

Islamic Religious Education for Children in Java Family: A Study of Ethno-Phenomenology

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: June 10, 2021 Revised: August 20, 2021 Accepted: November 14, 2021</p> <p>Keywords: children's education; Javanese society; identity</p>	<p>This study aims to determine the Islamic religious education of children within Javanese families in Krajan Hamlet, Jogorogo District, Ngawi Regency, East Java, Indonesia. This study employed an ethno-phenomenological approach. It focuses on the ethnographer's work model using a phenomenological approach to deeply understand cultural and religious experiences. The data collection techniques used were in-depth interviews, participant observation, literature study, documentation, and active listening, all of which contributed to obtaining rich and comprehensive data. The findings reveal that Javanese families uphold the cultural philosophy of <i>narima ing pandhum</i>—an attitude of accepting destiny with sincerity and gratitude—as a foundational moral principle, aiming to prevent negative thoughts, feelings, and behaviors. The core educational content centers on <i>Aqidah</i> (creed), <i>Ibadah</i> (worship), and <i>Akhlak</i> (morality), taught through habituation, advice, and role modeling by parents and elders. Furthermore, the study highlights how Javanese identity is shaped from early childhood by cultivating communal values such as mutual assistance, empathy, generosity, and simplicity, which are consistently reinforced and passed down across generations.</p>
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INTRODUCTION

Education is a human activity that aims to gain knowledge and understanding about something.¹ Education is not just an inheritance of cultural values (enculturation) in the form of intelligence and skills from parents to children, but also an effort to develop individual potential.² Through education, individuals are shaped cognitively, morally, and spiritually. In this context, education becomes a personal and communal responsibility, contributing to the formation of responsible and ethical human beings.

Within Islamic thought, education, especially for children, is considered a divine trust (*amanah*) and a crucial determinant in forming a righteous and spiritually aligned individual. Chaer and Suud argue that children's education in Islam has an essential role in the sustainability of the child's future, especially related to teachings about Allah, relationships with family, and the surrounding community.³ Islamic education addresses intellectual development and encompasses moral, spiritual, and social dimensions.

Allah SWT mandates that parents, in the view of Islam, guide and direct children's education to serve Allah SWT.⁴ Islamic education includes *Aqidah* education, *Ibadah* (worship practices), and *Akhlak* (morality) education.⁵ These three components form the basis of a holistic Islamic pedagogy. The family is seen as the first and most influential educational institution within this framework. Within the household, children are first introduced to foundational values, religious obligations, and patterns of behavior that shape their identity.

As such, the family plays an irreplaceable role in transmitting doctrinal teachings and lived religious experience. Family education provides: basic knowledge and skills, religion and beliefs, moral values, and social norms and views of life that students need to play a role in the family and society. Ihsan added that the family is essential in laying the foundations of religious education for children.⁶ Santoso emphasizes the position of parents as ideal examples for children. The standards of parents and schools are a determining factor for the good or bad of children, especially when carrying out religious activities.⁷

This study investigates explicitly how Islamic religious education is practiced within Javanese families in Krajan Hamlet, Jogorogo, Ngawi, East Java, Indonesia. The selection of this locale is based on its strong adherence to Javanese cultural traditions and values, which intricately influence the educational patterns of its inhabitants. Families in Krajan Hamlet typically embody the principles of *tata krama* (etiquette), respect for elders, and a harmonious lifestyle that blends Javanese wisdom with religious beliefs. These cultural underpinnings

¹ Dwi Siswoyo, *Ilmu Pendidikan* (Yogyakarta: Universitas Negeri Yogyakarta Press, 2008), 1.

² Hasan Langgulung, *Pendidikan dan Peradaban: Suatu Analisa Sosio- Psikologi* (Jakarta: Pustaka Setia Al-Husnah, 1990), 261.

