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CONTRIBUTION OF PARENTING PARENTING IN CHILDREN'S CHARACTER BUILDING (COMPARATIVE STUDY OF DUREN AND SRUWEN VILLAGES, TENGARAN DISTRICT, SEMARANG REGENCY)

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Abstract. Parents are the main role models for their children, guiding, directing good behavior to their children so that they have good behavior. The aims of this study were 1) to analyze how the parenting style used in the formation of children's character in Duren Village and Sruwen Village; 2) To find out how the differences in parenting patterns in the formation of children's character in Duren Village and Sruwen Village; 3) To find out how the construction of parenting for children in Duren Village and Sruwen Village and its relevance in facing the current millennial generation. The researcher uses a mixed type of research (mixed methodology). The results of the study are: 1) The parenting style of parents in Duren Village is authoritative parenting, namely parents who apply democratic parenting have clear rules and expectations, and parenting in Sruwen Village is authoritarian parenting where parents are the center, namely the center of everything. the words/words, as well as the will of the parents, are used as a benchmark that must be obeyed by the child; 2) Parents in Duren Village in shaping children's character through behavior that is very effective in directing children, while parenting in Sruwen Village in caring for their children is more concerned with the wishes of parents, children are supervised quite closely, parents always keep their distance from children; 3) The construction of democratic parenting in Duren Village will give birth to an assertive personality, which is the ideal type, so that not many people are weak. Meanwhile, the construction of authoritarian and permissive parenting in Sruwen Village can make children feel unloved, isolated, and even hated by their parents.

Keywords: parenting; children's character.

INTRODUCTION

The family has a very big influence on the formation of the foundation of the child's personality. Families that fail to shape the child's personality are usually families that are full of conflict or unhappiness. The tough task of parents is to make sure their family functions are really safe, comfortable for their children. Home is heaven for children, where they can be smart, pious, and of course, fulfilled physically and mentally.

There are three terms for the term parents. The first is the person who caused us to be born, namely the father and mother. The second is the person who teaches us various sciences, namely the teacher. Usually, teachers are called spiritual parents. The third is the person who caused our partner to be born, namely the father-in-law. We must respect the three terms for the term parents because of their great service. They have contributed greatly to children and society and even to the progress of the nation and state. We can't be smart without their guidance (Agung 2011); (Pillay 2014).

Parents are the main influence in the life of a child. They not only take care of the child physically but their parenting style contributes to the mental development of the child. Interesting is the influence of parenting style on the academic achievement of the child and various aspects of psycho-social development (Y 2017). The peak of this parenting may occur in adolescence when children are preparing, or even on the verge of adulthood.

Parenting styles can be described as all the strategies (behaviors, attitudes, and values) that parents use to interact with their children and influence their physical, emotional, social, and intellectual development (Alika, Akanni, and Akanni 2016).

Parenting is often defined by three distinct characterizations: "the goal for which the socialization is aimed; parenting practices used by parents to help children achieve these goals; and the parenting style, or emotional climate, in which socialization occurs (Newman 2017).

Parenting is a complex activity that includes many specific behaviors that work individually and together to influence a child's final outcome (Jerry Edobor and Ekechukwu 2015). Developmental psychologists are interested in how parents influence the development of a child's social and instrumental competence. One of the main areas in this direction is parenting style.

Idris, Meity explained that parenting is the first and foremost gift and inheritance from parents to their children. It is important for parents to be role models for their children because in the beginning children will always learn from their families, namely parents, especially mothers. They absorb good information from the five senses they absorb as well, even unconsciously by parents (Arisnaini 2019).

Sunaryo in Agus Wibowo said that parenting or parenting style is one of the factors that significantly help shape the character of children, it is realized that education in the family is the main and first education for children that cannot be replaced by any educational institution.

Currently, most parents have unique parenting styles, where they tend to make their children "*be special*" rather than "*be average or normal*". They feel ashamed of their children only have "medium" intelligence. This desire is actually not wrong. It's just that it must be remembered that every child is born with different strengths, weaknesses, characteristics, and uniqueness from one another. So it is not wise if parents want all their children to be uniform, both in character, nature, and intelligence (Agung 2011).

Sugihartono, et al explained that parenting is a pattern of behavior used to relate to their children ([Rahmat](#) 2021). Stated that parenting is a consistent and persistent effort of parents in caring for and guiding children from birth to adolescence ([Brown et al.](#) 2013); ([Hanisch et al.](#) 2010).

