



AISIP 2015

**PROCEEDINGS OF
1ST AL AZHAR INTERNATIONAL SEMINAR
ON ISLAMIC PSYCHOLOGY (AISIP 2015)**

**Faculty of Psychology and Education
UNIVERSITAS AL AZHAR INDONESIA**

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**AN
ENTERPRISING
UNIVERSITY**

PROCEEDING OF 1ST AL AZHAR INTERNATIONAL SEMINAR ON ISLAMIC PSYCHOLOGY (AISIP 2015)

Faculty of Psychology & Education Universitas Al Azhar Indonesia

ISBN: 978-602-7 3615-0-8

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PUBLISHER:

Faculty of Psychology & Education

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First edition, November 2015

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FOREWORD

Bismillahirrahmanirrahim

Assalamualaikum warahmatullahi wabarakatuh

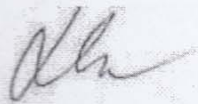
It is our great pleasure and privilege to present this publication of the 1st Al Azhar International Seminar on Islamic Psychology (AISIP 2015), which was on 19 October 2015 in the capital city of Indonesia, Jakarta. It was very fortunate that Faculty of Psychology and Education Universitas Al Azhar Indonesia was able to hold this seminar at our university, which was birth from Al Azhar Grand Mosque that has as a meaningful spirituality symbol of Islamic movement history in Indonesia. We would like to express how grateful we are to all keynote speakers, presenters and participants, who show active participation in our seminar. It is an opportune time to discuss concepts, theory, research, and application of mutual interest with academicians and practitioners of Islamic Psychology. Faculty of Psychology and Education Universitas Al Azhar Indonesia is committed to actively developing Islamic Psychology in Indonesia. We want Islamic Psychology to be accepted as part of psychological science, not only in Indonesia, but all over the world. Our task is to make this vision possible.

This year our main theme of the seminar is "*The Essence of Islamic Psychology*." There are considerable criticisms from Muslim intellectuals to modern psychology due to its secularism character that cannot answer today humanity problems. This strengthens Islamic psychology to be a new important paradigm. Islamic psychology has holistic aspects of human being, including the principles of probability and wholeness. In this context, Islamic psychologists employ Islamic teaching foundation (*dirasah Islamiyah*) to enhance their perspective with multi-aspects interaction between Islamic texts (*nash*) and their complex experiences within society (*ummah*). It is highly emphasized that Islamic Psychology had significant improvement in expressing certain essential ideas. In this case, Asosiasi Psikologi Islami (API) had important role in developing Islamic Psychology in Indonesia.

We are inspired by the development of sufi psychology in the United States, that Prof. Robert Frager, PhD play important role there. When Indonesian psychologist skeptical about the improvement of Islamic Psychology, we usually refer to the development of sufi psychology in western country. It is also important to discuss "the man behind the gun" in every activities, therefore Prof. Dr. Nurhayati Djasas will present how important Islamic Character Building in Islamic Psychology perspective.

It is gratifying to note that the agenda of the seminar covers a wide range of very interesting items relating to concept and application of Islamic Psychology and the experimental method on Islamic Psychology. This proceeding had 26 academic writing from various universities inside and outside Indonesia. We hope that this proceeding will challenge and inspire our excitement in Islamic Psychology further discussion.

Wassalam,



Aliah B. Purwakania Hasan
Editor & Conference Chair

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HOLISTIC PARENTING: CONTRIBUTE ISLAMIC PARENTING TO DEVELOP SELF EFFICACY

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ABSTRACT

Background. The dynamics of adolescent behavior can not be separated from an environment. Psychology study is based on ecological perspective, consider environmental factors as an important aspect developing child's behavior. The environment begins from home as a first social environment for children. The world with rapid changes also influence parenting practices in the family. Islamic literature has a concept of parenting rooted in the Al Quran and Al Hadith. We named this concept as Holistic parenting, which includes five dimensions: Qudwah hasanah (integrated role model), al adah (habituation), al mauidzah (effective advice), al mulahadzah (fairness in care and control), and uqubah wa ujaroh (proportional consequences). This concept integrates the psychological atmosphere built and practical parenting techniques. **Objective.** We aim to examine application of holistic parenting toward adolescent self-efficacy. **Method.** 76 students from senior high school level be sampled in this study using incidental sampling technique. Holistic parenting Questionnaire Scale, and Self efficacy Scale are used as a measuring tool to see the contribution of holistic parenting to self-efficacy. **Result.** We found a significant positive correlation between holistic parenting to self-efficacy ($r = 0.414$, $p = 0.000$). Regression analysis states that the role of holistic parenting against self efficacy variability accounted for 16.2%. **Conclusion.** We conclude that holistic parenting has a significant role in developing adolescent self efficacy.

