

PARENTING PATTERNS INFLUENCE ON CHILDREN'S DEVELOPMENT FROM A BUDDHIST PERSPECTIVE

Mujiyanto*, Budhi Bawono, Wandu, Jovini

STIAB Smaratungga, Indonesia

*Author for correspondence email; Mujiyanto@smaratungga.ac.id

ARTICLE INFO

Research Article

Keywords

Education, Pali Tipitaka Buddhist Perspective, Children's Development, Parenting Patterns

Received:

2023-05-04

Revised:

2023-08-22

Accepted:

2023-08-28

ABSTRACT

Education is a planned effort carried out to grow and shape human resources with good morals. The fundamental shaping of human behavior cannot be separated from the role of parents. Parents constitute the oldest social unit within the family structure as the basis of human civilization passing on the lanterns of civilization to children. The purpose of this research is to understand the impact of parenting styles on children's development from a Buddhist perspective. This research uses the method of library research (library research) which originates from the study of the Pali Tipitaka. Based on the source of the Pali Tipitaka, the results of this study indicate good parenting styles for children's development, namely: (1) Developing an attitude of independence in children, (2) Developing the child's personality, (3) Having good self-confidence, (4) Instilling self-control towards children, (5) Cultivating a steadfast faith in alignment with one's held beliefs. by their parents. Parents' success in providing good parenting can be seen from the way children act and behave in everyday life. Families who have good morals will bring happiness, and maintain the good name of the family in public life.

Introduction

Education is an effort that is planned to help someone learn and be responsible, growing themselves, or change behavior, it benefits the interests of individuals and society. The role of education is very important in supporting a person's life and progress so as to create human resources with good morals. According to the Big Indonesian Dictionary, education means the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. The process by which individuals learn to guide themselves so that they become human beings of faith. Education is essentially open; nothing is hidden in regard to solving problems to achieve life goals¹.

The Four Noble Truths (Cattari Ariya Saccaṇi) is a Buddhist educational philosophy that explains how to identify suffering, the origin of suffering, the cessation of suffering and the way to end suffering. Education can be obtained from formal education and non-formal education². Formal education is obtained from schools while non-formal education is obtained from the family. The most crucial individuals in the family are the parents. Parents play a significant role in the educational process, particularly in shaping a child's desired personality development and moral values. This enables the child to acquire the necessary knowledge and understanding for their self-development. Parents in a family will function to explore, develop, and optimize a child's potential so that they will become better and qualified in building a more civilized and advanced society and state.

Dhammananda³ says that the family is the oldest social unit serves as the foundation of civilization, encapsulating the entirety of human historical ideas and functioning as a microcosm of society. The duty of every parent is to pass down the beacon of civilization to their children. Based on the results of data it is stated that character education and improving the quality of human resources absolutely must be carried out through the family environment (parents). The presence of parents in the child's process will have a positive influence on the development of early childhood⁴.

Results from National Social economic Survey in 2018 shows that the majority of early childhood in Indonesia live with biological fathers and mothers, namely around 89.03 percent. This fact shows that there is still 10.93 percent of early childhood children who only live with one of their parents, either only father (1.27 percent) or only mother (7.04 percent) not even with

¹ David Rhys, *Digha Nikaya (Dialogues of The Buddha) Vol.III*, (London: Pali Text Society, 2008).

² Krishnanda W. Mukti, *Discourse on Buddhist Dharma*, (Jakarta: Karaniya, 2020).

³ Sri Dhammananda, *Happy*, (Jakarta: Ehipassiko Foundation, 2016).

⁴ Maylasari Ika et al., *Early Childhood Profile 2020*, (Jakarta: Central Bureau of Statistics, 2020).

both (2.67 percent) which causes the parenting process to be passed on to other household members.⁵ Lack of parents' understanding of the role in the formation and development of the child's personality in the future will definitely have a negative impact on children's development⁶. Some parents think that if they are able to meet the material and physical needs of their children, their duties as parents have been accomplished, the most important needs for children are the psychological needs given by their parents, such as parenting in the form of love and attention. Parenting that is good and right will have a positive impact on children's development, especially the emotional maturity of a child.

Parenting is a method that parents must have in educating their children until they reach maturity and are also used to instill the norms that apply in society. These aspects of finding happiness and success as parents lay the groundwork for becoming parents in the Buddhist tradition can provide direction in the practice of wisdom (knowing what leads to beneficial results), right action (understanding proper behavior) and mental practice (building up the mind's power).