Baumrind, quoted by Rozana, Wahid, and Muali, said that parenting in principle is parental control, namely how parents control, guide, and accompany their children to carry out their developmental tasks towards the maturation process ([Rozana, Wahid, and Muali](#) 2017).

Some of the definitions above, it can be concluded that the term parenting is a number of models or forms of efforts in changing the expression of parents which can affect the genetic potential inherent in individuals in order to maintain, care for, guide, nurture and educate their children both are still small or immature so that they become independent, intellectually, spiritually and emotionally intelligent adults who are more human and have character. So, besides being an example of exemplary behavior and attitude, parents are very closely related to their child's development until adulthood.

Ahmad Tafsir said in the international journal The Journal of Moral Education, values in Islamic teachings were once raised as a hot issue which was discussed specifically in volume 36 of 2007, that character education cannot be separated from religious values, children have good character because they formed through religious values. Moral and spiritual values are very fundamental in building the welfare of social organizations. Parents must be able to instill religious values in children. They were introduced to Islam and faith and the laws of Allah such as right and wrong, good and bad things. In Islam, there are three religious values, namely morals, adab, and exemplary. Morals refer to duties and responsibilities other than Islamic law in general. While adab refers to good attitudes and behavior and exemplary refers to the quality of character displayed by a good person ([Majid, Wardan, and Andayani](#) 2011).

Parents are the place where children identify themselves in their personal development. Children imitate the words and deeds of education. Parents should be able to create a religious atmosphere in the family, in the sense that it can create an atmosphere that breathes religion, that is, it can manifest behavior and habits, associations, conversations that lead to daily worship. Parents who act wisely and responsibly towards their children will make their children feel safe and protected.

Attitudes, behavior, habits of parents every day will always be seen and imitated by their children, so that children will behave like parents in caring for them, especially from childhood to adolescence,

because they start to think critically. The basics of behavior of students are embedded in the family, as well as their attitudes to life and habits. How the outside influence of the family impresses the child will be inferior to the influence of the family.

Ivan Riyadi said that this educational environment is the first thing that children encounter before education is held in schools or formal education and the environment is a factor that has a considerable influence on character formation. Both in the family and in the community. Seeing the importance of this family, it is obligatory for it to be founded on the basis of truth, justice, compassion, mutual help, and respect. The influence of the environment on children can be likened to the seeds of peanuts that are planted, if we plant the peanuts in fertile soil and we take good care of it and we fertilize it properly, the peanuts will grow fertile and productive. But on the other hand, if we plant anything without maintenance, it will surely languish not bear fruit, maybe it will die at all.

Mohamad Surya said that the family is the beginning of the source of the problem and will be affected by the problem. Because parents are blood relations with children, parents are first and foremost educators, parental love for children is the basic capital for the realization of education (Mundy 2012); (Aithal and Aithal 2014). The Indonesian Parents Academy Surakarta (AORTA), strengthens one of the tasks for families, especially mothers, that must be carried out by dissolving the communication tension between parents and children caused by the "gab"

relationship between the two. Because parents (mother) are someone who gives birth to children and of course are blood relations, then the affectionate relationship between parents (mother) and children is sunatullah (nature) (Akademi Orang Tua Indonesia Surakarta (Amalia 2019).

Thomas Lickona said, there are ten tendencies of problems in young people or adolescents or school children, namely (1) violence and vandalism, (2) stealing, (3) cheating, (4) behavior disrespect for authority (disrespect for authority), (5) cruel to others (peer cruelty), (6) bigotry (bigotry), (7) bad language use, (8) sexual development and abuse (sexual precocity and abuse), (9) increasing self-centeredness and decreasing social responsibility (increasing self-centeredness and decreasing civic responsibility), and (10) self-destructive behavior (Monteiro-Ferreira 2016).

The problem is, character education so far has only touched the level of introducing norms or values and is not yet at the level of internalization and real action in everyday life. So far, informal education, especially in the family environment, has not provided significant relevance in supporting the achievement of competence and character building in children. The relatively high busyness and work activities of parents, the lack of understanding of parents in educating children in the family environment, the influence of relationships in the surrounding environment, and the influence of electronic media are suspected to have a negative effect on children's development.

Character education has a higher

meaning than moral education because character education is not only about right and wrong, but how to instill good habits in life, so that children/students have high awareness, understanding, and understanding. Attention and commitment to apply virtue in daily life (Amini Amini et al., 2017).

