PARENTING PATTERNS IN FORMING ISLAMIC CHARACTER IN EARLY CHILDREN THROUGH INDEPENDENT LEARNING ACTIVITIES IN RA AL-IKHLAS KONGGO, SUNGGAL DISTRICT, DELI SERDANG DISTRICT

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Abstract: Parents are the first people who play a very big role in building a child's life. Parents are the initial social environment known to the child, the figures who determine the quality of a child's life, and the figures closest to him, both physically and psychologically. Therefore, parents must pay more attention to the parenting style given to children to shape character from an early age, so that after the child grows up, he will grow into a human being with the character that is expected. The aim of this research is to find out parenting patterns in the formation of Islamic character in early childhood through independent learning activities at Ra Al-Ikhlas Konggo, Deli Serdang Regency. Meanwhile, the benefit of this research is as a contribution of thought to help parents solve problems related to authoritarian parenting patterns in shaping the character of early childhood. The method in this research is descriptive qualitative. The results of this research are that parents' parenting patterns have formed the character of early childhood, and the parenting pattern applied is a democratic parenting pattern, because a democratic parenting style pays attention to and respects children's freedom. Factors that influence the development of children's Islamic character formation include internal and external factors.

Keywords: Parenting Patterns, Islamic Character, Early Childhood

Introduction

Children are the next generation for the family, nation and religion, thus children need to receive good parenting from their parents, so that when they grow and develop into adults they will become human beings who have strong personalities and have various useful abilities and skills. . Therefore, parents are responsible for providing various types of appropriate guidance so that a strong future generation will be created.

Educating children's character or morals is an obligation for parents, this is in accordance with the hadith of the Prophet narrated by Ibnu Majah from Ibnu Abbas r.a that the Prophet Muhammad SAW said: "Glorify your children and improve their manners"[1].

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[1] Muhammad Nur Abdul Hafizh Suwaid, *Mendidik Anak Bersama Nabi (Panduan Lengkap Pendidikan*

A noble friend, Abdullah bin Umar r.a conveyed his appeal to parents in very gentle language, "Educate your children with manners, because truly you are responsible for what you educate and what you teach. Meanwhile, he is responsible for his devotion and obedience to you." Based on this verse, it can be understood that children are the parents' responsibility to educate them. Therefore, parents have a very fundamental role in forming the character of their children. Early childhood is "an individual who is experiencing a very rapid process of growth and development".3 The age limit for early childhood or what is often referred to as pre-school age children is children aged "from age 0; 0 to approximately age 6 ;0 years[2]

Providing good parenting needs to be done, especially for young children, especially those between the ages of 3-6 years, because at this time their five senses are still in a sensitive period. At this time, symptoms of delinquency also appear. Children often oppose their parents' wishes, sometimes use harsh words, deliberately violate what is forbidden and do not do what must be done. So, parents should really provide appropriate parenting patterns during this period, because this period is a formative period for children and is also said to be the "golden age", which is an age that is very valuable compared to subsequent ages'[3].

Thus, parental attention, control and actions are a form of parenting that will have a long-term impact on the child's continued physical, mental and character development. So parents should not only order their children to do good things through words, but parents should also be able to be a good example for their children and always behave well, because everything parents do will be imitated by their children.

Character is a person's true self-portrait. Everyone has character and it can describe a person's true self whether good or bad. "Character is a "distinctive characteristic" possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual and are the 'engine' that drives how a person acts, behaves, says and responds to something[4].

Through character formation from an early age, children are expected to be able to behave independently by knowing what is good and what is bad, as well as being able to improve and use their knowledge, study and internalize character values and noble morals so that they are manifested in everyday behavior. Based on the results of a pre-survey that the author conducted on August 8 2023, the author conducted interviews with parents regarding parenting patterns in shaping the Islamic character of children through independent learning. Parents' efforts in providing parenting patterns to shape children's character are by providing examples or being good role models for children, teaching children about religious attitudes, good manners, independence, respect for others, and discipline in everyday life.

Anakdisertai Teladan Kehidupan para Salaf), (Solo: Pustaka Arafah, 2004), Cet ke 2, h. 225

[2] Abu Ahmadi dan Munawar Sholeh, *Psikologi perkembangan*, (Jakarta: PT RinekaCipta, 2005), Cet 1, halaman 34.