Parenting style is very important for the development of children at an early age. Children aged 1-5 years will find it easier to shape their character. Children who are teenagers will be more difficult to guide than children who are still young. Children who are still young must get the appropriate parenting style so that when the child grows they will become individuals who have good behavior (*sila*) in the community. The benefit of this writing is that Buddhists in particular will pay attention to the parenting style given to children in educating and guiding them to raise children to be good people.⁷

Research Methods

The research method used in this writing is the library research method, which is a series of activities related to library data collection methods, reading recording and processing writing materials. Literature study is used as a basis for searching data by examining literature through reading and studying books related to the object of writing. Regarding secondary data, the writer uses general books, articles, journals, and books related to the object of writing. The steps taken in this Tipitaka study in outline are: (1) preparing tools, (2) preparing a bibliography, (3) organizing time, and (4) reading and taking notes on writing materials.

⁵ Parenting Fitriani, *Patterns in Building Social Character Children in the Awang Community*, (Indonesia: Makassar State University, 2018).

⁶ Krishnanda W. Mukti, *Discourse on Buddhist Dharma*, 2020.

⁷ Ayun Qurrotul, "Parenting Styles and Parenting Methods in Shaping Children's Personalities," *ThufuLA: Journal of Teacher Education Innovation Raudhatul Athfal* 5 (2017): 1.

Results and Discussions

Parenting Style

Parenting is a fundamental factor in character formation a child. The role of parents is needed as an example of an exemplary attitude toward for child development in keeping children away from bad behavior and always supporting children to do good. Mutual openness between parents and children is important in order to keep children away from negative influences that exist outside the family environment. Shaping children's development in self-discipline, parents in carrying out their duties must guide and support children's development.⁸ Parenting is the attitude of parents in interacting with children, where parents give positive encouragement to children by changing behavior, knowledge, and moral values that are considered good by parents so that children can be independent in accordance with their responsibilities as parents in guiding and raise children.

According to Tridhanato⁹, parenting is the best way that parents can achieve in educating children as a manifestation of a sense of responsibility to children. In addition, parenting can be carried out in an integrated manner for a long time by parents to their children, with the aim of educating, guiding, fostering, and protecting children in everyday life. Parents play an important role in teaching, educating, guiding, and giving examples to their children to know, understand and finally be able to apply behavior that is in accordance with existing values and norms¹⁰. As educators, parents must know their roles and responsibilities to children to create a harmonious family atmosphere, is physically and mentally prosperous. Through parents, children will grow and develop well, so that children are able to adapt to the surrounding environment and are able to adjust to the patterns of association that apply in their environment.

Parenting Patterns for Child Development in a Buddhist Perspective

According to the Buddhist perspective, the role of parents is to become teachers who educate and teach their children. In a family full of love, parents will educate their children to avoid evil and hoard goodness. Children who receive a good education will be devoted, and maintain the honor and tradition of their family. The Buddha gives a guidance in *Samyutta Nikaya*¹¹ that Parents and children protect each other, as in the case of the bamboo acrobatics, the

⁸ Mohammad Schohib, *Parenting Patterns to Help Children Develop Self-Discipline*, (Jakarta: Rineka Cipta, 2014).

⁹ Tridhananto, *Developing Democratic Parenting*, (Jakarta: Elex Media Komputindo, 2013).

¹⁰ Gunarsa, *Psikologi Praktis: Anak, Remaja Dan Keluarga*, (Jakarta: PT BPK Gunung. Mulia, 2004).

¹¹ Woodward, *The Book of the Kindred Sayings (Samyutta Nikaya)*, (London: The Pali Text Society, 1975).

acrobatics teacher said to Medakathaika: You take care of me and I will take care of you. Medakathalika responded: No, you take care of yourself and I will take care of myself, each one looks after and protects himself, one person protects another. By protecting other one protects oneself.

Vice versa, if you cannot find a friend who is well-behaved, then you should walk alone, like a king who leaves a country he has defeated, or like an elephant who wanders alone in the forest. The Buddha gives a guidance in Dhammapada XII: 159 "Before teaching something to others, he must do it first, a person who is very disciplined can train others in the discipline. It is really difficult to discipline oneself.

The attitude of parents in developing child discipline is very important, The Buddha gives a guidance in *Majjhima Nikaya*¹² that "Parents keep their children away from evil desires, greed, anger, miserliness, deceit, cheating, stubbornness, prejudice, pride and arrogance which become a cause of imperfection which always pollutes morals. Children must be taught to live morally and to act with good thoughts, words and deeds.