Character formation is classified into 5 sequential and age-appropriate stages, namely:

1. The first stage is to form adab, between the ages of 5 to 6 years. This stage includes being honest, knowing between right and wrong, knowing between good and bad, and knowing what is ordered, for example in religion.

2. The second stage is to practice self-responsibility between the ages of 7 to 8 years. This stage includes the command to carry out the obligation to pray, train to do things related to personal needs independently, and be educated to always be orderly and disciplined as has been reflected in the implementation of their prayers.

3. The third stage is to form a caring attitude between the ages of 9 to 10 years. This stage includes being taught to care for others, especially peers, being educated to respect and respect the rights of others, being able to cooperate, and being willing to help others.

4. The fourth stage is to form independence, between the ages of 11 to 12 years. This stage trains children to learn to accept risks as a form of consequence if they do not obey orders, are educated to distinguish between good and bad.

5. The fifth stage is to form a social attitude, at the age of 13 years and over. This stage trains the readiness to get along in the community armed with previous experience. If it is able to be implemented properly, then at a later age only sufficient refinement and development is needed (Hoel et al. 2016); (Xu et al. 2019).

Education taught by teachers in schools is a process to shape the character of children who are not good enough to become better ones. So that at school-age children must always be controlled and supervised properly, then the education they get will not be misused and can be applied properly and correctly. The most important element in the formation of character is the mind because of the mind, in which there are all programs that are formed from his life experiences.

Sutarjo Adi Susilo said that the expression "character" in "character building" contains multiple interpretations, because when Bung Karno said the phrase it meant that the character of the nation must be built, but when Ki Hajar Dewantara said it, the phrase meant character education for students, which includes: "*Creation*", "*taste*", and "*intention*". Therefore, what is meant by the expression "character" or "*character building*" or "character education" contains various meanings (Sutarjo 2012).

Character is a set of traits or personality traits that produce certain moral emotions, inform motivation and guide behavior (Jubilee Centre for Character and Virtues, 2014). Character education includes all explicit and implicit educational activities that help young people develop positive

personal strengths called virtues, although there are some opinions about the meaning of the origin of the word character, which when viewed from the origin of the word, the term "character" comes from the Greek karass, which means "blueprint", "basic format" or "print" in a fingerprint. Another opinion states that the term character comes from the Greek harassing which means "to make", "sharp" or "to make deep". (Saptono, 2011: 18). As for Abdullah Munir, the word harassing is interpreted as "carving". From this language, what is meant by the main characteristic of carving is that it is firmly attached to the object being carved. Not easily worn, swallowed by time, or exposed to friction. Removing the engraving is the same as removing the engraved object. This is different from an image or ink writing which is only rubbed on the surface of an object. Because of that, its nature is also different from carving, especially in terms of its resilience and strength in the face of the challenges of time (Abdullah Munir, 2010: 3).

Character comes from the Greek language which means "to mark" and focuses on how to apply the values of kindness in real actions of daily behavior. Referring to this definition, every person who is dishonest, fraudulent, cruel, and greedy is referred to as a person who has a bad character and vice versa, someone who behaves honestly, kind, likes to help is said to be a person who has a good, noble character (Mulyasa, 2012: 3). In everyday life, a person's behavior and actions are expressed in various attitudes, so that basically the character is divided into four parts, namely: (1) weak characters including timid, lazy, quick to lose, (2) strong characters such as tough, caterpillar, have strong fighting power, and unyielding, (3) bad characters such as cunning, selfishness, pride and other bad human traits, (4) good characters, namely honest, fair, trustworthy, humble and others (Satyananda, I Made, Sumarja, I Made, Gria AA Gde Rai, 2014: 13).

Character education is not only related to the problem of the definition of right and wrong, but more importantly, it is instilling habits about good things in everyday life, so that students are expected to have high awareness and understanding, as well as concern and commitment to apply virtue in reality. real.

The choice of character is one of the tools to guide someone to be a good child, so as to be able to filter out bad influences. Character education is not only important but absolutely must be done by every nation if it wants to become a civilized nation. Many facts prove that advanced nations are not caused by the nation having abundant natural resources, but a nation that has superior characteristics such as honesty, discipline, hard work, mutual respect, self-confidence, justice, tolerance, responsibility, and others.