[3] Hastuti, *Psikologi Perkembangan Anak,* (Jakarta: Tugu Publisher, 2012), Cet 1, halaman. 117.

[4] Abdul Majid, *Pendidikan Karakter Perspektif Islam,* (Bandung: PT RemajaRosdakarya, 2013), Cet 3, halaman. 11.

Existing reality, after the author observed the research location, it turned out that there was a gap between the parenting style given by parents and the character or behavior of children. The character of early childhood is not all good. This can be seen from children's behavior, especially in today's era of globalization and increasingly sophisticated technology, children aged under five have started to use cell phones (HP) and often cry if they are not allowed to, so that there are many violations of moral values, children do not control when playing, such as likes to fight, likes to seize other people's property, is difficult to advise, fights when forbidden, and what's more, children like to dominate their parents, children become little kings while parents are slaves who have to serve and obey everything they ask. If this problem is left unchecked, then if the child is not given the right parenting style, especially if the parents continue to make the child a little king whose wishes are obeyed, in the next 10 or 20 years the impact will be felt when the child grows into a teenager or adult. Children will grow up to be individuals who do not have Islamic character. Of course, this is not what anyone wants, especially parents. This is what prompted the author to conduct research to help parents in nurturing and educating children so that they are able to become people with character in living their lives in society.

Literature Review

A. Parenting Style

Regarding the definition of parents in the Big Indonesian Dictionary, it is stated "Parents means father and mother. Parents or family are the first and main environment for children, because it is in the family that a child begins everything in his life process. The first interaction process takes place with parents, so that children get to know simple things from their own parents. Parents have an important role in guiding and laying the foundations of behavior for children. "Parents' attitudes, behavior and habits will be directly assessed and will be imitated by children directly or indirectly, but will become their own habits in everyday life."

Parenting patterns can be defined as a form of interaction between children and parents which includes fulfilling physical needs (such as eating, drinking, etc.) and psychological needs (such as feeling safe, affection, etc.), as well as socializing the norms that apply in the family. society so that children can live in harmony with their environment. In other words, parenting patterns also include patterns of interaction between parents and children in the context of character education for children[5].

Meanwhile, the definition of parents is "Father, Mother (parents). Those who are considered old (intelligent, clever, expert and so on) are people who are respected (respected) in the village. "Parents are central figures in children's lives, because parents are the initial social environment known to children, figures who determine the quality of a child's life, and figures those closest to him, both physically and psychologically"[6].

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[5] Masnur Muslich, Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional, (Jakarta: Bumi Aksara,2011), Cet 1, h. 100

[6] Dindin Jamaluddin. Paradigma Pendidikan Anak dalam Islam. (Bandung: CV Pustaka Setia, 2013). Cet. 1. halaman.136

Parenting patterns are parents' ways of caring for their children to help and guide them so that they can live independently." Parenting patterns can be defined as a form of interaction between children and parents which includes fulfilling physical needs (such as eating, drinking, etc.) and psychological needs (such as feeling safe, affection, etc.), as well as socializing the norms that apply in the family. society so that children can live in harmony with their environment. In other words, parenting patterns also include patterns of interaction between parents and children in the context of character education for children. Meanwhile, the definition of parents is "Father, Mother (parents). Those who are considered old (intelligent, clever, expert and so on) are people who are respected (respected) in the village. "Parents are central figures in children's lives, because parents are the initial social environment known to children, figures who determine the quality of a child's life, and figures those closest to him, both physically and psychologically"[7].

Parenting patterns are patterns of parental behavior applied to children that are relative and consistent from time to time. This behavior pattern can be perceived by children in negative or positive terms. Basically, parenting can be interpreted as all the ways in which parents treat children. Many experts say that parenting is an important and fundamental part of preparing children to become good citizens in the future. It can be seen that childcare shows the general education that is implemented. Caring for children is a process of interaction between parents and children. This interaction includes care such as fulfilling food needs, encouraging success and protecting, as well as socializing, namely teaching general behavior that is accepted by society.

Parental support is realized through educating parents on how to educate their children. The way parents educate their children is called parenting patterns. In their interactions with parents, children tend to use certain methods that are considered best for the child. This is where some differences in parenting patterns occur. On the one hand, parents must be able to determine what parenting style is appropriate in considering the child's needs and situation, on the other hand, as a parent, if they have the desire and hope to shape their child into someone they aspire to be, who is certainly better than their parents.