The Buddha gives a guidance in *Anguttara Nikaya*¹³; parents should pay attention to five ideal conditions namely giving directions at the right time, solving problems wisely, directing with gentle words, talking about goals to be achieved, and speaking with thoughts full of love. The Buddha gives a guidance in *Itivuttaka*¹⁴ also distinguished three kinds of children, namely: (1) children who are better than their parents, (2) children who are comparable to their parents, (3) children who are not as good as their parents.

One of the important ways of raising children is to develop love so that their children feel comfortable with their parents, as explained in the Metta Sutta about developing love, The Buddha gives a guidance in *Samyutta Nikaya*, 149¹⁵. "Just as a mother risks her soul to protect her only son. Therefore, cultivate a mind of limitless love towards all beings."

The parable of respect towards the East in which there are five obligations that must be carried out to their children. The first obligation is to advise and protect their children from doing evil, parents set an example of exemplary behavior. The second obligation is to guide children to

¹² Horner, *The Middle Length Saying Part I*, (Oxford: The Pali Text Society, 1990).

¹³ Woodward, *The Book of the Gradual Saying (Anguttara Nikaya)*, 1975.

¹⁴ Peter Masefield, *The Minor Ontologies of The Pali Canon Part II (Itivuttaka)*, (Oxford: The Pali Text Society, 2001).

¹⁵ Woodward, *The Book of the Kindred Sayings (Samyutta Nikaya)*, 1975.

dogood, with moderation, obedience, cooperation, unity, courage, compassion, the right way of life, religious spirit and other good values. The third obligation is to provide a proper and good education for their children. The fourth responsibility is for parents to ensure that their children marry the right person, as marriage constitutes a personal and societal commitment that will endure throughout their lifetimes.

Implementation of Parenting Patterns on Child Development in a Buddhist Perspective Families that have good morals will gain happiness, harmony and success in raising children because they are wise and do not commit evil acts. The Buddha gives a guidance in Dhammapada XXXIII:332¹⁶ “Morals (sila) will give happiness until old age; faith that has been deeply instilled will give happiness; the wisdom that has been acquired will give happiness; not doing evil will give happiness.” As parents in educating and guiding their children by implementing consistent parenting well of course parents have noble educational goals for their children, the goal leads to:

Independent attitude

Fostering an attitude of independence in children is a skill. Development of life motivation to be responsible for yourself. Children will gain the ability to determine themselves and develop compassion to help others more usefully in accordance with the law of cause and effect.

The Buddha gives a guidance in Dhammapada XII:165 That "It is by oneself that evil is done, it is by oneself that one is defiled. Evil is not committed by oneself, and by oneself one becomes pure. Pure or impure depends on oneself; no one can purify another. “The Buddha gives a guidance in *Samyutta Nikaya* I.125¹⁷ that Developing a child's personality is greatly influenced by their associations. Their personality is shaped not only by interactions with peers but also with their parents. "Not associating with fools, associating with wise people, respecting those who are worthy of respect, these are the highest actions that guarantee success".

Have good self-confidence

Children have self-confidence that evil deeds will result in suffering and that good deeds produce happiness. The Buddha gives a guidance in Anguttara Nikaya that humans possess self-confidence, lead a righteous life, exhibit enthusiasm instead of laziness, remain alert, maintain balance, and possess accurate understanding. Instill an attitude of self-control in children

¹⁶ David Rhys, *Digha Nikaya (Dialogues of The Buddha) Vol.III*, 2008.

¹⁷ Woodward, *The Book of the Kindred Sayings (Samyutta Nikaya)*, 1975.

Children have an attitude of self-control in doing something. Will have samsara and *hiri* and *ottapa* can control themselves for things that harm themselves and others. Have a sense of shame to do evil and fear the consequences of evil deeds. The Buddha gives a guidance in Dhammapada. VII:103 that Even though a person can conquer thousands of enemies in several battles, the greatest conqueror is actually someone who can conquer himself

Instill faith

The Buddha gives a guidance in *Samyutta Nikaya* that Strong belief is very well applied since childhood. Confidence in a truth that is based on the right understanding. Parent obliged to apply strong belief in their children, because individuals who hold a strong belief in their chosen religion will attain peace, happiness, and genuine protection. "Faith and trust are the best one can have. Apart from applying good parenting in achieving its goals, parents must also develop good educational programs for their children.

Buddha explains *silā bhavana* (social that there are four core competencies in developing educational programs for parents in helping to provide good parenting, namely *kāya bhavana* (physical development) competencies in developing *silā bhavana* (social development), *citta bhavana* and *pañña bhavana* (knowledge/ wisdom development)¹⁸.