Keywords: islamic parenting, religious perspective, holistic parenting; self efficacy

INTRODUCTION

Nurture role in the family is very important. The role of parenting based on affection, attachment relationships of parents and children, as well as the warmth of the family, will foster a positive attitude in children, a healthy self-concept and a sufficient confidence (Mikulinar, Shaver, Gillath and Nitzberg, 2005). Good parenting also develop children's self-efficacy (Joet, Usher, & Bressoux, 2011).

The dramatic growth of world with rapid changes, influence parenting practices within the family. Some researchers such as Bronfenbrenner, Belsky and Furstenberg (Hughoghi, 2004) has build the theoretical framework of parenting. This framework gives opportunities to evaluate family parenting practices. Parenting refers to nurture the welfare

of a child's life. In general, the basic principles of parenting follow the universal rules of community. However, we should consider the environmental context. Indonesian is known with religious tradition, culture and customs which are maintained for long time. Parenting practice can not be separated from religious perspective (Daradjat, 1992). Parent religious perspectives will influence parenting practice in the community. Children who grow up in a religious environment will have a positive attitude towards religious rules (Erickson, 1992, in Beint-Hallahmi & Arhule, 1997). There was positive attitude of teenagers towards religion influenced by parents, and by teenagers identification process carried on his parents. A warm relationship with their parents cause teenagers imitate their parents as role models (Weigert & Thomas, 1972 Beint-Hallahmi & Arhule, 1997).

Parenting is applied to child rearing in Indonesian society refers to many traditions, cultural and religious rules. Islam is followed by the majority of the Indonesian people, has specific parenting principles (Ulwan, 2014). These principles are derived from sources of Islam, Al Qur'an and Al Hadith. The purpose of this study want to examine parenting practices based on religious beliefs. In this research we assess parenting principles from Islamic religion. As a complete religion, Islam has a comprehensive repertoire about parenting and can be applied in daily activity. The principles and dimensions of parenting in this research are universal, so it will be examined either for muslim or non muslim respondents.

Islamic literature has a parenting concept rooted in the Al Quran and Al Hadith (Ulwan, 2014). We named this concept as Holistic Parenting, which includes five dimensions: Qudwah hasanah (integrated role model), al adah (habituation), al mauidzah (effective advice), al mulahadzah (fairness in care and control), and uqubah wa ujaroh (proportional consequences). This concept integrates the psychological atmosphere built and practical parenting techniques. This concept also includes the religious element in shaping a child's behavior.

Islamic concept of parenting in this study will be examined to see its effect on self-efficacy. Self-efficacy is a person's belief that he can control the situation and produce results (outcomes) were positive (Bandura, in Santrock, 2011). Self-efficacy is the belief held by a person that he can master a situation and be able to successfully find the situation (King, 2010).

Research Purpose.

The aim of this study was to examine how far the role of religious parenting (holistic parenting) on adolescence self efficacy and how big contribution of religious parenting (holistic parenting) on adolescence self efficacy.

Research Problem.

Is holistic parenting has a correlation on adolescence self efficacy? How far the role of islamic parenting (holistic parenting) on adolescence self efficacy?

Research Hypothesis:

Religious parenting (holistic parenting) have a slight positive correlation significantly to the self efficacy. Additionally, religious parenting (holistic parenting) also have a role to develop adolescence self efficacy.

REVIEW OF LITERATURE

Parenting

Parenting is a populer term about child rearing. Parenting is defined as purposive activities aimed at ensuring the survival and development of children (Hoffmann, 2002 in Hughoghi, 2004).

Parenting derives from the Latin verb "parere"—‘to bring forth, develop or educate’. The word ‘parenting’ from its root, is more concerned with the activity of developing and educating than who does it. In modern parlance, parent denotes the biological relationship of a mother or father to a child. On other hand, the verb ‘to parent’ (or more commonly, parenting) denotes a process, an activity and an interaction usually by grown ups with children. The word "usually" attached here, because in the process of child development, not just the elderly who may be involved, but also others such as babysitters, teachers, or caregivers (Clarke-Stewart, 1995, in Hughoghi, 2004). The connotation of the word is that parenting is a positive, nurturing activity.