Imas Kurniasih and Berlin Sani revealed that in terms of "character" it is defined as the nature of a person in general which depends on the factors of his own life. Literally "character is the quality or mental or moral strength, character or character of an individual which is a special personality that distinguishes it from other individuals (Imas Kurniasih, and Berlis Sani Eni, 2017: 22).

Character is an order, behavior possessed by someone who is ingrained or

attached and makes it difficult to change. Wyane in Arismantoro argues that the word character comes from Greek which means "to mark" and focuses on how to apply the value of goodness in the form of action or behavior (Arismantoro, 2008: 28).

Setiawan stated that character is the values that underlie human behavior based on religious, cultural, legal, or constitutional norms, customs, and ethics (Setiawan Deny & Pandi Setiawan, 2014: 60). The Ministry of National Education defines character as a person's character, character, morals, or personality that is formed from the results of internalizing various virtues that are believed and used as a basis for perspectives, thinking, acting, and acting (Ministry of National Education, Research and Development Center for Curriculum, 2010: 3).

Ahmad Tafsir, emphasized that the terms character and personality or character are often used interchangeably, only the word character has a normative meaning, and character is ethical. "Character is personality evaluated and personality is character devaluated", (the character is the personality that is assessed and personality is a character that is not assessed). Character is the character, nature, or things that are very basic in a person. Often people call it character or temperament (Ahmad Tafsir, 2011: 12).

Character qualities are defined as distinct from skills, which represent the ability to effectively use what one knows. High-level skills (such as Creativity, Critical Thinking, Communication, Collaboration-also known as "21st Century Skills" are very important for the acquisition and application of knowledge as well as for performance (M. Fadel C. Bialik M. Bodan M. Horvathova, 2015).

Why is "Quality"? Because "Traits" are mistakenly considered by many to be fixed and unchanging". Here, an accent is placed on the plasticity of the brain, which implies that aspects of the Character can be learned to some extent. Why framework? It is simply human nature to focus on what is clearly identified, and even further, measured. It makes the "design goals" of Character education clearer.

Character education is fundamentally and systematically taught in a holistic education model using methods of knowing good, feeling good, and acting well (Leo Agung, 2018). Knowing good is easy to teach because it is only about cognitive knowledge. After knowing what is good, we must cultivate a feeling of good love, namely how to feel and love good deeds as a machine that makes people always want to do good. As a result, it will raise awareness that someone is willing to do good because that person likes the character. After getting used to doing good things, then acting well will become a habit.

A modern and enlightened individual and their education. The thing that underlies a sense of character is expecting religious morality in education, on the other hand, viewing children's moral growth and development as a more modern and scientific principle, separate from strong religious teaching (Watz 2011). Character education allows students to deal directly with the realities of life. This encourages them to think critically and then act responsibly (Jolls 2008). Values or character building are possible to be taught in schools, at home, and in our

environment (Education and Program 2013).

Character education includes various concepts such as positive school culture, moral education, equitable community, caring school community, socio-emotional learning, positive adolescent development, civic education, and service-learning. All of these approaches promote the intellectual, social, emotional, and ethical development of youth and share a commitment to helping young people become responsible, caring, and contributing citizens (Mark A. Pike, 2020).

Based on the explanation above, it can be concluded that children's character education is a child who always gets used to doing good things in accordance with the moral values that apply in society. Character and personality are often interpreted as two words that have the same meaning. In fact, the two words have different meanings, but they are related. If someone is said to have character, then the behavior shown must be in accordance with the moral values that apply in society. While personality is something that distinguishes one from another and is distinguished by value.

Guidance to children is one of the first steps to deliver on the right path. The role and help of parents are needed for the growth of a child, the role and assistance of parents are reflected in the way parents raise their children.

Parents are the main role models for their children, guiding, directing good behavior to their children to have good behavior. In guiding and directing children, it must be supported by policies implemented by making rules that can be

implemented by each family member.

Parents in Duren Village shape the character of their children by prioritizing deliberation. This is intended to strengthen and develop life values that are considered important so that children have unique character education values according to what their parents teach. Parents always correct children's behavior that is not in accordance with the values, norms applied to the family, and parents always build harmonious connections with family and society in playing the responsibility of character education for children.