Parents who have a loving relationship with their children will give blessings of lightness, joy and happiness. Parents in a relationship with their children must have their own way of educating their children in accordance with the hope of always doing good and avoiding immoral acts¹⁹.

The Buddha gives a guidance in *Digha Nikaya III;189*²⁰ that Children who get a good upbringing will be children who are devoted to their parents. In addition, children will work independently, get suitable spouses, maintain honor and family traditions, take good care of their inheritance, and always remember the services of their parents by sharing services when they die.

Conclusion

Parents, being the primary source of learning for their children, play a crucial role in guiding and directing their sons towards maturity. The task of parents is to make their children individuals who are independent, have character and are responsible, and full of confidence. Being a parent is not easy, without even realizing that the treatment of parents makes children

¹⁸ Sulaiman Girivirya, *The Awakened Parenting Guide to Parenting Education Linked to the Buddhist Sunday School Program*, (Jakarta: Directorate General of Buddhist Community Guidance, 2018).

¹⁹ Sarah Napthali, *Buddhism for Mothers*, (Tangerang: Literature Medhya, 2009).

²⁰ David Rhys, *Digha Nikaya (Dialogues of The Buddha) Vol.III*, 2008.

feel inferior, low self-esteem, naughty, indecisive, and lose self-esteem. The achievement of parental obligations in caring for children will be appreciated and respected by children and can develop progress in family offspring.

Parents in educating and guide their sons with the implementation of good parenting with noble educative goals for their children, the goal leads to 1) independent attitude, 2) developing children's personality, 3) having good self-confidence, 4) instilling an attitude of controlling children, and 5) instilling confidence. There are four core competencies in developing educational programs for parents in helping to provide good parenting, namely *kaya bhavana* (physical development), *sila bhavana* (social development), *citta bhavana* (mental development) and *panna bhavana* (knowledge/ wisdom development).

As parents engaged in educating their children, the Buddha provides profound insight in the Sigalovada Sutta regarding the responsibilities parents hold towards their offspring, namely: 1) advising and protecting their children from doing evil, 2) guiding children to do good; 3) providing a proper and good education for their children, 4) parents make sure their children marry the right person, 5) pass on wealth to their children at the right time.

In addition, parents should advise their children to follow people who are smart, wise, educated, diligent, obedient and noble. be close to such a virtuous and clever person. The success or failure of parents in providing parenting to children can be seen from the child's development in behaving in everyday life that does not deviate from existing norms. Families that have good morals will get happiness, harmony and success in raising children because of their wise attitude and not committing immoral acts.

Bibliography

Fitriani, Parenting. *Patterns in Building Social Character Children in the Awang Community*. Indonesia: Makassar State University, 2018.

Girivirya, Sulaiman. *The Awakened Parenting Guide to Parenting Education Linked to the Buddhist Sunday School Program*. Jakarta: Directorate General of Buddhist Community Guidance, 2018.

Gunarsa. *Psikologi Praktis: Anak, Remaja Dan Keluarga*. Jakarta: PT BPK Gunung. Mulia, 2004.

Horner. *The Middle Length Saying Part I*. Oxford: The Pali Text Society, 1990.

Masefield, Peter. *The Minor Ontologies of The Pali Canon Part II (Itivuttaka)*. Oxford: The Pali Text Society, 2001.

Maylasari, Ika et al. *Early Childhood Profile 2020*. Jakarta: Central Bureau of Statistics, 2020.

- Mukti, Krishnanda W. *Discourse on Buddhist Dharma*. Jakarta: Karaniya, 2020.
- Napthali, Sarah. *Buddhism for Mothers*. Tangerang: Literature Medhya, 2009.
- Qurrotul, Ayun. "Parenting Styles and Parenting Methods in Shaping Children's Personalities." *ThufuLA: Journal of Teacher Education Innovation Raudhatul Athfal* 5 (2017): 1.
- Rhys, David. *Digha Nikaya (Dialogues of The Buddha) Vol.III*. London: Pali Text Society, 2008.
- Schohib, Mohammad. *Parenting Patterns to Help Children Develop Self-Discipline*. Jakarta: Rineka Cipta, 2014.
- Sri Dhammananda. *Happy*. Jakarta: Ehipassiko Foundation, 2016.
- Tridhonanto. *Developing Democratic Parenting*. Jakarta: Elex Media Komputindo, 2013.
- Woodward. *The Book of the Gradual Saying (Angutara Nikaya)*. London: The Pali Text Society, 1975.