Development of parenting theories

The dynamic of child rearing problem drives the parenting theory grow fast. Parenting pattern has a wide variety of styles. Baumrind introduced the parenting styles in 1967. Baumrind (2005) divided three parenting styles: authoritarian style, permissive style and authoritative style. The parenting style used by parents reflecting personality of the caregiver. Authoritarian parenting style indicates tight control, due to the dominance of the

parents were so great. Children will lose opportunity to learn independently, and managing conflicts by itself. Children will have a low sense of self-esteem and low academic achievement. On other hand, children raised by permissive parenting, will appear as impulsive, selfish, self-centered, easily frustrated and low in academic achievement, and self-reliance. In contrast, children with authoritative parenting will have a confident one, have a clear academic orientation, and social responsibility. Gray and Steinberg, 1999 (Bernstein, 2002) in his study shows that children who grow up with an authoritative parenting style, will experience healthy psychosocial development, and has prosocial behavior.

Further parenting researches develop more specific. Barber, Stolz, Olsen, 2005 (Muth, 2012) have focused on the other dimensions. Those are: support, psychological control, and behavioral control. Support refers to affective dimension (Collins, 2005, in Muth, 2012). Fletcher, Steinberg and William Wheeler (2004, in Muth, 2012) state that warm and responsive parents able to manage child's behavior in warm atmosphere. Thus climate can protect teenagers from external problems effectively (Klueber, 2012).

Parental control functions from high to low. Parent control will have a different impact on the formation of a child's behavior (Baumrind, 2005). Steinberg (1990, in Muth, 2012) mentions it is adversely affected by psychological autonomy), but positively influenced by the control behavior (as parents demand).

Religious parenting

Parenting practice in Indonesian community can not be separated from the religious perspective as a frame. Religious traditions develop hardly conducive for many years between generations. One of the biggest factors affecting the Indonesian society is religious belief and religious practice that becomes the foundation on various behaviors (Daradjat, 1992).

As a majority religion in Indonesia, Islam has a reference pattern consisting of a child's education parenting principle, basic of thinking and acting, and stages in child rearing. We named the religious-based parenting as holistic parenting.

Theoretical Basis for Holistic Parenting

The importance of children's education acquire large portions. It is mentioned in the Al Qur'an and Al Hadith:

"Believers, guard yourselves and your families against a Fire whose fuel is men and stones "

QS (66) At Tahrim verse 6.

All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards."

(HR Bukhari & Muslim)

Holistic parenting is a comprehensive attitude and treatment of parents to educate, habituate, and guide children achieveing optimal development that are based on religious principles (Al Quran and Al Hadith). It is comprehensive, because: (a) bringing together between psychological atmosphere with practical parenting practices. Psychological atmosphere means a good condition between parents and children, characterized by warmth and affection. It is also accompanied by practical guidance for parent. (b) Relegious element enters as context (background), content (content of parenting) and conduct (behavior). Context (background) is seem from the enviroment which children lived and grew up. The environment should ideally reflect the religious atmosphere bringing children to see positive behavior. Content is treated, customs and rules in force parents to children, such as parental rules to respect other people; and conduct (behavior) is a clear example of the daily behavior, parents become role models for children in the realization of the rules in the family. For example: the habit of parents to say good, acts not to blame others and being social, will provide a role model for children.

Holistic Parenting Techniques

Parenting techniques and Islamic education concerning either individual problems or social learners/children and educators/caregivers. Educators must pay attention to use the basics of islamic education techniques. Holistic parenting techniques illustrated as follows:

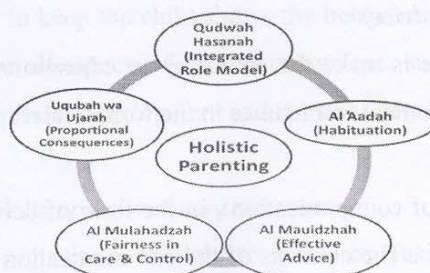


Figure 1. Holistic Parenting Techniques

1. Qudwah Hasanah (integrated role model)

Modeling is the most effective way of educating. Children will follow the word, action, and attitude of educators, whether consciously or not. Children need an ideal role model to shape their behavior.

