

CHAPTER I

INTRODUCTION

The researcher discusses the introduction of the study. This chapter consist of seven parts. They are research context, research focus, research objectives, the significance of the study, the definition of key terms, previous study, and review related literature.

A. Background of Study

Positive parenting aims to create safe and comfortable conditions in the family. Interaction between families is expect to be well established, especially interactions between parents and children. Another purpose of positive parenting is also to create a warm atmosphere, including love from parents for children so that they are far from the atmosphere that can cause stress in children or also emotional instability that can interfere with children's activities.

The lately truth, there are more cases of depression in children. The first thing we can draw as a conclusion in this kind of problem is about the description or a big picture of parenting mistakes patterns toward their children that cause disruption of emotional stability to children. If this continues, the child will continue to feel unworthy or unwanted, so that it will make the child feel that their must fight alone and eventually trigger worse and longer depression. As we know, families have their own important role in child education and personality. We can even say that family is an educational center that has its own characteristics so that every families can form a different personality and different mental health of the children as well. Therefore, every child is entitled

to a positive education from their parents so that the people around them do not treat them humbly.

Children who have a lack of confidence, insecure with circumstances, are usually difficult to raise their spirits if the closest people like parents do not tell the child how valuable they are. It's hard enough for a child to be eager to achieve something if it doesn't have a mirror or a role model that can serve as an example¹. However childhood will never repeat itself, although many parents are still childish. Yet the times in which it is better to teach the child the truth do not come twice, but still the parents replace themselves a lot with inanimate objects². For example, like cell phones and television. If that's the case, it's the same as parents who design their children to have a learning disorder as well as a mental disorder because from an early age every time they ask for attention, they are always accompanied by both dead objects.

Basically, every child is born in a state of purity. They instinctively tend to behave towards goodness. However, children tend to mimic what they see, often repeat what they hear. As a role model for their children, every harsh word that goes into the child's ears can make the child quiet or, on the contrary, make the child more distracting to cause trouble and then attract attention. One of the ways a child can seek the attention they cannot get is by making a lot of trouble like smoking, fighting, or even doing something that was unimaginable before. In this case, parental direction is very necessary so that children are not trapped in the wrong social environment.

¹ Mohammad Fauzil Adhim, *Positive Parenting* (Yogyakarta: Pro-U Media, 2015), 59.

² Adhim, 127.

The role of parents is needed to reduce the occurrence of moral and ethical crises that occur to children. Therefore, parents and their important role in forming a positive personality for children are really demanded as their obligations because children's education is parents' duty and obtaining education is the children's right³. The way of teaching that is too hard or kind of cruel will make children face various problems in their lives. Some of them become shy, lack self-confidence, become loud and like to be troublemaker to seek attention which is feared can put pressure on a child's psyche. However, if you underestimate the way of education, it is also feared that it can make children exceed the boundaries of the norms that exist in society. Therefore, there needs to be a middle ground that must be taken by parents by staying away from being rude to children, not talking too loudly and not being too tolerant of children's excessive attitudes.

In fact, it doesn't mean parents are forbidden to show children's mistakes. Because if parents don't show children's mistakes or teach children more than to realize their mistakes, parents just make children grow weak and impatient to criticism, so that accepting a little faith has offended the child. But as a parent, it's hoped not to directly show the child's guilt in front of others because it's going to be an abomination to the child and it can bring about revenge. It's something like this that can increase juvenile delinquency. However, that does not mean parents cannot be strict with their children. It is okay to punish our children as long as it does not exceed the limits to be called violence, because punishment is not violence but violence is cruelty.

³ Rubini and Edi Setyawan Cahya, "Quranic Parenting: The Concept of Parenting in Islamic Perspective," *Al-Misbah* 9, no. 1 (April 2021): 31, <https://doi.org/1026555/al-misbah.v9i1.1948>.