B.

arly Childhood Character

Character is behavior that appears in everyday life, both in attitude and in action." Character is a "characteristic" possessed by an object or individual. This characteristic is original and rooted in the personality of the object or individual and is the "engine" that drives how a person acts, behaves, says and responds to something[8].

"The definition of character specifically, character is uniquely good values (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) which are imprinted in oneself and manifested in behavior"[9].

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[7] Dindin Jamaluddin. *Paradigma Pendidikan Anak dalam Islam.* (Bandung: CVPustaka Setia, 2013). Cet. 1.halaman. 136

[8] Abdul Majid, *Pendidikan karakter Perspektif Islam,* (Bandung: PT RemajaRosdakarya, 2013), Cet 3,halaman. 11.

[9] Anas Salahudin, *Pendidikan Karakter (Pendidikan Berbasis Agama dan BudayaBangsa),* (Bandung: PustakaSetia, 2013), Cet 1, halaman. 42.

From the definition of character above, it can be concluded that character is a person's universal values or patterns of behavior that are formed through a process of daily habits which then become habits and are imprinted in oneself so that they are manifested in behavior.

In general, character quality in the Islamic perspective is divided into two, namely noble character (al-akhlaq al-mahmudah) and despicable character (al-akhlaq al-madzmumah). The scope of Islamic character is divided into two parts, namely character towards Allah and character towards fellow creatures (humans, animals, plants and inanimate objects). The various forms and scope of such Islamic character can be explained as follows[10].

a.   Character towards Allah

b.   Character towards yourself

c.   Character towards fellow humans

d.   Character towards the environment

C. Parenting Patterns in Shaping Early Childhood Character

Parents are the first people who play a very big role in building a child's life. "Parents are the initial social environment known to a child, the figures who determine the quality of a child's life, and the figures closest to him, both physically and psychologically[11].

From the explanation above, it is clear that preparing and educating children is an element that forms a family, society and nation. Children are the core unit that will form the first element for the general framework for developing a nation that is thriving and full of tolerance.

A child's experiences in the family are the basis for his future behavior, including moral and ethical behavior. The instilling of religious values in the family environment should also be done from an early age, by accustoming children to good rules and characteristics, according to the child's level of development. At first these characteristics are not understood by children, but with direct experiences and examples from parents in everyday life, children will begin to learn to behave. The experiences and habits experienced by children in the family will become the basis for their moral and moral development, thus greatly influencing their adjustment to the norms of the wider environment outside the home. The family environment is the first link for behavioral values found in society. To get the results as expected, parents should pay attention to how they educate and also pay attention to the typical characteristics of each development that children go through, as well as implementing their own religious values in everyday life[12].

a.   The Process Of Character Formation In Early Childhood

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[10] Abuddin Nata, Akhlak Tasawuf dan Karakter Mulia (Jakarta: Rajawali Pers, 2013), 127

[11] Dindin Jamaluddin, *Paradigma Pendidikan Anak Dalam Islam,* (Bandung: PustakaSetia, 2013), Cet 1, halaman. 136.

[12] Dindin Jamaluddin, *Paradigma Pendidikan,* halaman. 138

The process of character formation occurs during childhood. When they are teenagers, this character is refined and developed according to society's culture. It is illustrated how big the role of education is in the process of preparing and improving the quality of human resources. The process of forming a child's character is an exploration of universal values that apply where, when, by whom, and to anyone without knowing ethnicity, social, culture, skin color, political understanding and religion which refers to the basic goals of life. In principle, children have the desire to reach maturity, develop love and make a meaningful contribution to society at large. The fulfillment of these three desires is life satisfaction and is very dependent on a life that refers to certain values as a reflection of good character[13].

Therefore, good character is character that is based on religious values as the key to success and happiness in human life. By observing current conditions, where the appreciation and practice of religious values, ethics and morals tends to decline, resulting in deviant behavior such as inter-religious and social conflicts, fights between students, between villages and between students, environmental destruction, abuse of drugs and alcohol. violence and sexual deviation as well as various other crimes.