*“You have had a good example in God's Messenger for whosoever hopes
for God and the Last Day, and remembers God oft”*

(QS Al Ahzab, verse 33)

*“O you who have believed, why do you say what you do not do?
Great is hatred in the sight of Allah that you say what you do not do”.*

(QS Ash Shoff, verse 2)

2. Al Aaddah (habituation)

Habituation and discipline take an important role in educating. Habituation is derived from a conducive environment so that children get used to seeing ethical behavior. If the child is familiarized with the ugliness and ignored, he will be miserable and wretched. Keeping a child is to educate, discipline and teach morals are commendable (Imam Al Ghazali in Ulwan, 2014).

“Indeed, We guided him to the way, be he grateful or be he ungrateful”

(Q.S 76) Al Insan, verse 3)

“Teach children and family a favor and educate them”

(HR Abdurrazaq dan Said bin Manshur)

3. *Al Mauizhah (effective advice)*

The third technique is make the advice as an educational principle . The advice given in many forms and content, sometimes in the form to alert piety , warnings , advice, and encouragement.

The advice is the content of communication , in the form of delivering a message to the listener with a certain load . The contents of the communication can vary , suitable with ideal behavior. Communication techniques become important in advisory.

*"Invite to the way of your Lord with wisdom and good instruction, and
argue with them in a way that is best"*

QS (16) An-Nahl verse 125.

"Allah is Most Gentle and loving attitude gentle in all things "

(HR Bukhari & Muslim)

Islam provides advice guidance as follows: (a) Qaulan Kariiman (noble words). That is said with good and avoid words that are vile, such as mocking, mocked up hurting the feelings of others. (b) Qaulan ma'rufan (good words). Delivering good words, or silence. "Speak good or be silent" (Al Hadith). Avoid words that are to criticize or find fault with others, defamatory, incites. In the Quran Surat Al Hujarat verse 12, is likened to the person who says something evil to others / brother, like a man who takes his own carcass. This illustrates the bad behavior. (c) Qaulan Syadidan (straight and true words). Telling truth, be honest and do not lie.

Once the lie is done, then the next lie will return to cover. Honesty is more noble, because no one who wants to be lied to. (d) Qaulan Balighan (exact words). That is the message, need to see the situation and the proper conditions and deliver the right words. Customize the style of language, speech material and methods of delivery to the addressee. Talking with teens, different from talking to the children, and so on. (e) Qaulan Layyinan (gentle words). Delivery of messages with good technique, such as soften the sound, do not yell, and be gentle.

4. *Al mulahazhah (fairness in care and control)*

Attention and control provided parents equally. Attention means building a psychological atmosphere so that children and parents have emotional closeness. Attention also means time to get involved in children's activities and focus on future growth. In other

hand, control is a way to keep the child shows the behavior according the rules. Attention and control are given on all aspects of child development , such as in mental development, physical development, social development and spiritual development .

5. *Al ujarah wa uqubah (proportional consequencess)*

Appreciation is given to children to reinforce positive behavior and eliminate negative behavior. Appreciation is a consequence of the behavior. The principles of consequences: (a) educators do gentle to children; (b) educators pay attention to children character. If the child has a harsh nature, the sanctions need to be enforced. But if a child has a sensitive nature, the sanction is adjusted; (c) provide penalties gradually from mild to severe punishment. Penalties is given gradually ranging when there is no effect; (d) shows the error behavior so it can be a learning experience. It is necessary to show the mistakes made by children, so that children know the good behavior. Sanction given to the child for his mistakes and not to his personality. It means, even a child makes a mistake, parents still love children.

Self efficacy

Self-efficacy is a person's belief that he can control the situation and produce results (outcomes) were positive (in Santrock Bandura, 2011). Self-efficacy is the belief held by a person that he can master a situation and be able find the situationsuccessfully (King, 2010). As Feist and Feist (2008) said, self-efficacy can be defined as a person's belief that he is able to perform an action that will work as expected.

