

THE INFLUENCE OF PARENTING STYLES TO THE CHARACTER BUILDING OF THE YOUTH OF CHURCHES MEMBERS OF BAMAG IN BLITAR CITY

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Abstract

The concept of parenting is tested in the character building of the youth of churches members of BAMAG in Blitar City. The purpose of this study is to determine whether parenting styles influences to the character building of the youth of churches members of BAMAG in Blitar City. The technique used in this research is the quantitative method. The respondents needed are 160 youth churches that are members of BAMAG in Blitar City and the author focuses on charismatic churches that are members of BAMAG. The results of the study concluded that the hypothesis in this study, namely the tendency of the influence of parenting styles (X) to the character building of the youth of churches members of BAMAG in Blitar City (Y) is "high" is proven, because the influence of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City are 75.4% in the high category.

Keywords: *Parenting Styles, Youth, Character Building.*

INTRODUCTION

Youth is reflected as someone who has a great spirit, energetic and intellectual. They are the hope for progress in a nation. This is because youth usually have ideas or ideas, as well as a broad understanding, which plays a role in making various changes. They are candidates for the next generation who will take over the previous generation. The mentality of youth who are more mature than in the previous period is seen in facing a problem. This

maturity is shown by efforts to solve the problems faced, both in their own way and through discussions with their peers. When young people have the ability to deal with a problem, they will have peace of mind that will lead them to become young people with tough personalities.[1] Youth are expected to be globally competitive and have good character building, become mature individuals and become future leaders.

But unfortunately, there are various problems in the youth, especially in the formation of his character. This can be seen in the case reported by Burnabynow in the city of Burnaby, Canada in August 2021, where a 17-year-old boy was stabbed by a group of youths. Prior to the stabbing, they were partying in the area and confronted local people.[2]

Then it was reported by the Fiji times media that around 50 youths were involved in a brawl in Nabua-Fiji on April 3, 2021 afternoon. This incident resulted in four victims being taken to the CWM hospital to be treated for their injuries. Witnesses said a group of youths from the Nabua housing estate on Mead Road armed with rattan knives instigated a fight with youths from Nabua village on Sukanaivalu Road.[3]

In Indonesia, the issue of youth character is also in the spotlight in various cities and regions. In one of the news reports reported by Kompas media, a young man in the city of Padang had the heart to cut his biological mother's neck to death with a machete and after doing so the perpetrator was engrossed in watching television.[4] Then quoted from news media detik, The brawl between youths that occurred in Simokerto-Surabaya resulted in 2 victims who were immediately rushed to the hospital, due to sharp weapons. It is

suspected that more than five youths were involved in the brawl. There was one young man who was detained by the residents, while the others fled.[5]

Then in Blitar reported by Tribunnews in October 2021, there was a brawl by a group of youths caused by mutual ridicule.[6] Christian youth as part of youth in general, have a big role as the frontline in realizing peace, prosperity, justice, and truth based on love. A Christian youth must be able to be salt and light by elevating his faith in the midst of the life of the world. But just as experienced by youth in general, Christian youth also experience problems in the formation of their character. Christian youth, especially in Blitar City, have experienced character-building problems, which were detected through interviews with researchers and church youth leaders who are members of BAMAG in Blitar City.

The first resource person, an administrator from a church on Jalan Jati, said that each church has its own problems and difficulties, especially in shaping the character of youth. He stated several problems faced, namely: First, one of the youth members of his church was involved in a brawl while watching football. The young man was arrested and later released. Second, some of the youth members of his church still smoke. One of them is the altar server in the church, especially in the field of

music. Third, disputes between youths such as differences of opinion to issue inappropriate swear words.[7]

The second resource person is a youth coordinator from a church on Jalan Mastrip. He said that during his time as a youth coordinator, there were several problems in character building: First, the occurrence of disputes and the formation of camps. The stronghold here is not a group that leads to goodness, for example, a prayer group, visiting group, and so on, but a group with a negative direction. They grouped themselves because they did not agree with the decisions in the ministry, often causing sharp criticism among the youth. The third is the withdrawal of members due to discomfort with the disputes that occur.[8]

The third resource person is a youth leader from a church on Tlumpu street. He stated that the problems faced in terms of character building were: First, the youth in his church were lazy to worship. They do not regularly attend worship services, and when asked, they reason that they are busy with work and studying. Second, there is no commitment to participating in youth worship. They give many reasons when invited to pray or fellowship.[9]