The conclusion from all the case above is that we know how important parenting patterns for children. The parenting patterns here is clearly intended to prevent or suppress child's depression, suppress the level of emotional instability and is expected to reduce the level of juvenile delinquency. That's why there is something we called parenting to build warm relationships between families through caring and also being responsive to boundaries by supervising and providing direction. In this case there is such a thing as a parenting pattern that follows Islamic rules. These types of parenting are commonly referred to Islamic parenting which will be discussed in this study, about Islamic positive parenting.

Islamic positive parenting is parenting that is based on love, mutual respect and stimulates children's growth and development based on the values contained in the Qur'an and Hadith. One of the things that is considered important in positive parenting is the provision of a good environment for children, namely an environment that cares about the stages of child development that is adapted to the physical and psychological needs of the child so that the child can grow and develop optimally.⁴ After reading the meaning of Islamic positive parenting, we have been told what the purpose of positive parenting is. Especially since it has a strong relationship with Islam which is more than a religion, but a way of life. In addition, educating children really requires seriousness. In terms of education, this is a fundamental and mandatory thing for every Muslim parents. However, Islamic positive parenting will only work if parents also believe that Islam is the best religion that will be used as a basis for parenting their children.

⁴ Padjrin, "Pola Asuh Anak Dalam Perspektif Pendidikan Islam," *Jurnal Intelektualita Universitas Islam Negeri Raden Fatah Palembang* 5, no. 1 (2016): 1, <https://doi.org/s://doi.org/10.19109/intelektualita.v5i1.720>.

If parents are convinced of this positive Islamic parenting, then they will start parenting their children totally based on their beliefs.

Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.” (Q.S At-Tahrim: 6)⁵

Positive parenting here clearly includes how the attitude of parents in educating children. As we know, there are many parents who can't even be said to be ready to have children so they think that just giving money is enough, even though educating children requires knowledge. Because of that knowledge, we will know how to properly educate children, such as not making a loud voice when speaking, an unpleasant voice, similar to yelling⁶. As a parent, it is very necessary to have the term measuring action, so that there are no mistakes such as accidentally criticizing when you should give praise or the like. This is explained in the Al-Qur'an.

Allah SWT. said:

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ؕ

"And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Q.S Al-Luqman: 19)⁷

⁵ Al-Quran, *At-Tahrim* (66), n.d., 6.

⁶ Adhim, *Positive Parenting*, 157.

⁷ Al-Quran, *Al-Luqman* (31), n.d., 19.

It is not directly said that counseling is our duty as a people of Islam, but in counseling we cannot forget that we must respect each other so that using that subtle language is a thing to teach. It's important to immunize the soul if you take it from Fauzil Adhim's mind. He said children should be given soul immunization, not sterilization. But for immunization, the needle must be sterile; the needle is education.

Parenting itself is very influential in child education. The relationship between them is very close and unbreakable. However, as a child, in three primary education levels such as in kindergarten, elementary school and the last junior high school, parents can be said to control the child directly and just release 'control' to the child after the child enters high school. In this case, we can see the direct involvement of parents in educating children that can be seen from the attitude of children in school.

Usually when children are still in kindergarten until elementary school, the role of parents' involvement in the child education process is of course home-based. Parents usually fancy how to read children, accompany and help children finish their homework⁸. But at that age, parents are expected to play with their children as a child. Children really loves to play with their parents so spare some time with children is important to develop a sense of attachment and bonding with parents⁹. The parents who take care of the child directly at this age can also teach the child about the issue of good, about what the concept of faith is, until when they grow up, the children no longer question their faith. Parents have to

⁸ Mukti Amini, "Profile of Parents Involvement in the Education of the Children of Kindergarten Age," *Jurnal Ilmiah VISI PPTK PAUDNI* 10, no. 1 (June 2015): 11.

⁹ Syed Abdul Ghaffar Bukhari and Muhammad Athar Hussain, "Psychosocial Nurturing of Children in Islam," *Research Journal Al Basirah* 8, no. 1 (2019): 41.

understand a good way of parenting because their role is really important to raise knowledge about the outside world and also family relations. Direct parenting, how parents show their attention and usually teach how children should apply discipline, care, sharing the needs of one friend and the other can change the behavior of the child¹⁰. In this phase, the role of parent's kind of vital to guide their children because overall, children or toddlers still have their high selfish nature and still less sensitive to the surrounding environment¹¹.