An individual's belief in his ability will able to determine how he behaves, thinks and reacts. According to Bandura (1982, 1986 & 1990; Schunk, 1991 in Alawiyah, 2011), self-efficacy affect things as follows: (a) election activity. Decisions regarding events and social environments also determined by self-assessment of someone's ability. Self efficacy can encourage individuals perform tasks within its reach, push on the challeging task, and can motivate his ability development; (b) the amount of effort and the level of endurance when faceobstacles or unpleasant experiences. When faced with difficulties, individu who have a hight self-efficacy will expend great effort to master the challenges. But individu who is hesitating his ability will quickly gave (Bandura & Cervone, 1983, 1986; Broen & Inouye, 1978; Schunk, 1984b; Weinberg , Gould & Jackson, 1979, in Bandura 1997); (c) the

mindset and emotional reactions. Self-efficacy will affect the mindset and emotional reactions of individuals in certain situations. Individuals who considered themselves unable to adjust the demands of the environment; will perceive their cognitive and personal difficulties is heavier than the real situation. A wrong perception about the ability can lead to stress and reduce the use of person competence, because they are more focused on failures. Individuals who have high self-efficacy focuses on the required effort in accordance with the demands, and make the hurdle as the impetus for more effort. Individuals with high self-efficacy will see failures due to lack of effort. While individuals who have lower self efficacy, blame lack of ability as a result of failure experienced (Collons, 1992 in Bandura, 1997); and (d) embodiment of the skills possessed. Individuals who have low self-efficacy will avoid difficult tasks, quit attempt and quickly gave up when faced with difficulties, blaming state of being, experiencing anxiety and stress so that ultimately would weaken the performance. Instead of individuals who have high self-efficacy are able to plan the challenges that match their interests and skills possessed; give more effort if the result was doing under the objectives set.

Bandura (1986 in Feist & Feist, 2008) said that self-efficacy has several dimensions that have performance implications important, namely: (a) level of self efficacy due to obstacle differences that must be faced. When the obstacles is mild, the fight will more easily so individu will have a high self-efficacy. But when the heavy odds, it would require a stronger effort; (b) generality. Self-efficacy applies in general and not restricted to one particular field of capabilities; (c) the strength. Weak self-perception of success is eliminated by the experience, while those who have strong confidence in their own competence, will last overcome their efforts despite the difficulties encountered increased.

Developmental Stage of Self Efficacy

Bandura (1997) explains that self-efficacy develops regularly from infants, adults up to old age. Self efficacy developmental stages of infancy. Individu begin to understand and learn about his abilities, physical skills, social skills, and language skills are used and shown to communicate with the surrounding environment. In adolescence, self-efficacy emerged in the form of confidence for completing school assignments, interact with peers, and show a certain performance in a field. In adulthood stage of development of self-efficacy which includes adjustment to marital problems and on career issues. Furthermore,

in the elderly the development of self-efficacy include the adjustment to the decline in physical and mental conditions, occupational pensions, and withdrawal from the social environment.

Role of holistic parenting to improve self efficacy

Parenting has an influence on children's development, both the development of behavior (such as behavior prosocial, or even behavioral aggression) as well as affect the child's academic progress (Baumrind, 1967, 1991; Dornbusch, Ritter, Leiderman, Ronerts, and Fraleigh, 1987; Querido, Warner, & Eynerg 2002 in Turner, Chandler, and Heffer, 2009). Family environment characterized by parenting also affect the child's self efficacy (Turner, Chandler, and Heffer, 2009). Self-efficacy is a person's belief in their capacity to bring out certain behaviors according to the targets to be achieved (Bandura, 1997 in Turner, Chandler, and Heffer, 2009). Certain parenting of parents also will affect the confidence of a child to master something (Turner & Johnson, 2003).

Indonesian society is loaded with religious culture, considering the practice of family care by using the perspective of Islam. A whole parenting (or a holistic parenting) build psychological atmosphere that is warm and cozy between parents and children, through the dialogue method (Rahmawati, et.al. 2014). Holistic parenting equip parenting content on religious rules, thus forming a child's behavior appropriate normative rules. Holistic parenting requires parents/educators let being a role model/Qudwah Hasanah first before teaching children to have a certain behavior. Additionally, holistic parenting also requires a habituation technique to shape children behavior, give effective advice to children, apply the attention and control of the child's behavior, and the imposition of appropriate consequences for achievement; or on the other side of the abuses children. This parenting techniques can provide a positive feeling in children that foster self-efficacy on him. Self efficacy who awakened from an early age, with the passage of the child's development process, will be stronger when the child enters adolescence.