Forming the Islamic character of young children so that they behave and act well so that they are useful for society, the state and the nation is not an easy job in the blink of an eye, but requires a continuous process and is an effort that never stops. Because in the future we need children who are intelligent, have good character, having a steady personality, being independent, disciplined, having a high work ethic is really needed by the demands of the times to enter the era of globalization which is full of competition with other nations in the world.

b.   Factors that Influence Early Childhood Development

The development that occurs in a person turns out to involve various aspects, not only physical problems, but also related to cognitive, moral, religious and psychosocial problems. According to Agoes Dariyo, the occurrence of this development is influenced by 3 factors, namely: (1) hereditary (genetic) factors, (2) environmental factors and (3) genetic and environmental interaction factors.

D.   Freedom to Learn Early Childhood Education

Freedom to Learn is an educational slogan that is currently being promoted by the Minister of Education and Culture. It is hoped that the principle of freedom of learning can accelerate the process of educational reform in Indonesia, which has been considered to be slowly withering away. Medikbud even coined the term education deregulation because education regulations have so far been considered to be hampering the process of achieving educational reform which boils down to the quality and quality of education in Indonesia. In a situation like the current one, namely the COVID-19 pandemic which has had an impact on learning activities at school becoming independent learning by students only at home. The current

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[13] Rahmad Rosyadi, *Pendidikan Islam*., halaman. 15.

situation is experiencing an increase in industrial development because with students studying at home, educational transformation is developing through technological improvements[14].

Merdeka Belajar is a new policy program launched by the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) which was launched by the Minister of Education and Culture of the Republic of Indonesia, the Indonesian Cabinet Step forward, Nadiem Anwar Makarim. Before interpreting freedom to learn as a whole, you must know what is meant by freedom and learning. According to the Big Indonesian Dictionary, Merdeka means being free (from slavery, colonialism, etc.), standing alone, not subject to or free from demands, not bound, not dependent on certain people or parties; freely, freely independent (can do as he pleases).

The development of industry 4.0 means that science is undergoing rapid transformation in all fields, including education. Digitalization of education is a potential for optimal learning that can be carried out through the curriculum. As time goes by, education continues to develop and the curriculum has undergone several changes. Currently in Indonesia using the 2013 curriculum, students are trained to be more active, creative and independent in carrying out the learning process. The 2013 curriculum learning at elementary school level is presented in the form of a thematic approach. Thematic learning is integrated learning that uses themes by linking several subjects so that it can provide meaningful experiences to students.

Method

A. The Research Object

This type of research is qualitative research, namely "a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior." This research was carried out by collecting data in reasonable conditions, using a systematic, directed and accountable way of working, so that it does not lose its scientific nature or a series of activities or processes for gathering data/information that are reasonable. 72 Qualitative research is descriptive in nature. Descriptive research is "research which is directed at providing symptoms, facts or events systematically and accurately, regarding the characteristics of a particular population or area." 73 "In this research, efforts were made to collect descriptive data, which is mostly stated in the form of reports and descriptions. This research does not prioritize numbers and statistics[15].

Based on the nature of the research above, in this research the author attempts to systematically and factually describe parenting patterns in the formation of Islamic character in early childhood through independent learning activities at Ra Al-Ikhlas Konggo, Deli Serdang Regency.

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[14] Fahrina, dkk 2020

[15] Edi Kusnadi, *Metodologi Penelitian,* (Jakarta: Ramayana Pers & STAIN Metro, 2008),cet ke-1, halaman. 29.

B. Research Data

Data is the result of the author's recording, either in the form of facts or figures. "Data sources in research are subjects from which data can be obtained." The sources that the author uses in preparing this proposal are grouped into two, namely primary sources and secondary sources. Primary sources are "data obtained from the stories of the perpetrators of the event themselves, and eyewitnesses who experienced or knew about the event."

[16]What is meant by primary data is "data in verbal form or words spoken orally, movements or behavior carried out by trustworthy subjects, in this case the research subjects (informants) relating to the variables studied. So the primary source in this research is parents in Ra Al-Ikhlas Konggo, Deli Serdang Regency. From these primary sources, the author collected data about parenting patterns in shaping the character of early childhood by referring to verbal utterances from the primary sources themselves.