³ Moh. Toriqul Chaer and Fitriah M. Suud, "Pendidikan Anak Perspektif Hamka (Kajian Q.S. Luqman/31: 12-19 dalam Tafsir Al-Azhar)," *Southeast Asian Journal of Islamic Education* 2, no. 2 (May 28, 2021): 122, see Fatnut Lifah, *Skripsi*, Pendidikan Agama Islam bagi Anak dalam Keluarga Dosen Wanita, Jurusan Kependidikan Islam, Fakultas Tarbiyah dan Keguruan, (Yogyakarta: UIN Sunan Kalijaga, 2015), 1.

⁴ Beni Ahmad Saebani dan Hendra Akhdiyat, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 2009), 14.

⁵ Saebani dan Akhdiyat, 15.

⁶ Fuad Ihsan, *Dasar-dasar Kependidikan* (Jakarta: Rineka Cipta, 2010), 13.

⁷ May Dwi Yuri Santoso, "Review Article: Dukungan Sosial Dalam Situasi Pandemi Covid 19," *Jurnal Litbang Sukowati: Media Penelitian dan Pengembangan* 5, no. 1 (2020): 11.

shape how parents approach and deliver religious education to their children. In general, families in Krajan Hamlet are thick with Javanese culture in daily life, including children's education in the family. However, some families in Krajan Hamlet adopt more modern and open perspectives, influenced by urbanization, technology, and education.⁸ For families who are initially Javanese, born in Java, and live in Java, Javanese culture becomes a philosophy of life that they have believed for generations. For them, families who live in Krajan Hamlet are related to manners and behaviour based on the local wisdom of Javanese culture.⁹

Ultimately, this research contributes to a broader understanding of Islamic Religious Education in culturally embedded contexts. By focusing on Javanese Muslim families and employing a culturally sensitive methodology, the study offers valuable perspectives on the relationship between religion, culture, and education. It also provides practical insights for educators, policymakers, and religious institutions seeking to support family-based religious education in ways that respect local wisdom while engaging with contemporary realities.

RESEARCH METHOD

This study employed an ethno-phenomenological approach. This study specifically focused on the ethnographer's work model. The research setting was a Javanese family in Krajan, Jogorogo, Ngawi, East Java. The research data described the Islamic religious education of children in Javanese families in Krajan, Jogorogo, Ngawi. This study was directed at Islamic religious education for children. Information, explanations, speech, and answers in words expressed by parents are obtained through direct observation or oral and written statements. Oral information was obtained through interviews with parents. Written communication was received from written references, previous research, and documentation related directly or indirectly to the research focus.

Data was collected through interviews and participant observation. This was done to understand the existing symptoms according to their meanings given or understood by Javanese families in Krajan, Jogorogo. Literature studies, documentation, and active listening were carried out to obtain data related to the research focus. Data analysis techniques are carried out continuously; during the process, coding is carried out on the things found based on the context and perspective of the participants.¹⁰ This research is directed to determine the Islamic religious education of children in Javanese families in Krajan, Jogorogo, Ngawi, East Java, Indonesia, so this research is phenomenological. In contrast, the approach used is ethnoscience.

⁸ Initial survey research date 10 April 2021

⁹ Initial survey research date 10 April 2021

¹⁰ L. R. Gay dan Peter Airasian, *Educational Research: Competencies for Analysis and Application* (London: Prentice-Hall International (UK) Ltd., 2000), 29. Also see James Spradley, *Metode Etnografi (terj)* (Yogyakarta: Penerbit Tiara Wacana, 2007), 25.

RESULT AND DISCUSSION

Several researchers, including Lifah's study, have conducted studies on Islamic education in society.¹¹; Shakeel¹²; Aran¹³; Ikhwan¹⁴; Hidayat¹⁵ examines the urgency of Islamic religious education in children as the foundation and pillar for introducing Islam from an early age. Valentina¹⁶; Leonard¹⁷; Bunell¹⁸; Petro¹⁹ who studied the role of parents in children's education, has not been maximized since parents fully surrender the functions and duties of children's education to educational institutions. The study results found that the presence of parents directly or indirectly has a strategic role in shaping children's character and personality values .

