background and environment influence the success of parenting parents to children. Maccoby and MC Lobby explained that the socio-economic background of a family would have implications for parenting, mainly related to meeting children's basic needs and the parent's attitude towards children. In addition, the condition of the surrounding environment is no less critical because a family constantly interacts with its environment (Rauf et al., 2020)

In this initial section, the profile and background of the family will be explained where the family is domiciled in the Sorosutan Village area RT 62 RW 16 Umbulharjo District, Yogyakarta

City. The local community knows the family as the Salafi family. If traced more deeply, the father used to be a member of the Laskar Jihad fighters led by Ja'far Umar Thalib during their mission in the Maluku region in the 1998-1999 era. Their mission is to carry out Jihad as an effort against the tyranny of modernity that has marginalized and oppressed Islamic groups in Maluku. The father himself experienced open warfare against Christian groups in Maluku (Wahid, 2007). Since then, the father has succeeded in changing the course of his family's ideology towards the ideology he adheres to. The most concrete indicator is appearance, where men often wear cropped trousers and a robe/robes. As for women, they usually wear extensive headscarves equipped with veils.

As time went by, after the dissolution of the Laskar Jihad movement, its former members slowly turned to ideology. They still show their Salafism, but religious understanding has experienced a shift. Initially, they were a militant jihadist movement, but recently they have softened and tend to claim obedience to the legitimate government in this country. Nevertheless, the nuances of Salafi, both physically, spiritually, and in their practice, are still evident in everyday life. Among the most obvious is the attitude of exclusivity. They only want to receive knowledge or recitation from their teacher. Outside their group, they are not considered worthy of receiving their knowledge. In terms of the influence of religious ideology, they are now heavily influenced by Ustadz, who graduated from Yemen. So some call them the Yamani Salafi group.

The family currently lives in a house in a village on the banks of the Code River to the west of Jl. Lowanu, Sorosutan. Most people in the village are at the middle to lower socio-economic level, including the family. When observed more closely, the house they live in can be said to be inadequate. This is evidenced by the shape of the house, which is very simple. The house is classified as non-permanent, with the basic materials of wood and plywood as the walls. If you look deeper, you will find that the inside of the house is messy, rundown, and poorly maintained.

The family consists of 11 people consisting of both parents and nine children. In terms of quantity, of course, it can be said to be very large for the size of a family. What is more, they only occupy a relatively small house with a size of 6x6 m<sup>2</sup>. Their parents are named MK (father), who is 46 years old, and SW (mother) who is 47. The name has been changed because the person concerned does not like his name to be called vulgar. The father is a junior high school graduate, while the mother is an elementary school graduate. Their number of children is 9 with details of 5 boys and 4 girls.

The first child is 26 years old and already works in West Java. The second and third children are already working odd jobs. The fourth child is married and lives with her husband

in the Karanganyar area, Central Java. As for the rest, their five children are still of school age. The youngest child is 8 years old and still in elementary school. Fig 1 is a picture of the family home. For information, researchers in this research activity had difficulty documenting the pictures because the family did not want to have their pictures taken. They say that taking human pictures is not allowed in religion. Researchers can only take a few pictures of the house and the surrounding environment.



**Fig 1.** Home Conditions

Economically, their condition is at the level of poverty. This is proven by the parents' confession and confirmed by the closest neighbors. As explained by Joko, the head of the local RT, the family in previous years was the beneficiary of the Kartu Towards Prosperity (KMS) program. The program is a poverty alleviation effort carried out by the Yogyakarta city government for its citizens. Even this family is still included in the weak economic level. It is known that parents work as entrepreneurs. His father's daily work was as a garbage cart puller and a scrap collector. At the same time, the mother is only a housewife. Practically, the family's economic income comes only from the father.

Concerning the environment around the family's residence, researchers can describe several things. Among them is that the family's house is right next to a clean and well-maintained mosque. Nevertheless, the surroundings of the family's house are very messy and tend to be rundown. Even when researchers made observations of the surrounding environment, researchers found quite a lot of giant rats running around, even during the day.