In fact, children have their own world. A world that neither parents nor other adults can understand. But the child's world is able to draw talent from within itself so that outsiders can learn and help develop it. With freedom to do anything, children can be very productive but of course it must also be under parental supervision. Therefore, the parents are charged with understanding the condition and growth patterns of their children¹². In addition, parents are also obliged to create a conducive family environment and help children grow optimally.

Regarding the "Instant Family" movie by director Sean Andres as an object that the researcher wants to study, Islamic positive parenting according to Muhammad Fauzil Adhim's perspective will be seen in the implementation process. We will know how parents support children in several ways, asking children to be open and some principles of Islamic positive parenting will also be discussed. In addition, this movie teaches a lot about parenting patterns for

¹⁰ Siti Juwariyah, "Analysis of Parenting and Involvement of Parents in Early Childhood," *Journal of Primary Education* 8, no. 3 (2019): 368, <https://doi.org/10.15294/jpe.v8i3.19762>.

¹¹ Firman Mansir, "The Urge of Children Education in Preventing Mass Ignorance in Indonesia," *Jurnal Kependidikan* 7, no. 4 (Yogyakarta 2021): 813, <https://doi.org/10.33394/jk.v.7i4.4306>.

¹² Mansir, 814.

children who have deep trust issues with parents. This movie has an age rating of 13+ due to the movie's mild violence, coarse language, and occasional sexual and substance abuse references. From this movie, we can see how western parenting patterns and their correlation with the concept of Islamic positive parenting. Then, from the Islamic positive parenting research that will be delivered through this “Instant Family” movie, it is hoped that teachers or educators will be able to make this movie as an educational tool that will help communication between the two parties.

The reason why the researcher has to correlate “Instant Family” Movie with Islamic positive parenting and no other movies is because “Instant Family” Movie tells the story of a married couple who adopts three siblings. They have to deal with three very inverse child traits. The eldest is stubborn, has trust issues that can instigate his younger siblings to leave the house. The middle child is quiet, with a lower IQ than his siblings and is also a coward. Then there is the youngest who still needs parental love. From the problems that occur in the “Instant Family” Movie, finally Islamic positive parenting can be applied. Fauzil Adhim mentioned three principles and three manifestations of these principles, such as building self-confidence in children. This is in line with how the couple who adopted three children made the three believe that they were also desirable and deserved the love of the figure of the parents.

In a thesis written by Erny Tyas Rudati with the title “Konsep Positive Parenting Menurut Muhammad Fauzil Adhim dan Implikasinya terhadap Pendidikan Anak”, it is explained that children do not want to be regulated at least when they are in 5th grade. Erny Tyas concluded that there are 2 things that

can be concluded about the positive parenting concept of Muhammad Fauzil Adhim, first, how to educate children with love without any violence, either in the form of insults or physically. Second, how do parents respond to their children with patience and sincere intentions because of Allah SWT. This is almost the same as the thesis written by Fitri Barokah with the title “Konsep Islamic Positive Parenting dalam Perspektif Mohammad Fauzil Adhim dan Budi Ashari”. Although Fitri combines the two perspectives, the two are not much different because in the concept of Islamic positive parenting, parenting children to continue to do positive things is much emphasized. Both theses discuss the rights of children, the obligations of parents in providing education to their children.

According to the previous studies above, both are the closest to what the author will research. It's just that using Islamic positive parenting with the perspective of Mohammad Fauzil Adhim to analyze movies is a new thing and most likely has not been done yet. Therefore, based on the explanations above, the writer dedicated to conduct a research under the title “An Analysis of Islamic Positive Parenting in the “Instant Family” movie based on Mohammad Fauzil Adhim’s perspective”.