Based on the study results, Marcie²⁰; Mahoney²¹; Stokes²²; Chaer²³; Sari.²⁴ While Jupriyanto's study²⁵, Kholiq²⁶ revealed that the forms of spiritual development carried out by parents include providing the basis for faith, holiness, aqidah, and morals. Besides, Javanese cultural values that can develop children's religiosity such as *unggab-unggub* (polite manners), *tepa selira* (feeling what others feel), *andhap asor* (humble), *bancakan* and *tablilan*.

Parasdyaningrum²⁷ revealed that there was a finding of a pattern of syncretism, namely the adaptation of children's Islamic education to Javanese culture. This adaptation is found in the practice of prayer and praise in Javanese. Besides, there is an analysis of the

¹¹ Fatnur Litfah, Pendidikan Agama Islam bagi Anak dalam Keluarga Dosen Wanita, *Skripsi*, Jurusan Kependidikan Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, Yogyakarta, 2015), 96–97.

¹² M. Shakeel, "Islamic Schooling in the Cultural West: A Systematic Review of the Issues Concerning School Choice," *Religions* 9, no. 12 (28 November 2018): 392, <https://doi.org/10.3390/rel9120392>.

¹³ Hamid Aran and Maryam Nayebkabir, "Role of Parents in Religious and Social Education of Children," *International Journal of Multicultural and Multireligious Understanding* 5, no. 3 (May 29, 2018): 180.

¹⁴ Afiful Ikhwan, "The Role of the Family in Internalizing Islamic Values," *Dinamika Ilmu* 19 (2019): 13.

¹⁵ Muhammad Arif Tri Hidayat, "Pendidikan Islam Bagi Anak Dalam Keluarga Karir Ganda di Desa Pungsari, Kecamatan Plupuh, Kabupaten Sragen Tahun 2017," *Skripsi Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Institut Agama Islam Negeri Surakarta*, 2017, 125.

¹⁶ Seira Valentina, "Peranan Orang Tua Dalam Mengembangkan Religiusitas Anak" (Surakarta: Jurusan Sosiologi Fakultas Ilmu Sosial Dan Ilmu Politik, Universitas Sebelas Maret, 2009), 79.

¹⁷ Kathleen C. Leonard et al., "Parent-Child Dynamics and Emerging Adult Religiosity: Attachment, Parental Beliefs, and Faith Support," *Psychology of Religion and Spirituality* 5, no. 1 (2013): 5–14.

¹⁸ Peter Wayne Bunnell, "Parental Involvement In Elementary Children's Religious Education: A Phenomenological Approach" (Liberty University, 2016).

¹⁹ Mervyn Ronald Petro et al., "The Effect of Religion on Parenting in Order to Guide Parents in the Way They Parent: A Systematic Review," *Journal of Spirituality in Mental Health* 20, no. 2 (April 3, 2018): 114–39.

²⁰ Marcie C. Goeke-Morey et al., "Maternal Religiosity, Family Resources and Stressors, and Parent-Child Attachment Security in Northern Ireland: Maternal Religiosity in Northern Ireland," *Social Development* 22, no. 1 (February 2013): 19–37.

²¹ Annette Mahoney, "Religion in Families, 1999-2009: A Relational Spirituality Framework," *Journal of Marriage and Family* 72, no. 4 (July 9, 2010): 805–27.

²² Charles E. Stokes and Mark D. Regnerus, "When Faith Divides Family: Religious Discord and Adolescent Reports of Parent-Child Relations," *Social Science Research* 38, no. 1 (March 2009): 155–67.

²³ Moh. Toriqul Chaer, Alef Theria Wasim, and Akif Khilmiyah, "Children's Education in The Story of Single Mothers in Qur'ân," *International Journal of Education and Learning* 1, no. 2 (December 5, 2019): 63

²⁴ Dwi Puspita Sari dan Herien Puspitawati, "Family Conflict and Harmony of Farmers Family" 02, no. 01 (2017): 14.

²⁵ Jupriyanto, "Paradigma Pendidikan Islam Dalam Masyarakat Jawa," *Al Hikmah: Jurnal Studi Keislaman* 1, no. 2 (2011): 3–3.