Good character is needed for youth to be able to survive in the currents of the world that often lead people astray. This is supported in an article entitled "The Urgency

of Character Education" on the official website of the Directorate General of Primary and Secondary Education Management, Prof. Suyanto, Ph.D. explained that "character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation, and state. Cronbach explains a character from a psychological perspective that character is an aspect and personality formed by habits and ideas or ideas that both cannot be separated. There are three elements related to character building, namely: beliefs (beliefs), feelings (feelings), and actions (actions).[11]

These elements are interrelated with one another. So character is closely related to a person's personality. According to Megawangi, children will grow up to become individuals with character, if they are raised in an environment of character as well. The character person's personality is formed from the upbringing he received from an early age.[12]

This is because children are great imitators who imitate the behavior of their parents, so that the parenting applied plays an important role in character building. Character is formed from a tradition or habit of family and society that will be carried out continuously by each individual from one generation to the next.[13] Therefore, the

role of the family is an integral part of shaping one's character. The attitude of parents in educating and raising children is a benchmark for the formation of these characters.

Parents need to choose the right parenting style to guide their children, because if parents apply positive things in parenting then that attitude will be embedded in the child's heart, even until the child grows into a young man. According to Gunarsa Singgih in the book on adolescent psychology,

Parenting is the attitude and way parents in preparing younger family members, including children, so that they can make their own decisions and act on their own so that they experience a change from being dependent on their parents to be independent and responsible for themselves.[14]

Parenting styles is an interaction between children and parents, not just fulfilling physical needs (clothing, food, and shelter) or psychological needs (safety, affection, etc.), but also teaches norms that apply in society so that Children are able to adapt to their surroundings.

The treatment of parents towards a child will have an impact on the child, how he views everything, evaluates, and takes an attitude. So it can be concluded that the actions taken by parents in their upbringing

will affect the personality of a child, and when the child has become a young man, this will cause the young man to act in positive and negative ways towards others, even to people in their own family. In other words, the character that will be formed in the youth depends on the family environment where a good family atmosphere will devote love, attention, and guidance.

On the other hand, a family that is less harmonious, harsh, and less concerned with religious values will hinder the formation of a good youth personality. Parenting styles can be seen in the way parents treat their children. According to Weiton and Lioyd and quoted by Yusuf, parental treatment of children includes the way parents give rules to their children, the way parents pay attention to their children's treatment, the way parents give explanations to their children, and the way parents motivate children to examine their children's attitudes.[15]

From all of the above background, the researcher sees the need for research that can measure parenting styles and the character building of the youth churches members of BAMAG Blitar City. Considering that there has been no research related to parenting styles and the character building of the youth churches members of BAMAG Blitar City that has been done before, the results of this study are expected to be a benchmark and

evaluation for parenting styles and the character building of the youth of churches in Blitar. Thus, the church can take further steps to encourage the improvement of the right parenting style for parents and the character building of the youth.

RESEARCH METHOD

The research method used for this research is a quantitative research design with a survey method. It is called a survey because this study uses a direct population to be a representative sample to draw conclusions by using a questionnaire or questionnaire as a data collector.[16]

This study was conducted to test the hypothesis which states the effect of the independent variable on the dependent variable. The independent variable is the influence of parenting styles (variable X), then the dependent variable is the character building of the youth churches members of BAMAG Blitar City (variable Y).

RESULTS AND DISCUSSION

Variable X Definition of Parenting

According to Santrock, parenting is a method or parenting method used by parents to educate their children to become socially mature individuals.[17] Parents who educate their children well want to share good examples with their children. This happens because consciously or

unconsciously, the attitude of parents will be imitated by their children either directly or indirectly. A parent figure is a person who is very close to the child so that the child will quickly follow the behavior of the parent.

Another definition of parenting children is a form of interaction between children and caregivers during parenting activities which means caregivers educate, guide and discipline, and protect children to reach maturity in accordance with the norms prevailing in the local environment and society.[18]

The parenting styles provided by caregivers to their foster children can be in the form of physical or psychological which is reflected in the speech, attitude, behavior, and actions given.[19] According to Alfie Kohn, parenting is the treatment of parents in providing protection and education to their children in everyday life, as well as how the attitude of parents in dealing with their children.[20] Furthermore, according to Sri Lestari, parenting is a series of attitudes shown by parents to children to create an emotional climate that surrounds the interaction between parents and children.[21] Thus according to Chabib Thoha said that parenting is the best way that parents can take in educating children as an embodiment and sense of responsibility to children.[22] Ahmad

Tafsir in Yatim-Irwanto said that parenting is education, while education means guidance for physical and spiritual development, towards the formation of the main personality by students from educators.[23]

Parenting Theological Basis

The role of parents in the family is very significant for the growth of children. The family is the initial environment that children always encounter. The family environment will affect the child's attitude. Therefore, parents must guide and share good examples with their children. The family is one of the three institutions on earth that represents the Kingdom of God and is the safest and most comfortable place for all family members. The family has existed since ancient times since humans were created by God and placed in the Garden of Eden.