B. Research Problem

Donald Ary states that research focus in qualitative research deals with understanding about what it happens, why it happens, what it means to those involved, as well as how they understand the experience.¹³ Based on the

¹³ Donald Ary and et. al., *Introduction to Research in Education* (USA: Wadsworth Cengage Learning, 2010), 39.

research context that have been explain above, some problems have been identified as follows:

1. What are the various kind of Islamic positive parenting that found in the “Instant Family” movie based on Adhim’s perspective?
2. How are the impact of Islamic positive parenting in the “Instant Family” movie based on Adhim’s perspective?

C. Research Objectives

Research objectives deals with the aim of the study that wants to be achieved by the researcher.¹⁴ It is clear that the goal of the research that the researchers achieve is referred to the research objectives. According to that statement, the research objectives used to solve the problem of research involves:

1. To know the kind of Islamic positive parenting in the “Instant Family” movie based on Adhim’s perspective.
2. To know the impact of Islamic positive parenting in the “Instant Family” movie based on Adhim’s perspective.

D. Significance of the Study

Significance of the study is telling about the benefits of the research, which were usefulness that consist of two kinds of uses in the development of the science and usefulness of social development.¹⁵ The significance of the study

¹⁴ Ary and et. al., 587.

¹⁵ IAIN Madura, *Pedoman Penulisan Karya Ilmiah* (Pamekasan Madura: Institut Agama Islam Negeri Madura, 2020), 31.

can be classified into two significances, they are theoretically and practically. The result of this study is expected to provide some beneficial contributions as follows:

1. Theoretically

This study gives information to parents about how to raise children by applying Islamic ways of developing positive characters to children. The result of this study will be the alternative reference for those who need reference in conducting a research.

2. Practically

This research is expected to provide benefits to researcher, education circles, parents and readers to understand and appreciate the result of analyzing Islamic positive parenting in the “Instant Family” movie based on Muhammad Fauzil Adhim’s perspective.

a. For parents

This study is expected to be a reference material for parents in educating their children in an Islamic way to develop positive characters in children.

b. For children

This study is expected to help children to understand the ways to behave themselves. In addition, this study is also expected to improve children knowledge about parenting so they know what toxic parenting is and what positive parenting is.

c. For researcher

This study can help researchers to find out more about Islamic positive parenting, which is expected to be applied in the researcher's personal life when having a child or becoming a teacher in the future.

d. For further researcher

This study is expected to be one of ways for the next researcher to learn about this film deeply. It is also expected for them to make this as reference to achieve completeness of the analysis.

E. Definition of Key Terms

To avoiding ambiguity and misunderstanding about meaning of some terms used as keyword in this study to the readers, the researcher gives the definition of the key terms. They are:

1. Islamic positive parenting is the study about how our patterns in nursing children and lead them to do positive things and to develop children characteristics dealing with Islam.
2. "Instant Family" is a 2018 comedy movie directed by Sean Anders who wrote a screenplay with John Morris based in part on Anders own experiences.
3. Mohammad Fauzil Adhim's perspective is Mohammad Fauzil Adhim's theory dealing with the way Islam develop characteristic of children to do positive things used in this research.

F. Previous Study

Using movie as a reference for researching is not something new. There are many researches about movie that observe the information including characters, values, or parenting that usually used for educational purposes. However, in this kind of topic about Islamic positive parenting, this is the first-time movie is used. The researcher discovers some relevant research as her previous study as follows:

In 2008, Erny Tyas Rudati conducted research entitled “Konsep Positive Parenting Menurut Muhammad Fauzil Adhim dan Implikasinya terhadap Pendidikan Anak” that related to the topic that the researcher looking for. The same point of this kind of research is the same focus of analyzing positive parenting, whereas the differences is the object of analyzing positive parenting itself. Erny’s research focused on the implications for children’s education meanwhile this study focused on the “Instant Family” movie. As a result, Erny’s discovered three principles related to positive parenting based on Muhammad Fauzil Adhim’s perspective and discovered five implications for children’s education.

In 2021, Fitri Barokah conducted research entitled “Konsep Islamic Positive Parenting dalam Perspektif Mohammad Fauzil Adhim dan Budi Ashari”. Although Fitri combines the two perspectives, the two are not much different because in the concept of Islamic positive parenting, parenting children to continue to do positive things is much emphasized. Both theses discuss the rights of children, the obligations of parents in providing education to their children.