RESEARCH METHOD

Participants

Population of this research is Senior High School (SMA) students in Depok, West Java. Due to a very broad population, we limited the research sampling in accordance with

population characteristics. Using random sampling techniques we were trying to take a sample representative of the population of high school students. At accidental random sampling, the selection of participants based on the availability and willingness to participate in research (Kerlinger and Lee, 2011). Samples from this study are expected to describe the condition in general high school in Depok.

Research Design

This research was conducted using a quantitative approach and non experimental. In this study, no intervention or treatment directly to the variables in the study. Based on the level of explanation, this research attempts to study the relationship between one variable with other variables and see how far these variables have an influence on other variables. Based on the type of research proposed by Sugiyono (2004), this study belong to associative research, which aims to determine the relationship between two or more variables.

Measures

We used *holistic parentingscale*, whose values are taken from the Qur'an and the Hadith; and self efficacy scale is adapted from the theory of Ralf Schwarzer (2002 in Alawiyah, 2011). All measuring devices are designed using an ordinal scale and choice of answers ranges between 1 (strongly disagree) to 5 (strongly agree). Holistic Parenting Scale consists of five components, namely: Al Qudwah, Al Aaddah, Al Mauidzah, Al Mulahazhah, dan Al Uqubah wa Ujaroh. Meanwhile, self efficacy scale was originally developed by Matthias Yarusalem and Ralf Schwarzer in 1979 contains 20 items , but then in 1981 was reduced to 10 items were adapted to 28 languages and distributed via the Internet to 25 countries worldwide .

Measurement tool of this research consisted of favorable and unfavorable statements. In processing, unfavorable statement is reversed. Scale of measuring instrument consists of five Likert-type response options, each still with "strongly disagree to strongly agree". Example of statement of holistic parenting scale is: "Parent be my model to respect others"; and for self efficacy scale is: "I can solve the problem that I face".

Holistic Parenting scale and Self Efficacy scale have been through the validity and reliability process. The face validity and content validity is used in this research. After the

process is completed, then we examine the reliability test. Tests carried out using Cronbach alpha consistency internal processed using SPSS 17, the result as follows:

Tabel 1. Measurement Reliabilities

No	Alat Ukur	N of items	Mean	Variance	SD	Cronbach Alpha
1	<i>Holistic parenting</i>	58	228.0921	299.311	17.30062	.869
2	<i>Self efficacy Scale</i>	10	38.8026	19.974	4.4692	.768

Statistical Analysis

The overall processing of research data uses statistical analysis techniques such as correlation and regression analysis. Correlation test is used to view relatedness between one variable to another variable; while the regression method is used to observe the effect between the study variables. The data were processed statistically by using SPSS version 17.

Procedure

After getting permission from the school, amount of 88 students from grade 10 filled out a questionnaire. Participants have been drawn up and handed back the data to be processed. Data tabulation has been done by following a series of statistical techniques.

FINDING AND DISCUSSION

Main Data Result

The main data analysis from this study, as listed in the following table:

TABEL 2. Descriptive Statistics : *Holistic parenting* dan *Self Efficacy*

	Mean	Std. Deviation	N
<i>Holistic parenting</i>	228.0921	17.30062	76
<i>Self efficacy</i>	38.8026	4.46921	76

As can be seen above, it appears that the average value of a holistic parenting is 228.0921, with a standard deviation is 17.30062. The average value of self efficacy is 38.8026 with a standard deviation is 4.46921.

Tabel 3. Correlations

		<i>Holistic parenting</i>	Self Efficacy
<i>Holistic parenting</i>	Pearson Correlation	1	.423**
	Sig. (2-tailed)		.000
	N	76	76
Self Efficacy	Pearson Correlation	.423**	1
	Sig. (2-tailed)	.000	
	N	76	76

** . Correlation is significant at the 0.01 level (2-tailed).

Tabel 4. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.423 ^a	.179	.168	4.07645

a. Predictors: (Constant), *Holistic parenting*

b. Dependent Variable: *Self Efficacy*

The main data analysis is shown in the table above: there is a significant correlation between the holistic parenting on self efficacy at the level 0,01. The correlation stands at $r = 0.423$. It means that the higher of adolescence perception towards holistic parenting, the higher the adolescent self efficacy. The research results prove the hypothesis, that the holistic parenting variable have a significant relationship to self efficacy. Calculating on regression showed that holistic parenting variables accounted for 16.8 percent of adolescence self efficacy.