The family is God's design for humans, God formed a family and blessed it so that they gave birth to offspring to fill the earth (Gen. 1:26-28). The family becomes a place to give birth to divine seeds (Mal. 2:15) in order to give birth to a holy generation. The family becomes the object of God's attention in continuing His plan.

The family as a manifestation of the Kingdom of God is marked by the presence of peace and a heavenly atmosphere. The

husband shows the fatherhood of God and the wife represents the tenderness and faithfulness of God. Only a life of prayer can create an intimate relationship with God and a spiritual life to grow.[24] In the Old Testament, the role of parents is very important, even God commands parents to teach repeatedly, anywhere, anytime, and with all their abilities, including being an example.[25] Because the example given by parents is much louder than a thousand words. Habits carried out in a family will greatly affect the spiritual state of a child. In the life of Israel or in the Hebrew tradition, every aspect of life is used as the content of teaching in loving God.

Teachings are always associated with prayer or Shema in Hebrew, which is done at night and in the morning. Through it, the child will learn in the community of life with other children under the supervision of his parents. From the environment around the child will get influenced, both good and bad. So parents have a role to always accompany them to learn directly from the surrounding environment.[26] Then the Book of Proverbs commands parents to educate their children from an early age.

If children are taught from an early age to know God, then they will not leave God until adulthood. Because after all, people who know God and live according to His teachings, will be more fortunate.

“Train up a young man in the way that is right for him, so that even in his old age he will not stray” (Prov. 22:6).[27] In the new covenant, parents are commanded by God to educate their children as it is written in (Ephesians 6:4), "And you, fathers, do not arouse the anger of your children, but educate them in the teachings and counsel of the Lord." Parents play a role as spiritual teachers for their children.

Before parents become teachers, they must first live a life of faith. So parents must first study God's word, "Try to be worthy before God as a worker who does not need to be ashamed, who speaks openly the word of truth" (2 Tim. 2:15). All believers are responsible for teaching God's word including them as parents or adults.[28] Every Christian parent must first learn in order to be a good spiritual educator for their children. Parents must make their homes a place of education and teach God's commands to their children. The house should not only be a place of rest for family members and as a place of refuge from the heat and heat of the sun. But also as an educational institution, as a gathering place to pray, sing praises to God, and study God's word. Children are the next generation of God's congregation, so they need to be taught about God's decrees from generation to generation. Parents should use every opportunity to teach God's commandments

to their children.[29]

Variable Y. Definition of Character Building

Moral character development has been the subject of philosophical and psychological investigation since Aristotle theorized three levels of moral character development: the ethics of fear, the ethics of shame, and the ethics of wisdom.[30] The word "Formation" in the Indonesian Dictionary (KBBI) is the process, method, and act of forming.[31] Meanwhile, the term "Formation" is defined as an external effort that is directed to a certain goal in order to guide the innate factors to manifest in a spiritual or physical activity. Then according to the general Indonesian dictionary [32], the character is defined as a character; character; psychological, moral, or character traits that distinguish one person from another. While in the sociology dictionary, the character is defined as a special feature of the basic structure of a person's personality (character; character).

Damon identifies six ways social scientists define morality[33]: (1) an evaluative orientation that distinguishes good and bad and determines good; (2) a sense of obligation to social collective standards; (3) a sense of responsibility to act out of concern for others; (4) concern for the rights of others; (5) commitment to honesty

in interpersonal relationships; and (6) a state of mind that causes negative emotional reactions to immoral acts.

These categorical schemes may not accommodate all useful definitions, particularly the more substantive definitions offered by philosophers and theologians, but they do reflect a wide range of definitions and the need for explicit operational definitions that can guide programming and research.

A number of authors propose definitions of moral character in rather traditional terms. For example, Wynne and Walberg write that moral character is "engaging in morally relevant behavior or words, or refraining from certain behaviors or words".[34] Zubaedi argues that character can be defined as a guide to all human nature that is permanent so that it becomes a special sign to distinguish one person from another.[35]

Mansur Muslich stated that character is a person's way of thinking and behaving which is the hallmark of each individual to live and work together, both in the family, community, and country.[36]

Based on some of the definitions above, it can be interpreted that character is a characteristic of a person in behaving that distinguishes him from others.