Moreover, the study has a similarity with the researcher's study which is focused on the positive parenting. Furthermore, the researcher's above study focused on observing the Islamic positive parenting while the researcher focused on Islamic positive parenting of the movie. Besides, the movie which is the researcher analyzed has never been studied or associated with the concept of Islamic parenting before.

G. Review of Related Literature

Review of related literature or well known as literature review deals with presenting about what kind of problem currently known. Literature review is a written summary of journal articles, book, and other documents that describe the past and the current state of information on the topic of researcher's study. Therefore, review of related literature can help the researcher to make identification about something having been known. This can also prevent the research from duplication. In this part, usually the researcher involves theoretical description that deals with the object researched.

1. Parenting

a. Definition of Parenting

Mohammad Fauzil Adhim defines parenting as the attitude of parents toward children that can affects how parents treat, educating and nurturing their children, dealing with children's behaviors and child delinquency. Therefore, indirectly the definition of parenting can also be

interpreted as a parent's skill about how to having a good interact with their own children.

The educational method is also a form of parenting related to the formation of personality, intelligence and skills that is deliberately carried out in the form of orders, prohibitions and punishments to establish order and giving gifts as a means of education. The attitude of parents, on the other hand, can be seen in many ways, including how parents influence their children's emotions, how parents control their children, and how parents calm their children or discipline their children.

b. Positive Parenting

Positive parenting is a parenting pattern that teaches children that what they have to do is something positive, and how parents must create a warm and comfortable atmosphere to interact in the family environment. On the other hand, Diana and Stephen said that “positive parenting is a process to help children develop an atmosphere of understanding and love during adolescence, so it can be said that positive parenting is a parenting pattern that emphasizes compassion between families, love and warmth”.¹⁶ Even so, love and putting in time and energy to give support to our own children is not really enough even though that was the most important part of parenting. Actually, that can be said enough if parents try to understand their children's unique needs. Love from parents not always the ways to help their children's

¹⁶ Diana Guthrie and Stephen P. Amos, *Positive Parenting* (Kansas: The University of Kansas School of Medicine., n.d.), 26.

development¹⁷ because children need their parents to understand their need, their desire for their development. Positive parenting practices seek to create cooperative children, not submissive children.

c. Islamic Positive Parenting

As mentioned earlier, parenting is the attitude and behavior of parents in educating, caring for and nurturing their children. Islam itself emphasizes that educating, caring for and nurturing children is the responsibility of parents. Children are a mandate from Allah SWT. which are entrusted to their parents. This perspective implies that there is a relationship between parents and the existence of children and their God. This word means that one must be applied seriously, in detail, thoroughly and thoroughly.

In raising children, parents tend to use parenting patterns that affect the growth and development of children, so that children's growth and development requires proper parenting. According to Fauzil Adhim, if children are educated to be gentle, understanding and overflowing with love, these children may have a faster-developing mindset, become physically and psychologically intelligent, and expand their minds in dealing with life. Children who receive a strict upper-level education in an emotionally deficient environment usually grow up to be shy, lack stability, weaken the mind, and even turn into naughty, brutal, cruel and immoral children.¹⁸

¹⁷ John Gray, *Children Are from Heaven: Positive Parenting Skills for Raising Cooperative, Confident, and Compassionate Children* (Harper Collins e-books, 1999), 6–7.

¹⁸ Adhim, *Positive Parenting*, 45.

In the view of Islam, the success of parenting cannot be separated from the criteria from caregivers (parents) who must first have positive characteristics. Parents must act as good educators who have a number of traits so that positive parenting is created in the family such as patient, caring, flexible, controlling emotions and advice adequately. This type of positive parenting is common in Islam.

2. Muhammad Fauzil Adhim

Muhammad Fauzil Adhim is a competent writer on family and children's education. He started as a columnist in various magazines related to family. He was born on December 29, 1972 in the Mojokerto area, a district bordering Jombang.