Secondary sources can also be called additional sources or supporting sources. "Secondary sources are sources that do not directly provide data to the data collector, for example through other people or through documents." In this research, the secondary data are interviews with neighbors and references to books about psychology and character[17].

C. Data Analysis Method

The data analysis technique or method used in this research is a qualitative descriptive data analysis technique. In relation to qualitative data analysis, Bagdon states that "data analysis is the process of systematically searching for and organizing interview transcripts, field notes, and other materials that you collect to enhance your understanding of those materials and enable you to present what you have learned. you found. Data analysis includes the activities of working on data, arranging it, dividing it into manageable units, looking for patterns, finding what is important and what is learned and deciding what to report in three steps, namely: a). Data reduction (Data Reduction), b) Presentation of data (Data Display), c) Drawing conclusions and verification (Concluding Drawing)[18].

    a.   Data Reduction

The data obtained in the research were in the form of interviews with the village head and the community in Jati Sari village, as well as data from observations and documentation studies in Jati Sari Langkat Village. reduced so that it is not too overlapping and makes it easier to group data and makes it easier to conclude data. Data reduction as a selection process focuses on simplifying, abstracting and transforming raw/rough data that emerges from written notes in the field.

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[16] Sukardi, *Metodologi Penelitian Pendidikan Kompetensi dan Praktiknya,* (Jakarta: BumiAksara, 2003), h. 2005.

[17] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PTRineka Cipta, 2010), cet ke-14, halaman. 22.

[18] Nana Saodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2006), halaman114-116

Data reduction is a form of data analysis that sharpens important things, categorizes, directs, removes what is not needed, and organizes data so that it is systematic, so that meaningful conclusions can be made. The reduced data is intended to provide a sharper picture of the results of interviews, observations and documentation studies[19].

b.   Data Display

Data presentation is the process of providing a collection of information that has been compiled which allows conclusions to be drawn. Data presentation is an overall description of a group of data obtained, so that it is easy to read as a whole. Presentation of data is carried out narratively and is assisted by using tables, charts or schemes, which can be in the form of matrices, graphs, networks and others so that they can objectively describe the implementation of learning activities. By presenting data, researchers can understand what is happening in the research arena and what researchers are doing to anticipate it.

c.   Conclusing Drawing

The third step in qualitative data analysis is drawing conclusions and verification or Conclusion drawing verification is an effort to find or understand meaning, regularities and patterns, elaboration of the flow of causes and effects. Researchers draw conclusions from the results of interviews, observations and documentation carried out by researchers with respondents.

In the Interactive Analysis Model, the activities of data collection, data reduction and drawing conclusions/verification are cyclical and interactive processes. In this sense, qualitative data analysis is an ongoing, iterative, and continuous endeavor. The problems of data reduction, data presentation and drawing conclusions/verification become a picture of success sequentially as a series of analyzes that follow each other. In general, the data analysis steps carried out in this research are:

(1) reviewing the results of observations, interviews and documents. Then separate the data that is important for the researcher's needs from the less important.

(2) describe the data that has been classified for further completion taking into account the focus and objectives of the research; and

(3) make a final analysis and explain it in a report for the purposes of the final research report.

Result and Discussion

In this research, data presentation is crucial to demonstrate the results of the analysis of early childhood readiness to enter the next level of schooling. Two instruments are used in this study, both administered directly by psychologists: the Nijmeegse Schoolbekwaamheids Test (NST) to measure school readiness and the CPM Test to assess intelligence.

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[19] Husaini Usman dan Purnomo Setiadi Akbar, Metodologi Penelitian Sosial, (Jakarta: PT Bumi Aksara, 2009),halaman. 85-89

The Nijmeegse Schoolbekwaamheids Test (NST) "Boekje Vorm A" is a tool for measuring readiness to enter primary school, popularized by Monks, Rost, and Coffie (Supartini, 2006). According to Sulistiyaningsih (2005), NST is a non-verbal test aimed at assessing children's cognitive aspects, social judgment, fine and gross motor skills, and emotional aspects. NST consists of 10 subtests that have been tested for reliability on a sample of 343 students aged 6-7 years, resulting in a reliability coefficient of $r_{xx} = 0.851$, indicating that the test is acceptable for measuring school readiness (Mariyati and Afandi, 2016).