Sri Lestari revealed that the basic value that is the basis for building character

is respect.[37] This respect includes respect for oneself, for others, for all forms of life, and for the environment that sustains it. By having respect, individuals see themselves and others as valuable and have equal rights. Our character is formed from our habits. Our habits as children usually persist into adolescence. Parents can influence, for better or for worse, the formation of their children's habits.[38]

The most important element in character building is the mind because the mind in which there are all programs formed from life experiences is the forerunner of everything. This program then forms a belief system that can eventually form a pattern of thinking that can influence his behavior. If the embedded program conforms to the principles of universal truth, then its behavior runs in harmony with the laws of nature. As a result, this behavior brings peace and happiness. On the other hand, if the program is not in accordance with universal principles, then its behavior brings harm and results in suffering. Therefore the mind should get serious attention.

Research Result

The data description describes the results of the research analysis of each dimension of the Parenting variable (X). The results of the data tabulation can be

seen in the Appendix. In addition, it also describes the results of research analysis of each variable dimension of character building of youth churches members of BAMAG Blitar City (Y), the results of data tabulation can be seen in the Appendix. Data collection is done online.

In this study, the parenting style variable will be referred to as variable X, while the dependent variable the character building of youth will be referred to as variable Y. In the previous section, the research instrument has been tested on 30 church youth who are members of BAMAG Blitar City. Of the 30 instruments that were tested, their validity and reliability were tested, and the results were that 28 instruments were declared valid. So, the research instrument is valid and reliable with as many as 28 statements. A description of the validity of the instrument to research respondents can be seen in the table below:

		Statistic	Std. Error
TotalX	Mean	72,16	,888
	95% Confidence Interval for Mean	Lower Bound 70,40 Upper Bound 73,91	
	5% Trimmed Mean	72,62	
	Median	74,00	
	Variance	126,108	
	Std. Deviation	11,230	
	Minimum	37	
	Maximum	90	
	Range	53	
	Interquartile Range	16	
	Skewness	-,650	,192
	Kurtosis	-,014	,381

Tabulated data is the result of data collection according to the answers from

respondents to the statements contained in the questionnaires that have been distributed. In data processing, the statements are given a score from 1 to 5 which indicates the level of agreement of the respondents in choosing the answers as described in the research methodology. The tabulated data were processed using SPSS 18.00 and the results produced a statistical description as follows.

Description of Parenting Variable Data (X)

Based on sample data with as many as 160 young church respondents who are members of Bamag Kota Blitar, the following scores were obtained: theoretical scores between 837; the mean is 72.16; a median is 74.00; Minimum of 37; Maximum of 90; Range of 53; Interquartile Range of 16; Skewness of -.650; and Kurtosis of -0.014; the standard deviation of 11.230. The overall picture is like the table below:

Parenting. Variable X

Deskripsi Validitas Instrumen X dan Y

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
TotalX	160	100,0%	0	,0%	160	100,0%
TotalY	160	100,0%	0	,0%	160	100,0%

Description of Variable Data Character Building (Y)

Based on sample data with 160 youth as respondents, the following scores were obtained: theoretical scores between 451 and a mean of 39.24; median of 41.00, Minimum of 16; Maximum of 49; Range of 33; Interquartile Range of 8; Skewness of -.922; Kurtosis is .813 and the standard deviation is 6,610. The overall picture is like the table below:

Character Building Statistics (Y)

	Statistic	Std. Error
TotalY Mean	39,24	,523
95% Confidence Interval for Mean Lower Bound	38,21	
Upper Bound	40,27	
5% Trimmed Mean	39,62	
Median	41,00	
Variance	43,692	
Std. Deviation	6,610	
Minimum	16	
Maximum	49	
Range	33	
Interquartile Range	8	
Skewness	-.922	,192
Kurtosis	,813	,381

Hypothesis testing

The influence of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City. The hypothesis is that there is an influence of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City, the results are shown in the table below.

Simple Correlation Calculation Results between X and Y

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.754 ^a	,569	,566	4,354

a. Predictors: (Constant), TotalX

b. Dependent Variable: TotalY

Based on the table above, the r_{yx} , value was found, which was 0.754 and was positive. This means, if Parenting has increased, the character building of the youth of churches members of BAMAG in Blitar City will also experience an increase. The magnitude of the increase in the relationship between parenting styles and the character building of the youth of churches members of BAMAG in Blitar City is 0.754. Guidelines for providing an interpretation of correlation coefficients are as follows:

0.00-0.199 = very low

0.20-0.399 = low

0.40-0.599 = moderate

0.60-0.799 = high

0.80-0.1000 = very high

So the relationship between the variables X and Y is included in the category of a high relationship. The direction of the relationship between the two is positive, which shows that the higher the parenting style, the higher the character

building and vice versa.