The smell cannot be avoided from the used goods piled up there. The closest neighbors recognize that this is quite disturbing to the comfort and view of the surroundings. As Bahtiar explained, his family felt disturbed by the existence of the junk, but they did not have the heart to reprimand him because that was the family's livelihood. Based on fig 2, it is pretty clear that the conditions around the house are classified as slums because, basically, the father's daily business is as a junk collector.



**Fig 2.** Conditions Around the House

Meanwhile, in a broader scope, it can be described that the village where the family lives is right on the banks of the Code River. Previously this village was a former thug village. Where there is a lot of gambling, prostitution, and drinking. However, over time, this settlement gradually changed with the existence of a mosque and new arrivals who were more educated and understood religion. However, the fact remains undeniable that most of the people in this place are at the lower socio-economic level. In addition, from a portrait of the religiosity of the community in general, it can be described that the average community there still needs to be more enthusiastic about carrying out worship activities, such as praying five times a day in the congregation. This information was obtained from Widodo as a community figure, mosque caretaker, former RT head, and RW head in the area. Below is a geographical description of the village area.

## ***The Parenting***

The parenting style adopted by parents in this family differs for each child. This is due to many children in a family, which requires them to choose the right parenting style for each individual. MK and SW admit that the many children they have with various characters make them unable to apply only one parenting style. First, starting with their first son. Both parents tend to adopt an authoritarian parenting style, especially the father. Where both parents try to limit the space for the child's movement and even often scold him. Sometimes parents also apply specific punishments to children if they are considered to have violated a rule (Iriani Indri Hapsari, 2016). The motive for using this parenting style is that the child tends to be disobedient and challenging to manage. Both parents acknowledged that this first child was not optimal when he was still in school.

In everyday life, the child is also known to have bad societal morals. Once upon a time, the father beat his son because the child cursed him with dirty words. This first child is known to be quite temperamental. He often hangs out with his friends uncontrollably. Both parents admitted that they had tried to be firm and even challenging, but that was not enough to direct their child in a better direction. The father admitted that there were times when people protested against his son's behavior, but the father answered in a relaxed tone. He likens the story of the Prophet Noah As. Where even the caliber of the great Prophet cannot be successful in educating his children, let alone ordinary humans like us.

The second child in this family is a boy, and he is known to be quieter and more submissive. Both parents admitted that their second son was more accessible to manage than the first. The closest neighbors also agree upon this. Based on Indri's statement, the parents' second son was more polite in society and never caused environmental trouble. Apart from that, the younger brother with the initials AIS also said the same thing. According to him, the two parents treated their first and second older siblings differently. With this second child, the parents are softer and even closer emotionally. He added that his number two brother was more severe when he was still in school and almost memorized 30 chapters of the Qur'an. Departing from this, both the mother and the father are more democratic and even tend to be permissive in raising them. The indicator is that parents provide opportunities for children to be independent and open doors for dialogue with parents (Iriani Indri Hapsari, 2016).

Moving on to the third child, a boy, based on the research results, the typology of this child is almost the same as the first child. Where he has a dynamic character, tends to argue, does not take school seriously, and behaves poorly in the environment. Based on Indri's closest neighbor, this child had stolen a bicycle in the next village several years ago and was caught. The child had disappeared for several months from that incident without his whereabouts

being known. Uniquely, when the researchers asked about his departure, the person concerned wanted to tell the truth while laughing. He said he used to live on the streets for months. He was worried about being brought into law due to his actions. On the streets, he admitted that he had worked as a truck driver and busked as far as East Java. Responding to their son like that, both parents agreed that they adopted an authoritarian parenting style. Parents applying this authoritarian parenting style significantly limit children in association by making strict rules according to the profile they want. (Dewi & Susilawati, 2016). Even the mother said she was stricter with this one child than with her first child. Even though in everyday life, the mother is known to be calm. Likewise, the father often advises this child gently in the harshest way. However, more is needed to change the nature of the child. The father said that he was often annoyed and even emotional to the point of yelling at him to scold him.

For the fourth to seventh children, all are female. Similar to the treatment of the second child by both parents, the fourth to seventh children are treated in a more democratic and even permissive manner. Parents give recognition to the existence of children and do not force them to depend excessively on the rules that are made. This type of parenting can encourage children's independence (A. Tabi'in, 2020). That is because all of his daughters are obedient to their parents. In school, they also show seriousness. As for socialization with the community, they have never had any problems because girls are more at home than playing outside. Parents are stricter about the association of girls. Both parents admit that they have no significant difficulties in educating their daughters.