The actions of children who are used as control ropes are sourced from their parents. In this case, parents are the basic factor in the formation of children's character, so that the actions taken by children reflect the parenting applied by parents, but what happens is the opposite, that the character of children and the religious activities of teenagers in Sruwen Village, Tengaran Subdistrict, Semarang Regency are less pleasant. Today, the signs of realization are still visible. As seen in teenagers, they pay less attention to the implementation of polite worship towards parents and other people, the habit of praying when they want to and after doing activities, discipline in all things, doing good to others, modesty, being responsible in acting, empathy. towards others, sincerity in helping others, honesty in telling the truth, perseverance in doing work, humility when dealing with others, patience in dealing with temptation, openness in accepting other people's advice, trustworthiness in doing something so that deviant behavior occurs. . This happens because parents rarely teach good

behavior to their children, they do not instill faith, even parents do not imitate in carrying out religious activities.

Parents in Sruwen Village in the formation of children's character in an authoritarian and permissive way. Authoritarian because it is more concerned with the will of parents, children are closely monitored, cannot play as they please. This parenting pattern is characterized by strict rules, very strict control over the child's behavior, often forcing the child to behave like himself, the freedom to act is severely restricted. Parents do not seem to give freedom to children to express their opinions, do not support the wishes and ideas of children so that children lose the opportunity to explore, this makes children depressed, children lack initiative and are cowardly and many oppose parental obligations, unable to get along with others. peers, always alone feeling anxious and restless, children tend to be passive, children have difficulty interacting with others, children have low consciences and poor character.

Permissive parents in Sruwen village, almost do not pay attention and rarely supervise children's daily behavior, and never remind their children if they do something wrong, parents never respect their children's opinions. They are less responsible for the formation of their children's personalities, they provide less protection and lack of love for their children, and rarely even meet the needs of their children. Allowing their children to hang out with friends who are not good in personality, let alone never control their children's interactions, even parents don't get used to be good in the midst of family

life. Never instill self-confidence in children in dealing with all conditions, rarely send the Koran to taklim assemblies and never discipline children to pray in congregation and never tell their children to behave well and politely to the community, never even guide prayer to his son.

Religious motivation and poor character of children in Sruwen village tend to decline so that children assume that without having good character it is normal, they even feel proud. This is because it has something to do with the attitude of parents who are less concerned about providing guidance and supervision and providing an example for the child's character. At this time there are many complaints submitted by Sruwen village parents, especially about the behavior of some of the teenagers which are very worrying, including many Sruwen village youths who have been involved in brawls, use of illegal drugs, alcohol, sexual violations, and criminal acts. Parents seem to be at their wit's end to deal with the moral crisis.

Emergence in the current dynamics is the rise of brawls, immoral acts, lack of etiquette in the association among students, and the increase in juvenile delinquency, as well as many other criminal cases involving students. print and electronic, including social media.

Spiritual education from parents is very much needed for children. This is so that they do not experience disturbance and death for him. Therefore, the authors tend to focus on research on the relevance of parenting patterns in the formation of children's character (comparative study in Duren and Sruwen villages, Tengaran sub-

district, Semarang district).

The findings of this study seem to be an important note on how the procedures that parents must do in the application of the more dominant parenting model to the formation of children's character between the two villages.

The parents actually have knowledge about religious education, even they understand good and bad things, right and wrong, but they do not apply the habit of imitating, guiding, ordering, reminding, supervising, paying attention, motivating about character and behavior. child behavior. Departing from this background, the authors raised the title: "Parenting Parenting in the Character Building of Children (Comparative Study of Duren Village and Sruwen Village, Tengaran District, Semarang Regency)".

METHODS

The type of research carried out by the author is field research. The researcher uses a mixed type of research (mixed method). Mixed methods research is also referred to as a methodology that provides philosophical assumptions in showing directions or giving instructions on how to collect data and analyze data as well as a combination of quantitative and qualitative approaches through several phases of the research process (John.W. Creswell, 2014: 5).

Mixed-Method is research that involves the use of two methods, namely quantitative methods and qualitative methods in a single study (one study). The use of these two methods is seen as providing a more complete understanding of the research problem than the use of one of them. Mixed methods research is a research approach that combines or associates qualitative and quantitative forms (Sugiyono, 2012: 7).

The types of research designs in mixed methods research are divided into three, namely sequential explanatory designs, sequential exploratory designs, and concurrent triangulation designs (John. W. Creswell, 2010: 23).