The results of the analysis also obtained the value of r_{yx}^2 (coefficient of determination) of 0.569 or 56.9%. This means that the contribution of the Parenting variable in shaping the character building variable is 56.9% while the remaining 43.1% is explained by other reasons outside the research model.

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The regression significance test between X against Y is described in the table below:

Regression Significance Test between X against Y

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3952,239	1	3952,239	208,517	.000 ^a
	Residual	2994,736	158	18,954		
	Total	6946,975	159			

a. Predictors: (Constant), TotalX
 b. Dependent Variable: TotalY

Based on the table above, F of 208,517 is generated with a value of =

$\alpha=0,000$ which turns out to be significant at $\alpha < 0.05$. It was concluded that parenting was significant with character building at $\alpha < 0.05$.

Simple correlation significance test between X and Y

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7,202	2,245		3,208	,002
	TotalX	,444	,031	,754	14,440	,000

a. Dependent Variable: TotalY

When viewed from the population, the t value is 18,588 and it is significant at $\alpha < 0,05$. It means that the parenting style variable has significant effect on the character building variable.

The equation for the linear regression line is $Y' = 7,202 + ,444X$. That is, every Parenting improvement increases once, then character building will increase by 0.444 times.

Recapitulation of hypothesis test results from the effect of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City.

Based on the results of the research above, it can be concluded that the hypothesis in this study, namely the tendency of the Influence of Parenting

Styles (X) on to the character building of the youth of churches members of BAMAG in Blitar City (Y) is "high" is proven because the Effect of parenting styles on the character building of the youth of churches members of BAMAG in Blitar City is 75.4% in the high category.

Hypothesis Discussion

The initial hypothesis is that there is an influence of parenting styles on the character building of the youth of churches members of BAMAG in Blitar City, which is proven. From the results of a simple regression statistical test between the variables of parenting styles and the character building of the youth of churches members of BAMAG in Blitar City, the findings of the r_{yx} , value, amounting to 0,754 and a positive value. This means, the magnitude of the relationship between parenting styles to character building is 75.4%, then the relationship between variables X and Y is included in the category of high relationship. The direction of the relationship between the two is positive, which shows that the higher the parenting style, the higher the character building, and vice versa.

The results of the analysis also obtained the value of r_{yx}^2 (coefficient of determination) of 0.569 or 56.9%. This

means that the contribution of the parenting style variable in shaping the character building variable is 56.9% while the remaining 43.1% is explained by other reasons outside the research model. It is concluded that the influence of parenting style is significant with the character building of the youth churches members of BAMAG in Blitar City at $\alpha < 0.05$. When viewed from the population, the t value of 3.208 was obtained and it was significant at $\alpha < 0.05$.

It means that the parenting style variable has a significant effect to the character building. The equation for the linear regression line is $Y' = 7,202 + 0,444X$. This means that every time the improvement of parenting styles increases once, the character building of the youth of churches members of BAMAG in Blitar City will increase by 0.444 times.

The results of the data analysis prove that the initial hypothesis of the influence of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City is proven.

CONCLUSION

Based on the results of data processing and discussions that have been carried out, the researchers will conclude the results of research regarding the effect of parenting styles on the character building

of the youth of churches members of BAMAG in Blitar City. The conclusions of this study are as follows:

There is an influence of parenting styles to the character building of the youth of churches members of BAMAG in Blitar City. The results of a simple correlation calculation between parenting styles (X) and character building (Y) were found to have an R-value of 0.754 and a positive value. That is, the magnitude of the relationship between parenting styles and the character building of the youth of churches members of BAMAG in Blitar City is 0.754 in the high category.

The results of the analysis also obtained the value of R (Coefficient of determination) of 0.569 or 56.9%. This means that the contribution of parenting styles variables in shaping character building is 56.9% while the remaining 43.1% is explained by other reasons outside the research model.

The significant regression test between X and Y shows that there is a significant relationship between the parenting style variable (X) on the character building (Y) with an F value of 208,517 with a value of = 0.000 which is significant at < 0.05 . While the results of the correlation test showed that there was a significant effect between X and Y with a t value of 18,588 and it was significant at < 0.05 . The

equation for the linear regression line is $Y' = 7,202 + 0,444X$. This means that each parenting styles increases once, then the character building of the youth of church members of BAMAG Blitar City is 0.444 times.

So based on the research above, it can be concluded that the hypothesis in this study: shows that there is an influence between the parenting styles variable (X) to the character building of the youth of church members of BAMAG Blitar City (Y) is proven.

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