The last two children, the eighth and ninth children, were boys. Both are still in elementary school. Based on the statements of both parents, they apply two kinds of parenting, namely permissive and authoritarian. That is because the two children are still small. However, for certain conditions, parents usually apply harshly. This is because the two boys are rebellious, especially when they are already playing with their peers. There are interesting facts regarding the last two children, and the neighbors think they are getting less attention. Janah told this as a neighbor, she often found the two of them looking shabby and disheveled, and their clothes were dirty. It is not uncommon for them to sleep carelessly on the porch of a neighbor's house during the day. So, the neighbors felt sorry to see both of them. In addition, the neighbors also often find these two children playing in the Code River. Responding to the above, the father said that he freed his children more to play with their peers in the surrounding environment. The reason is that they are both men. In his father's view, boys do not need to be restrained too tightly. However, it is not uncommon for their father to scold them when they go too far. The above is included in the category of mixed parenting, where there is a principle of flexibility according to circumstances (Hariani et al., 2021).

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Several other things that are the focus of this research include, first, the communication pattern between parents and children. Both parents apply two communication patterns in educating children: smooth communication and direct communication, which tend to be complicated. Parents, especially the father, communicate gently to children who are considered obedient. On the other hand, against stubborn boys, communication patterns tend to be rough. In certain cases, the father never hit a stubborn child. Scientifically, the communication patterns applied by parents to children have implications at their respective levels (Siregar et al., 2018). Second emotional closeness, in actual emotional closeness, the father tends to be closer to the children. As for the mother, she admits that she is not as close as the father to her children. This is shown by the intensity of children's communication with their fathers. Some children, especially girls, feel more suitable for dialogue and sharing with their father. This was confirmed by one of the girls with the initials RQY. He stated that the father often joked with the children. In terms of impact, the pattern of closeness between children and parents has a significant influence on the emotional development of children in the future (Sholikha et al., 2021).

Third, is the aspect of parental attention. This aspect is essential to study given the significant influence it has on children's development (Rini, 2020). For the attention aspect, there is a balance of attention between fathers and mothers toward children quantitatively based on the recognition of both parents. Parents pay attention to their children in terms of education, including sending them to a boarding school in the Bantul area. In learning activities while at home, the father said he was the one who accompanied the children more when they were studying. He also often reminds them to study, even though sometimes it has to be in a high tone. However, in paying attention to daily needs, information differs from the neighbors. They think the family lacks attention to children. Several indicators such as 1) the child's appearance looks shabby and disheveled; 2) neighbors have several times found children eating late because there is not enough food at home; 3) often find some of their children sleeping carelessly on the porch of a neighbor's house, and 4) children's clothes that look dirty and wrinkled. This means that in terms of meeting children's basic needs, it can be categorized as lacking. This was none other than because of the family's economic limitations, as admitted by the parents and similarly confirmed and expressed by Janah, Indri, and Bahtiar as neighbors.

Furthermore, researchers also found interesting things based on observations and interviews that have been conducted. Among them are parents trying their best to teach their children to be like their parents. There is great hope for parents in directing the ideology of their children. Even this is a serious concern of the father. He said he always strictly supervised the child's association and reading material. He does not want his children to read from sources

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that he considers unclear and have the potential to distort manhaj. Children's reading materials have been directed to stay within the corridors of their classes. Another effort parents make sending their children to Islamic boarding schools or institutions with the same ideology as them. Children are also directed to participate consistently in studies conducted by their teachers. This aims to increase knowledge and maintain the purity of manhaj. When asked why not choose another institution? Both of them answered that they were determined to send them to institutions similar to theirs. Besides that, the institution's teacher always advises not to send their children to haphazard schools.

In terms of appearance, parents and children always dress like Salafis. They often wear robes and trousers for men. Meanwhile, women wear extensive headscarves and veils. He admits that this has become a principle of dress relevant to the Prophet Muhammad's teachings. So that parents always emphasize their children to wear clothes as mentioned above. In terms of worship, parents are also quite strict with disobedient children. They always remind me when it is time to pray. In addition, children are always emphasized to worship according to the manhaj taught at school. In short, parents tend to be authoritarian without compromise in inculcating religious and ideological values. Children are obliged to follow the will of their parents without any dialogue space (Sukamto & Fauziah, 2020).