²⁶ Abdul Kholiq, "Pendidikan Agama Islam Dalam Kebudayaan Masyarakat Kalang," *At-Taqaddum* 7, no. 2 (2017): 327–45.

²⁷ Widhiani Parasdyaningrum, "Pendidikan Agama Islam Pada Anak Keluarga Buruh di Dusun Kenangkan Desa Bergas Kidul Kecamatan Bergas Kabupaten Semarang Tahun 2019" (IAIN Salatiga, 2019).

consequences of the meeting of cultural values. Meanwhile, the results of research conducted by Idrus²⁸ found that the search for truth for the Javanese people was based on rational considerations and spiritual aspects.

Djaelani²⁹, Taufiqqurahman³⁰, Munawiroh³¹, Taubah³² their research found that the first and foremost education in Islam is family education, namely by providing education to their sons and daughters with Islamic teachings. In their journey to maturity, children require various processes that the father or mother plays in the family environment.

Based on the reference search above, there were differences in the research the researcher would do. Using a phenomenological approach, this study reveals the phenomenon of children's Islamic education in Javanese families in Krajan Hamlet, Jogorogo, Ngawi.

Family Life in Krajan, Jogorogo, Ngawi, East Java, Indonesia

The family is the smallest and most important social unit for a child. The social experience in the family will considerably influence the development of children in the future. The family is the first and foremost educator for children.³³ The experiences of social interaction in the family also determine the child's behaviour towards others. If social interactions in the family, for some reason, are not smooth or unnatural, it is likely that children's social interactions in society in general also take place unnaturally.³⁴

For parents, formal and religious education are equally crucial for their children's success.³⁵ Cultivating spiritual values and teachings is the primary concern in daily activities. These spiritual values are evident in applying rules for children always to obey religious instructions. Pituluh (advice) will not work if it is only said without being carried out, and this is following the term "*ngomong gampang ngelakoni angel*" (speaking is easy, but doing it is tricky) or in other terms "*bisa kojah ora bisa ngelakoni*" (just talk, never do what is said).³⁶

A family is a place where awareness grows and where there is a spontaneous willingness to help each other. Here, one can trust others and never be left alone. Each family member can develop virtues such as compassion, kindness, generosity, the ability to share the anxiety of others, a sense of social responsibility, a personality towards others, learn to sacrifice for others, and live the sacrifice as a high value.³⁷

In Javanese families, the father is the head of the family, but is not related to the child's education, and the mother has a more strategic position. Every morning, Mr Sudarsono

²⁸ Muhammad Idrus, "Makna Agama dan Budaya bagi Orang Jawa," *Unisia* 30, no. 66 (25 Oktober 2007): 391–401, <https://doi.org/10.20885/unisia.vol30.iss66.art7>.

²⁹ Udin Solehudin, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," preprint (Open Science Framework, 6 Februari 2021), <https://doi.org/10.31219/osf.io/5r7xp>.

³⁰ Taufiqurrahman, Pendidikan Akhlak oleh Orangtua terhadap Anaknya (Studi Kasus Pola Keluarga Sakinah Teladan) di Kalimantan Selatan, *Jurnal Studi Gender dan Anak*, Volume 1, Nomor 2, 2013, 57

³¹ M. Munawiroh, "Pendidikan Agama Islam Dalam Keluarga Islamic Religious Education In Family," *Edukasi: Jurnal Pendidikan Islam* 14, no. 3 (2016).

³² Mufatihatur Taubah, "Pendidikan Anak Dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam (Journal Of Islamic Education Studies)* 3, no. 1 (2015): 109–36.

³³ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosda Karya, 2001), 155.

³⁴ W. A. Gerungan, *Psikologi Sosial* (Bandung: PT. Eresco, 1991), 180.

³⁵ Appendix 1, Interview Transcript, 01/F.D.A/S.N/W/2021. No. 5.

³⁶ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 21.