However, the most appropriate type of research used is the first type of research, namely sequential explanatory design, where the sequential explanatory design is characterized by data collection and quantitative data analysis in the first stage, followed by qualitative data collection and analysis in the second stage, in order to strengthen the results of quantitative research conducted. in the first stage which is described as follows:

Figure 1. Sequential Explanatory Design

RESULTS AND DISCUSSION

Analysis of Parenting Patterns in the Character Building of Children in Duren Village and Sruwen Village

Duren Village Quantitative Analysis

Statistical tests were used to measure how far the influence of one independent variable individually in explaining the dependent variations. The dependent variable is said to have an effect on the dependent variable partially if the significance value is <0.05 where Ha is accepted. The following will explain the partial test of each variable, including:

Tabel 1. Hasil Uji T

Paired Samples Test									
	Paired Differences								
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	Pola Asuh Orang Tua Desa Duren - Pembentukan Karakter Anak Desa Duren	-2.636	7.137	1.076	-4.806	-.467	2.450	43	.018

It can be seen that the t-count coefficient of parenting in Duren Village is 2.450, while (ttable) is 2.018. This means that it is significant, while tcount > t table (2.450 > 2.018). So Ho is rejected and Ha is accepted, so it can be concluded that the parenting pattern of Duren Village parents has a positive and significant effect on the character formation of Duren Village children. This value is significant at the 0.05 level of significance with a p-value of 0.018. This result is supported by the value of tcount (2.450) > ttable (2.018) and sig. 0.018 (< 0.05). This result is supported by the value of tcount (2.450) > ttable (2.018).

The parenting pattern of Duren Village parents prioritizes an important role in determining the character formation of Duren Village children. When determining the character formation of children in Duren Village, parenting styles apply rules/norms in the family/household as well as an atmosphere of the relationship between children and parents that can

make children comfortable in interacting with their families and parenting styles that are not authoritarian. . This is what makes children more comfortable in a family. The children's potential can also be expressed well by the children in Duren Village.

Sruwen Village Quantitative Analysis

Statistical tests were used to measure how far the influence of one independent variable individually in explaining the dependent variations. The dependent variable is said to have an effect on the dependent variable partially if the significance value is <0.05 where Ha is accepted. The following will explain the partial test of each variable, including:

Tabel 2. Hasil Uji T

				Paired Samples Test					
				Paired Differences					
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	Pola Asuh Orang Tua Desa Sruwen - Pembentukan Karakter Anak Desa Sruwen	13.477	8.273	1.247	10.962	15.992	10.806	43	.000

It can be seen that the tcount coefficient of parenting in Sruwen Village is 10,806, while (ttable) is 2,018. The service quality variable has a p-value of 0.000 <0.05, which means it is significant, while tcount > t table (10.806 > 2.018). So Ho is rejected and Ha is accepted, so it can be concluded that the parenting style of Sruwen Village parents has a positive and significant effect on the character formation of Sruwen Village children. This value is significant at the 0.05 level of significance with a p-value of 0.000. This result is supported by the value of tcount (10.806) > ttable (1.985) and sig. 0.000 (< 0.05).

This proves that there is a significant influence on the parenting style of Sruwen Village parents on the character formation of Sruwen Village children due to parents who do not apply the rules/norms in the family/household and also the existence of a good relationship atmosphere between children and parents so that children become uncomfortable in interacting with family and parents who tend to educate their children in an authoritarian way. So that everything children do becomes agile and has full responsibility, because children feel afraid when their duties and responsibilities are not done deftly.

Qualitative Analysis: Differences in Parenting Patterns in the Character Building of Children in Duren Village and Sruwen Village

The parenting pattern of parents in shaping the character of the children of Duren Village is to guide or become the main role model for all their children. Guiding can through behavior is very effective in directing children to become useful people. Effective behavior given by parents must be supported by policies implemented by regulators that can be implemented by each family member in all aspects of daily life.

There are several objectives associated with parenting in shaping the character of the children of Duren Village as follows:

1. Strengthen and develop the values of life that are considered important and necessary so that they become the distinctive personality/ownership of children as the values of character education taught by parents to children.

2. Correcting children's behavior that is not in accordance with the values or norms applied to the family.

3. Building a harmonious connection with family and society in playing the responsibility of character education in children.

All actions of children who are used as a control rope are sourced from their parents. In this case, parents are the basic factor in the formation of the child's personality so that the actions taken by the child reflect the parenting applied by the parents. Education in the family has a strategic value in the formation of the child's personality. From an early age, children have received education from both parents through example and daily habits in the family. Whether or not the example is given and how the daily habits of parents live in the family will affect the mental development of the child.