Referring to the results of the explanation above, it can be seen that, in principle, the parenting style of both parents only applies democratic parenting for children considered respectful and authoritarian parenting for children who tend to be disobedient. As for the last two children who were still young, both parents chose a permissive-authoritarian parenting style. Seeing some of the facts above, it can be seen that there are things that are less than optimal in the application of parenting to children. The most striking thing is the behavior of some of his children, which sometimes makes people's hearts less pleased. Sometimes their children's behavior also makes the local environment feel pity. According to Maccoby and Mc Loby (Suparyanto, 2016), these facts are motivated by several things, including: 1) The family's socio-economic conditions are minimal. As previously stated, this family belongs to a low economic level. The impact on meeting the needs of children who are often neglected. 2) The child's social environment is not controlled. An undeniable fact is that 2 sons from this family are in the public spotlight due to their behavior. After being traced, it turns out that social factors that are too free make the two children behave less well. Parents have adopted an authoritarian approach, but it has not been effective. 3) The educational background of parents is classified as low. As explained in the parenting theory, parents' educational background has an essential role in raising children. 4) The number of children in the family. In quantity, people

will agree that this family is quite large. Parents admit that with that many children, it is sometimes difficult to control them one by one.

### ***Implications of Implementing Parenting Styles on Child Development***

As explained earlier, both parents apply different parenting styles for each child. First, children who are raised in an authoritarian manner tend to be stubborn, temperamental, and behave poorly in society. As with existing theories, among the negative impacts of adopting authoritarian parenting is resistance from children due to their freedom being castrated. There is a tendency for children to be less happy because of it. The proper application of authoritarian parenting can also positively impact children's development, such as children becoming more disciplined and obedient to rules (Iriani Indri Hapsari, 2016). However, this positive impact was not seen in children raised by authoritarianism in the family. The facts show that the morality of children raised by this model is low. Children look more emotional and aggressive because they feel their lives are constrained and pressured (Rozi & Hafiz, 2020).

Second, children who are cared for democratically tend to be more obedient and calmer and never cause significant problems at home or in society. The theory confirms this phenomenon that children who are cared for democratically are more cheerful and do not find resistance in children against their parents. Children tend to be more gentle and not temperamental. In principle, this kind of parenting has a more positive impact on children's developmental tasks (Suteja, 2017). Then thirdly, the permissive-authoritarian parenting style applied to the last two children seems to have no apparent implications. Precisely what is visible from the last two children is that both seem to lack attention from their parents. As for the details of the parenting typology can be seen in table 1.

**Table 1.** Type of Parenting

<b><i>Type of Parenting</i></b>	<b><i>Indicators</i></b>
Authoritarian Parenting	Setting rigid and coercive rules Punish the child's bad behavior Does not listen to the opinions and wishes of children
Democratic Parenting	Rules are clearly communicated Give rewards for good behavior Decision making is done by discussion between parents and children
Permissive Parenting	Regulations are not clearly communicated and are not enforced Accept all the child's behavior (good or bad) Obey and free the child's will

## Conclusion

Parenting style will always be consistent with children's affective, cognitive, and psychometric development. As a result, every parent must be able to practice good parenting with their children. However, not all parents are capable of good parenting. Parenting is still a fascinating subject to investigate. In this context, the author is interested in researching one of the Salafi families, formerly Laskar Jihad, in terms of parenting children. This family was chosen for several reasons, including 1) exclusivity; 2) having a large number of children; 3) the condition of the house being dirty; 4) lower socioeconomic conditions; and 4) tough character. According to the study findings, parents use different parenting styles for each child based on their characteristics. When it comes to the first child, parents tend to be authoritarian. Parents use a democratic-permissive parenting style with their second through seventh children. For their last two children, the parents used a permissive-authoritarian parenting style. When it comes to religious indoctrination, parents are extremely authoritarian. The goal is to instill religious understanding by doing what parents want.

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