Regarding positive parenting, according to Fauzil Adhim, parents need to think about how to carry out the duties of good parenting, namely nurturing, raising, and educating their children positively. Parents must be able to stimulate children's initiatives, encourage their spirits, show genuine acceptance, and give warm attention to every good they do. We need to develop positive initiatives and take a positive approach; that's positive parenting.¹⁹ According to him, Positive Parenting is done with more emphasis on positive communication, namely what a child can do and what a child cannot do. Then, as a parent, if we want to forbid children from using abusive words, we must use positive communication.

¹⁹ Adhim, 141.

According to Fauzil Adhim, there are 3 principles in the positive parenting, they are²⁰:

a. Supporting Healthy Attitudes

Supporting healthy attitudes means giving warm attention, at least appreciation for the child's good intentions, even though those intentions "disturb" us as parents. The desire to love and invite them to play or cuddle, is a positive thing. Parents need to provide warm support and a friendly attitude if they are to create positive learning for their children. However, their good intentions often conflict with our interests. Parents may suddenly become annoyed and even angry so that the child will feel a traumatic environment when positive intentions are carried out by the child at two o'clock at night, when parents have difficulty sleeping.

Does this mean parents should always allow their children to play and joke with their younger siblings whenever they want? No. Supporting healthy behavior doesn't mean letting your child do something positive whenever he wants. We can direct the children in a good way, so that their good faith does not die.

b. *Qoulan Sadida*: Assertive-Positive Communication

The next principle in positive education is *Qoulan Sadida*, which is to speak positively, firmly, without being deceived, honest, not containing lies and as it is. In addition, *Qoulan Sadida* also contains the idea of not being complicated, vague and not hiding the truth or just straight to the

²⁰ Erny Tyas Rudati, "Konsep Positive Parenting Menurut Muhammad Fauzil Adhim Dan Implikasinya Terhadap Pendidikan Anak" (Semarang, IAIN Walisongo, 2008).

point.²¹ *Qoulan Sadida* means speak honestly, directly and firmly. *Qoulan Sadida* is different from *fazhzhan* (strong attitude). *Fazhzhan* tends to say bad, harsh, rude and hurtful things. *Fazhzhan* makes people run and having hates relation to children.

c. Promoting Attachment

Parents have physical closeness but without a strong emotional bond and warm closeness (Attachment). Parents tell their children to be quiet when they are noisy, not educating them to learn to respect others, but so that the calm of parents is not disturbed. Parents also often give them something attractive, not out of love but to make them do what we tell them to do. Sometimes we even trick them into promising to give but there is no evidence just to satisfy our momentary interests.

Establish closeness or Promoting Attachment is one of the important principles that need to be understood when you want to implement positive parenting. There are various positive aspects that we can take when we have a warm closeness with our children. On the other hand, starting from the arid closeness of parents and children, great potential can just run aground. The rest, let's try to see what can be done to establish closeness with children.

First, as did the Prophet Muhammad, we can get closer to children by playing. Second, almost eighty percent of human time between waking up and going back to sleep is used to communicate. This means, a warm closeness can be established through good interpersonal communication,

²¹ Adhim, *Positive Parenting*, 119.

by showing care and concern for him. Our Prophet Muhammad was very close to children, and he approached them, among others, by showing concern for the affairs of children.

In addition to the three principles above, there are some manifestations of positive parenting in children's education. Mohammad Fauzil Adhim describe the embodiment or the manifestation of positive parenting in children's education as follows:

a. Cheer up your child! Do not burden them.

Mohammad Fauzil Adhim made a pretty impressive parable about motivation and ideals. He mentioned the difference between chasing and being chased by a dog. According to him, enthusiasm will arise if we chase the animal because just by imagining the animal escapes our pursuit, the energy that has faded because it has been running is full again. The spirit will continue to grow and strong as long as we still feel capable and able to catch the animal. On the other hand, our psyche will tire more easily if we are being chased by these animals. If it weren't for fear, we might have stopped because we've only walked a few meters, we feel really tired.