Discussion

Parenting will develop a child self efficacy from early, until he grew into a teenager. The family environment will affect the formation of self-efficacy (Turner & Johnson, 2003). The results are consistent with research on the sources of self-efficacy. One of self efficacy source comes from family environment (Joet, Usher, & Bressoux, 2011). Beside that, Joet et.al. stated that the individual will obtain information on what can be done through the vicarious experience (Bandura, 1997; Schunk, 1987 in Joet, Usher & Bressoux, 2011). Vicarious experience allows individuals to observe the behavior of others, both peers, peer play, the adults, or the parents, to be a model of success in achieving something.

When parents pointed to the child to undergo his duties as a function of parenting, children will get to experience the importance of success, thus pushing it to accomplish the same thing. In addition, social persuasion, or feedback given by parents can also improve the confidence of children. Attention teens will be higher when receiving feedback from people who he believes (significant others). Parents in this case is a significant figure person who played a central role.

In the course of growth and development of individuals, teenagers are in an environment that is layered, ranging from the smallest neighborhood, the house, next to the larger environment, the school and the community (Gunarsa & Yulia, 2006). True parenting role is inherent in the elderly, throughout the life of the child. At adolescence, where the student enters an intense interaction with peers, the role of parenting still take a significant portion. The own developmental psychologists have developed theories of parenting that begins by Baumrind (1967) to Mount (2002) and is still growing today. One thing that has not been widely explored is islamic parenting derived from the teachings of the Qur'an and Sunnah. As the plenary teachings of Islam has its own formulation of parenting that is integrated and comprehensive. Studies in conventional parenting theory still led to criticism from experts in developmental psychology itself. The criticism opened the gap to offer parenting islamic position as one solution.

Indonesian community as a religious community to apply the principles of child care can not be separated from the religious element. Since small children have been introduced to the Creator. In addition, the rules of what can be done and what should not be, almost entirely sourced on the rules listed in religion, apart from the social norms prevailing in society. Examining in this research by applying the principles of islamic parenting which is based on five components, namely: Al Qudwah (ideal role model, Al 'Adah (habituation), Al Mauidzah (effective advice), Al Mulahadzah (fairness in care and control), as well as Al' uqubah wa Ujaroh (proportional consequences), proved to have a significant correlation with self efficacy adolescents. adolescents who grew up with an Islamic upbringing based on the principles of holistic parenting will have a strong self effiacy. Holistic parenting had a significant contribution in developing self-efficacy teenagers.

CONCLUSION AND SUGGESTION

Conclusion of this research:

- a. Islamic repertoire was loaded with a solution of a variety of psychological problems, including the formation of self-concept, achievement motivation, self-esteem and self-efficacy in adolescents. The awareness of religious-based parenting grow rapidly in line with the public awareness, to make religion as a solution to any problems. Researchers in the field of parenting need to explore the concept of Islam as a comprehensive solution to be offered.
- b. Role of parents is a fundamental role in the formation of adolescent mental. This role will also be important as efforts to optimize the development of adolescents. Proper parenting will make teenagers gain a real example of the environment on the importance of feeling capable, the importance of a conducive environment and social persuasion that akan provide feedback on the youth to appreciate the positive side of ourselves.
- c. Religious-based parenting functions is needed by adolescents in the formation of mental health. Holistic techniques in parenting, such as Qudwah hasanah, al aaddah, al mauidzah, and uqubah wa al mulahadzah ujarah, need to be applied to the care of all the age of the child. Holistic parenting technique allows the child reaches the optimal development at each development task undertaken.

Moreover, suggestion for further research are:

- a. The concept of holistic parenting still need to be explored to obtain empirical evidence regarding the functions and benefits in various areas of development of children and adolescents. In addition, this concept needs to be constantly examined for correlation and contribution to other psychological functions.
- b. Holistic parenting techniques are based on religious perspectives need to be controlled by the parents in educating their children. This technique has in line with religious beliefs that held by Indonesian community. Parents would not have a dilemma when encountering difficult choices in the process of parenting.
- c. Research on holistic parenting needs to be expanded to the respondents who have a variety of age, or stage of development, that is different from the subject of this research. It is necessary to examine the application of holistic parenting at different ages and stages of development.

- d. Research on holistic parenting is also necessary from the viewpoint of parents who practice a religious child rearing in everyday interactions.

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