³⁷ Asep Rahmatullah, *Filsafat Hidup Orang Jawa* (Yogyakarta: Siasat Pustaka, 2011), 180.

always takes his son to school; after that, he goes to the fields daily. After finishing her homework, Sundari sometimes goes to the fields.³⁸ Keluarga tersebut didapati suasana keakraban. The older sister (*mbakyu*) *must care for* her younger siblings whenever her parents are busy with housework. Children can learn to help, love, and care for each other in an intimate atmosphere.³⁹

The children in the family respect each other, and the younger ones respect their older siblings. The philosophy of helping each other is essential in the family. Since childhood, children are accustomed to being invited to help with household chores together. For example, they fill drinking water, sweep, wash clothes, etc.⁴⁰

Parents also teach children not to be arrogant about everything. For example, *oyo dumeb* means (do not be pretentious or outright), do not like showing off and using what you have to pressure, belittle, or insult others. Parents believe that everything that humans have is only a gift from God. Without the blessing of Allah, it is impossible for the person concerned to have it.⁴¹

The family holds the principle of *narima ing pandhum*, which means (accepting whatever is given). Accept what is given and received. Parents have to ensure that their children become people (*dadi wong*) and are respected in society. Parents also instill shame (*isin*) in their children because this feeling can help train children to self-control. Parents also teach children to respect others.⁴²

Islamic Education in Javanese Family Children

Islamic education is a conscious guidance process by an educator so that students' physical, spiritual, and intellectual aspects grow and develop towards forming an Islamic individual, family, and society. What is meant by educational acts are all activities, actions, and attitudes carried out by education when dealing with or caring for students.

Zuhairini emphasized that family education is the first educational institution where children receive education and guidance from parents or other family members for the first time. In the family, this is the place to lay the foundations of students' personality at a young age because, at this age, children are more sensitive to the influence of education (parents and other members).⁴³ If the moral quality and character are high, the chances of success in quality and morals will also be increased, and vice versa.

The role of the family in education for children is the most important in teaching attitudes and life values, developing talents and interests, and developing personality. Those who act as educators in religious education in the family are the family, namely the father and mother, and all those responsible for the child's development, such as the grandfather, grandmother, uncle, aunt, and brother. However, the mother and father are essential.⁴⁴

Islamic education contains various Islamic values that support the implementation of education. These values become the essential capital for developing the child's soul. Based

³⁸ Appendix 1, Interview Transcript, 01/F.D.A/S.N/W/2021, No 9.

³⁹ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 21.

⁴⁰ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 21.

⁴¹ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 21.

⁴² Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 21.

⁴³ Zuhairini, *Metodik Khusus Pendidikan Agama* (Surabaya: PT. Usaha Nasional, 1981).

⁴⁴ Aji Abdul Halim Mahmud, *Pendidikan Ruhani* (Jakarta: Gema Insani, 2000), 46.

on the findings, Sundari's mother used the word "*bismillah*" with her children when they wanted to start something. In addition, it also teaches children by reading daily prayers, short letters in the Qur'an, and *Sholawat*.⁴⁵ The following is religious education in the fields of faith, worship, and morals taught by Javanese families to their children, including:

1. *Aqidah* Education

The value of *aqidah* is the basic foundation for human life according to its nature, because humans have the character and tendency to experience and believe in the existence of God. Faith in Allah is the first pillar of Faith. A child from Mr Sudarsono's family has always been taught to remember Allah SWT early. In the early stages of children's education, the material implanted is about *aqidah*. Believing that God exists and always watches over us in everything we do.⁴⁶

This *aqidah* education starts when the baby is born by *adzan*, the call to prayer, in his ears. After being able to speak, children are taught to say "*bismillah*" and mention a lot of the names of Allah.⁴⁷ In addition, children are also taught to get to know angels by inviting them to sing songs about the terms of angels and their duties, and introduce angels' names. Respondents teach with these activities repeatedly so that children understand.⁴⁸