Likewise, with children. If the child has the motivation instilled by his parents, he will continue to be enthusiastic in pursuing the dog that embodies that ideal. However, if parents force their children to achieve their goals, the children will feel pressured and the parents will become the chasing dogs. Don't let children learn because they are afraid of their parents, because if the parents leave, the children's enthusiasm to learn will

also go.²² If it is like that, the child may start to rebel or vice versa, grow up without passion because he has to live up to his parents' expectations all the time.

This does not mean that children should be pampered. Of course, there is such a thing as following rules and procedures. Organize something messy to obey the rules. All of that should be done well to form something called karma so that children will be eager to learn because the environment is positive and supports each other so that they give each other appreciation. Of course, it is not good to use coercion because it will cause the child's enthusiasm to drop so that learning becomes tedious.

Parents should pay attention to the child so that then the child's heart is touched and his mind lives. Do not burden children with various expectations that parents want to achieve. Encourage children to be optimistic about their future, smart in receiving knowledge and always ready to face life's challenges. Burdening children will only make him a person who is no longer passionate and dead.

b. Cultivate self-confidence in children

Many around us where we find children who are very excited to try new things. Take an example from the circumstances where smart research friends want to graduate at a famous university, but they have to bury their desire because their parents extinguish their enthusiasm for reasons of love.

²² Adhim, 173–174.

Every child is born with the courage to try so they can grow up doing what they want. But often around being unfriendly, they comment on many things so that sometimes children are embarrassed and start withdrawing to the point of sacrificing something they want to do. Unfortunately, most of the unpleasant words came from the parents who gave birth to and cared for them. Because there are so many parents who hold the title as a father or mother just because they have children, not because they are worthy or have the propriety as parents.

These days, parents and teachers are anxious about how they can make their child more confident. As if Islam is no longer enough for them. Whereas in Islam it has been explained that in fact we all have the same degree in the eyes of God, the only difference is our piety. Therefore, it is wrong for parents to give their children good clothes or shoes while saying that all this is so that the child does not feel ashamed of their friends, so that there is a crisis of self-confidence, where the child will look down anxiously if he feels different from their friends.

c. Build children's character

Building character requires a model who can make a child proud just by imitating him²³. In the family environment, the closest environment to children from childhood to adulthood, the model that children really need are their parents. There is nothing intelligence can do if the shell in which its soul develops is extremely fragile. This is what underlies that character

²³ Adhim, 268.

strengthening is necessary so that children will not feel hesitant when dropping attitudes.

3. Movie

a. Definition of Movie

Movies become so enjoyable and familiar in this period. Movies can cause individuals to appreciate when people watching it. Movies is a story or occasion recorded by a camera as set of moving pictures and displayed in a theater or on TV a movement picture.²⁴ By watching movies individuals can get motivation, thoughts, information, become familiar with some new from the motion pictures. That will be intrigued when someone too truly to getting the motion pictures by watching the setting, plot, exchange, and characters of the movies.

b. Kind of Movie

Movies is the most popular diversion media all over the planet. Movies has many fascinating sides we can see. Begin from activity, sound, visual, area, circumstance, innovation and some more. Movie is blend between development, words, music and colors. There are numerous sort of movies such as action movies, adventure movies, comedy, horror, romance and so forth. Movie is a popular entertainment, a product that produced and marketed by a large commercial studio to most people in the world. Every image in the movie has been fine-tuned by an experienced artist and technicians.

²⁴ Alan Evison, *Oxford Learner's Pocket Dictionary New York* (Oxford University Press, 1983), 140.

Watching movies gain inspiration, ideas and information for some people, so that they can also learning something new.²⁵

Based on the explanation above, movie is a type of visual communication that uses moving images and sound to tell stories or help people learn to tell. People in every part of the world watch movies as a kind of entertainment, a way to have fun. For some people, fun movies can mean movies that make them laugh, while for others it can mean movies that make them cry, or feel scared.

²⁵ Richard Barsam, *Looking at Movies an Introduction to Film*, 3rd ed. (USA: W. W. Norton and Company, Inc, 2010), 3.