Parents have their own way of nurturing and guiding their children, each family has a different way and pattern from one family to another. Parenting patterns are a description of the behavior of parents and children in interacting, giving attention, regulations, discipline, reward, and punishment, as well as responses to the wishes of their children. Attitudes, behaviors, and habits of parents always have value and will be imitated by their children continuously and will become habits for their children. In addition, filling children's free time with positive activities for self-actualization is important. Filling parental free time with children is also a place for parents to be emotionally close to their children.

The parenting pattern of parents in the formation of children's character in Sruwen Village which is authoritarian, because it is more concerned with the will of parents and children is supervised quite closely, this and that cannot be done. Usually, the attitude of parents always keeps their distance from their children rather than considering the child's wishes.

Authoritarian parenting is a parenting pattern that is characterized by parenting with strict rules, very strict control over children's behavior, and often forcing children to behave like themselves (parents), limited freedom to act on their own behalf. Parents hold the control center so that the words or wishes of parents become a benchmark that must be obeyed

by children. This type of parent will not give freedom to the child to have an opinion. Authoritarian parents do not support the wishes and ideals of their children so that children lose the opportunity to explore. This will make the child feel depressed and the child will have a rebellious nature, lack of initiative, cowardice, and likes to oppose parental obligations, besides that the Sruwen Village parents apply a permissive pattern, giving freedom to the child.

This negative parenting style will interfere with children's social and cognitive abilities. So the effect is that children are not able to get along with peers, are always aloof, feel anxious and restless and worried when hanging out with peers, and are more worried that they will have a low conscience. Children tend to be passive, do not have the initiative in their actions. This authoritarian parenting pattern has a long impact on the continuity of children's psychological development in socializing, meaning that children have difficulty interacting with other people to a more worrying impact on the character formation process, namely children will have a low conscience, are not sensitive to existing social situations.

CONCLUSIONS

Based on the results of the research above, the researcher can conclude that:

1. Quantitative analysis on parenting patterns in the formation of children's character in Duren Village and Sruwen Village are as follows:
   a. The parenting pattern of Duren Village's parents has a positive and significant effect on the character formation of Duren Village children.

This value is significant at the 0.05 level of significance with a p-value of 0.018. This result is supported by the value of tcount (2.450) > ttable (2.018) and sig. 0.018 (< 0.05). This result is supported by the value of tcount (2.450) > ttable (2.018).

   b. The parenting pattern of Sruwen Village's parents has a positive and significant effect on the character formation of Sruwen Village children. This value is significant at the 0.05 level of significance with a p-value of 0.000. This result is supported by the value of tcount (10.806) > ttable (1.985) and sig. 0.000 (< 0.05).

2. The differences in parenting patterns in shaping the character of children in Duren Village and Sruwen Village are:

The parenting style of the children in Duren Village aims to strengthen and develop the values of life that are considered important and necessary. So that it becomes a distinctive child ownership personality as the values of character education taught by parents to children. Parents always correct children who are not in accordance with the values or norms applied to the family and build harmonious connections with family and society in playing the responsibility of character education for children.

All actions of children who are used as a control rope are sourced from their parents. In this case, parents are the basic factor in the formation of children's character. So that the actions taken by children reflect the parenting applied by their parents. Parenting patterns are a description of the

behavior of parents and children in interacting, giving attention, regulations, discipline, reward, and punishment, as well as responses to the wishes of their children. The behavior and habits of parents always have value and will be imitated by their children continuously and will become habits for their children.

The parenting pattern of parents in Sruwen Village in raising their children is more concerned with the wishes of the parents, the children are monitored quite closely, the attitude of parents always keeps their distance from their children rather than considering the wishes of their children. The parenting style of parents is characterized by strict rules, very strict control over the behavior of children and often forces children to behave like themselves, the freedom to act on their own behalf is limited, this type of parent will not give freedom to children to have opinions, do not support the ideals and desires of their children, so that children lose the opportunity to explore. This will make the child feel depressed and the child will have a rebellious nature, lack of initiative, lack of confidence, cowardice, and likes to oppose parental obligations.

This parenting style will disrupt the child's social and cognitive abilities, the child is unable to get along with peers, is always aloof, feels anxious and restless, more worried that he will have a low conscience. This parenting pattern makes it difficult for children to interact with other people and has a more worrying impact on the process of forming children's character, besides

that parents also apply permissive parenting that gives freedom to children, so children feel less cared for.

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