On the other hand, the Raven Coloured Progressive Matrices, commonly known as the CPM test, was introduced in 1938 and is a non-verbal inductive reasoning test with stimuli in the form of pictures (3x3 matrices) of increasing difficulty (Gregory, 2011). CPM is an intelligence test for students in primary school (5-11 years old). This non-verbal test consists of 36 matrices distributed into three groups: A, AB, and B. The reliability test of CPM using Cronbach's alpha coefficient on 1042 research subjects (5-11 years old) yielded a reliability coefficient of $r_{xx} = 0.88$, indicating that the test is acceptable for measuring the intelligence of children aged 5-11 years.

A. Result

a. Parents' Educational Background

The education of a father's or mother's parents greatly influences the education given to the family environment, especially early childhood. Educational background of parents whose children study at Ra Al-Ikhlas Konggo, almost all of them have graduated from high school, D3 and S1. This means that a high level of education has the potential to help the development and formation of the Islamic character of early childhood through independent learning activities. Meanwhile, low education from parents results in a lack of parental quality in providing participation in the formation of Islamic character in early childhood, so that it is hampered and does not develop in helping the formation of Islamic character by parents in early childhood. Whose children go to school at Ra Al-Ikhlas Konggo. Based on the results of observations made by researchers on 7 subjects who have early childhood children aged 5-6 years (the age of children who are currently attending kindergarten or RA) in Ra Al-Ikhlas Konggo, Deli Serdang Regency.

b. family economic aspects

From the data presented by parents whose children go to school in Di Ra Al-Ikhlas Konggo, Deli Serdang Regency, they tend to be busy or busy in their daily activities, such as gardening, private or honorary employees and civil servants have a high level of busyness, so they have time to pay attention or accompanying the growth and development of early childhood becomes reduced automatically. The factor that influences this is not having enough time to accompany young children because they have to work to meet their needs. In the case of Forming Islamic Character in Early Childhood through Independent Learning Activities, it is very necessary, because parents are the first education for children in family education, therefore, parents must always try as much as possible to be able to guide or participate in their children in Character

formation: Children's characters should first be formed by their parents themselves. In the Formation of Islamic Character in Early Childhood Through Independent Learning Activities parents play a role.

On the other hand, the work of parents or fathers and mothers is the main source for the family whose aim is to be able to meet daily needs - both physical, psychological and spiritual needs, especially for fathers, fathers must work more actively in order to meet their daily needs. . If parents do not work, it is very unfortunate that the needs of the family, especially children, will not be met properly and this will certainly cause new problems in this family, especially for fathers and mothers, and children will be the impact of these new problems.

At this time, parents who have good jobs will also have their children's economic needs met well, in the family the father is the main source of income, the source of success for the family at home is the mother, but parents who work both (father and mother) will increase the income in the family . Working parents (father and mother) will increase the family's economy. Success in a child's growth and development is supported by the mother's role, for this reason it is better for the mother to be at home to be able to process the child's growth and development, this does not mean that the child is entirely the mother's responsibility. But father and mother must synergize with each other in this matter. Nowadays, parents who have good jobs will have their children's economic needs well met, in the family the father is the main source of income, as the source of success for the family at home is the mother, but the parent is the one who works. both (father and mother) will increase the income of the family. Working parents (father and mother) will increase the family's economy. Success in a child's growth and development is supported by the mother's role, for this reason it is better for the mother to be at home to be able to process the child's growth and development, this does not mean that the child is entirely the mother's responsibility. But father and mother must synergize with each other in this matter.

c.　　Parenting Patterns in the Formation of Islamic Character in Early Childhood.

From the results of the interviews above conducted by the research team with parents whose children attend school at Ra Al-Ikhlas Konggo, it can be concluded that parenting patterns in shaping the Islamic character of early childhood based on politeness and politeness values have mostly been carried out well, namely by providing direction, advice, and giving good examples to children so that they always behave well so that in the future the children will become human beings with Islamic character. Apart from that, what dominates the parenting style of parents whose children go to school in Ra Al-Ikhlas Konggo, Sunggal District, Deli Serdang Regency, is democratic parenting. Democratic parenting emphasizes educational or educational aspects in children's guidance so that parents more often provide understanding, explanations and reasoning to help children understand why this behavior is expected.