Families also teach children to read the Qur'an. Since childhood, children have been taught to recognize Hijaiyah letters by memorizing and writing *Hijaiyah* letters. After understanding, the child is taught to read *iqro* and to be able to read the Qur'an. Respondents who educate children to read the Quran are not only taught at home but also send their children to al-Quran educational institutions (TPA). In this way, the child can follow what his mother has taught.⁴⁹

The purpose of Quranic education is directed to a result that is physical, mental, and spiritual. These three things are a unified whole that will shape the personality of students. After every prayer, children are taught to read the Qur'an. Parents, especially mothers, always set an example for their children to read the Qur'an after every prayer. Father also sets a standard for his son to read the Qur'an. From the results of observations through Mrs Margini in terms of reciting or reading the Qur'an, children follow the orders of their parents at home, namely, the child wants to repeat the Qur'an, but only after the Maghrib prayer does the child wish to recite the Qur'an with his mother or father. Children are also routine, want to go to TPA, and want to repeat the Quran.⁵⁰

2. *Ibadah* (Worship) Education

Families teach children to pray. From a young age, the child is taught to pray. They lead prayer by example. Parents invite their children to pray together at home whenever it is prayer time. In addition to prayer, parents also teach children about

⁴⁵ Appendix 1, Interview Transcript, 01/F.D.A/S.N/W/2021, No.8 dan 9.

⁴⁶ Appendix 1, Interview Transcript, 01-02/F.D.A/S.N/W/2021, No 6 dan 10.

⁴⁷ Appendix 1, Interview Transcript, 01-02/F.D.A/S.N/W/2021, No. 6,7, dan 10..

⁴⁸ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 11.

⁴⁹ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 13.

⁵⁰ Appendix 2, Observation Transcript, 02-O-2/2021.

purity in worship. The family teaches and sets an example for children only at home, and invites children to go to the mosque to pray in congregation.⁵¹

Another education taught by the family is how to give alms to others.⁵² Based on the interviews with respondents, the child sometimes followed but sometimes denied the activities carried out by that person.⁵³ As stated by Mrs Sundari, "children sometimes want to pray even though they are not completely sincere in carrying it out". Sundari's mother noted that it was difficult for her son to get up early to pray. When asked to pray, children always argue and give many reasons.⁵⁴ Like the word "lazy," children often say when asked to pray.⁵⁵

Based on information from Mrs Suyatni, a resident of the neighbourhood where Mr Sudarsono's family lives, in terms of children's prayer, the child's parents have inculcated the value of children's worship since childhood. Children also follow the orders and advice of their parents, but seem compelled to do so. Children are ordered to go to the mosque to pray in the congregation, but parents rarely pray there.⁵⁶ When the child is asked by his parents to pray, the child constantly argues, and if the parent does not scold him, the child does not go to pray. Still, if the child continually claims and the parent scolds him, the child wants to carry out the parent's order to pray, but for the reason of being afraid of the parent.⁵⁷

3. *Akhlak* Education

Harmony is one manifestation of character—people with noble character value harmony more than division. If the family's values of harmony have been instilled in the family from an early age, children are accustomed to solving problems by deliberation. In life outside the family, they will also get used to solving problems based on consideration.⁵⁸

Families teach children to behave well by advising and teaching *unggah-ungguh*, which means politeness. Parents provide examples of speaking and acting politely and nicely to parents and others. Parents teach *basa krama* (basic manners). Children are taught to speak softly and well to older people and to respect more senior people.⁵⁹

Children are also taught *tepa slira*, namely mutual respect in the family and the community, apart from being a community at home, and helping their parents work.⁶⁰ For parents, moral education needs to be instilled in children from childhood, because having a noble character does not make it difficult for parents, so it is said that the community of children *ora njowo tata krama*, or do not understand manners.⁶¹

⁵¹ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 15.

⁵² Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 17.

⁵³ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 16.

⁵⁴ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 16.

⁵⁵ Appendix 1, Interview Transcript, 02/F.D.A/S.N/W/2021, No. 16 dan 17.

⁵⁶ Appendix 2, Observation Transcript, 03-O-3/2021.

⁵⁷ Appendix 2, Observation Transcript, 03-O-3/2021.