There is one parent with an authoritarian parenting style. Authoritarian parenting is a way of educating children which is carried out by parents by determining the rules and boundaries that the child absolutely must obey without compromise and taking into account the child's condition. Meanwhile, permissive parenting does not exist because permissive parenting is often

known as pampering parenting, because it is characterized by the freedom and openness given by parents to their children. And finally, an indifferent or neglectful parenting style is a parenting style that has minimal parental involvement. Parents tend to let children develop by themselves.

B. Discussion

a.   Data analysis regarding parenting patterns in shaping children's character through independent learning activities.

a)   Parenting patterns in shaping the character of early childhood, related to the value of politeness, parents have provided good parenting patterns to children, this is done by parents by providing direction and teaching to children about polite and polite values to their children and parents. provide examples of good behavior in everyday life, for example when speaking using good language, not spitting anywhere, listening when other people speak, not interrupting other people's conversations.

b)   Parenting patterns in shaping the character of early childhood are related to religious attitudes, parents have provided good parenting patterns to children. Parents do this, for example, by teaching children to love Allah, instilling a sense of love for the Prophets and Apostles by telling stories about the Prophets and Apostles and parents giving good examples to children through daily behavior.

c)   Parenting patterns in shaping the character of early childhood, related to independent values, parents have provided good parenting patterns. Parents do this by teaching their children about independence from an early age, for example children are taught to put away their toys when they are finished playing.

d)   Parenting patterns in shaping the character of young children, related to attitudes of respect for other people, parents have provided good parenting patterns. This can be seen from the attitude of parents who educate children so that they do not have a selfish or self-centered nature by not always obeying their children's wishes.

e)   Parenting patterns in shaping the Islamic character of early childhood, related to attitudes of respect for other people, parents have provided good parenting patterns. This can be seen from parents who educate their children by giving advice and setting an example

f)   Parenting patterns in shaping the Islamic character of early childhood, related to discipline, parents have provided good parenting patterns to children.

g)   Parenting patterns in shaping the Islamic character of early childhood, related to providing special assistance to children, parents have provided good parenting patterns

b.   Supporting and Inhibiting Factors That Influence the Formation of Islamic Character in Early Childhood.

Factors that are supporting and inhibiting factors that result in the implementation of Islamic character formation in early childhood by parents, especially fathers and mothers, cannot run optimally as we want and expect. These factors arise not only from external factors, but also from within the school environment itself. All of these are processes and dynamics that will continue to stimulate and motivate the Ra Al-Ikhlas school Konggo to always improve, improve and improve the learning process which influences the development of Islamic character education for early childhood when they are in the school environment.

Many factors influence the Islamic character of early childhood, morals, manners and human ethics. Of these many factors, experts classify them into two parts, namely internal factors and external factors. From inside or outside. What is meant by internal factors in the formation of Islamic character education here are problems originating from outside the school, such as the family. Family, can be a supporting factor if the family, especially parents, namely father and mother, play a role and help in instilling the formation of Islamic character in young children who attend school at Ra Al-Ikhlas Konggo.

External factors are various factors that come from the school itself, namely Ra Al-Ikhlas Konggo, such as teachers and infrastructure at the Ra Al-Ikhlas Konggo School. Teachers are role models for early childhood, at the Ra Al-Ikhlas Konggo school teachers are called Ummi for women, while Aby for men, here teachers play a very important role in forming the Islamic character of early childhood, because children will imitate what they do. the teachers (umi and aby). Therefore, in the process of forming Islamic character in early childhood, all those involved in school are obliged to cultivate or get used to positive character.

Counclusion

A. Parenting patterns in shaping children's character through independent learning activities.
B. The parenting style provided by parents, namely democratic parenting, means a parenting style that tends to encourage children to be open, but responsible and independent.
C. Supporting and inhibiting factors in the formation of Islamic character in early childhood include:

External factors and internal factors, external factors include a lack of teaching staff who are role models and a lack of school facilities and infrastructure. Meanwhile, the internal or internal factor is that the family can be a supporting factor if the family plays a role in instilling Islamic character in children, but the family can also be an inhibiting factor if the family only hands over the responsibility of instilling character to the school, while within the family the child is not accustomed to doing so. Good. And the environment, the school and parents must

work together to create a conducive environment for children to support the formation of their character

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