⁵⁸ Mansur Muslich, *Pendidikan Karakter* (Jakarta: PT. Bumi Aksara, 2010), 93.

⁵⁹ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No. 18.

⁶⁰ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, No.18.

⁶¹ Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, N0. 20.

Parents are ideal examples in the view of children, namely, their behaviour and manners will be imitated. All these examples will be attached to the child's self and feelings through words, deeds, and spirituality. Therefore, the model, such as religious attitudes, determines whether children are good or bad.⁶²

Based on the results of observations, it was found that Mrs. Suyatni's children are always taught to have good morals. Children follow orders from their parents. Sometimes children are reluctant to use polite language (*basa kromo*) when talking to their parents. However, when talking to other older people, children want to use polite language (*basa kromo*). Parents are always active in environmental activities, but children rarely participate in *yasinan* and community service activities in the surrounding environment.⁶³

The supporting factor in Islamic education is the belief and willingness of parents. Parents want to thoroughly teach their children about Islamic religious education to avoid a bad environment and provide a religious education.⁶⁴ Efforts to foster children to have commendable morals are not enough with explanations and understanding, but it is necessary to do good deeds, as the opinion states that habits and practice make one tend to do good and leave the bad.⁶⁵

Other factors that influence children's religious education are family and environmental factors. Family factors, for example, parents invite or teach children to pray and read the Qur'an daily. Children often see their parents praying, listening to lectures, and being disciplined in worship.⁶⁶

Environmental factors that affect children's religious education include several children often going to the mosque to pray together and being invited to recitations in the surrounding environment.⁶⁷ Morality, ethics, and character manifest in life's behaviour, not only in speech or writing. However, it is also emphasized that an essential understanding of character is behaviour towards God and fellow creatures.⁶⁸

The purpose of moral education formulated by Barmawiy Umari is *first* to obtain *irsyad*, which is to distinguish between good and bad deeds. *Second*, to get *taufiq* so that his actions follow the Apostle's guidance and common sense. *Third*, getting advice means liking to do good and praiseworthy deeds and avoiding evil deeds.⁶⁹ Based on the above opinion, moral education can be understood as an effort to make children into human beings who have *akhlak al-karimah* (noble character), who can place themselves among fellow humans and their environment.

⁶² Abdul Hafidz Nur Muhammad, *Mendidik Anak Bersama Rasul* (Bandung: Al-Bayan, 1997), 36.

⁶³ Appendix 2, Observation Transcript, 04-O-4/2021.

⁶⁴ Appendix 1, Interview Transcript, 04/F.D.A/S.N/W/2021, No. 22.

⁶⁵ M. Ali Quthb, *Sang Anak Dalam Naungan Pendidikan Islam* (Bandung: Diponegoro, 2000), 11.

⁶⁶ Appendix 1, Interview Transcript, 04/F.D.A/S.N/W/2021, No. 25.

⁶⁷ Appendix 1, Interview Transcript, 04/F.D.A/S.N/W/2021, No. 25.

⁶⁸ Wardoyo Hadi, *Moral dan Masalahnya* (Yogyakarta: Kanisius, 1990), 35.

⁶⁹ Barmawiy Umari, *Materi Akhlak* (Solo: Ramadhani, 1995), 3.

CONCLUSION

Based on the research results on the Islamic education of children in Javanese families, the family is a child's smallest and most important social unit. In this case, families instill concepts in their children and do what they are taught to do with their children. The principle applied to the Javanese family is "*narima ing pandhum*," meaning (to accept whatever is given. Children are also taught to help with household chores, such as filling the drinking water, sweeping, making beds, etc. Islamic education for children in Javanese families uses patterns of habituation, advice, and examples. With this process, children will learn from what they have seen and recorded since childhood with their family. Parents get used to and set an example for their children to pray, give alms, and read the Qur'an. Parents carry out this activity with their children through habituation and modeling, including praying on time. After the Maghrib prayer, parents get used to reading the Qur'an. Through behaviour that children can observe and see, children can participate in carrying out orders that their parents have taught them.

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