

# ISLAMIC RELIGIOUS EDUCATION FOR CHILDREN IN JAVANESE FAMILY: A STUDY OF ETHNO PHENOMENOLOGY

*Elfi Yuliani Rochmah*

Institut Agama Islam Negeri (IAIN) Ponorogo  
Email: elfi@iainponorogo.ac.id

*Moh. Toriqul Chaer*

STAI Masjid Syuhada Yogyakarta  
Email: toriqul210874@gmail.com

*Fitriah M. Suud*

Universitas Muhammadiyah Yogyakarta  
Email: fitriahmsuud@gmail.com

*Sukatini*

Institut Agama Islam Nusantara Batang Hari Jambi  
Email: Shukatini@gmail.com

**Abstract:** This study aims to determine the Islamic religious education of children in Javanese families in Krajan, Jogorogo, Ngawi. This study specifically focuses on the ethnographer's work model using a phenomenological approach. The data collection techniques used were in-depth interviews, participant observation, literature study, documentation, and active listening. This study indicates that the principle applied by Javanese families is "*narima ing pandhum*," which aims to avoid evil thoughts, feelings, and actions. Children's educational materials include *aqidah*, worship, and morals. It involves the educational methods for Javanese families in Krajan village with habituation patterns, advice, and sample. This research also finds the fact that Javanese people form their identity from an early age. Through habituation and example, efforts to cultivate a mechanical awareness of mutual assistance, compassion, generosity, empathy, and simplicity are passed down from generation to generation to children.

**Abstrak:** Penelitian ini bertujuan mengetahui pendidikan agama Islam anak pada keluarga Jawa di Dusun Krajan, Dawung, Jogorogo, Ngawi. Penelitian ini secara spesifik menitikberatkan pada model kerja etnografer dengan menggunakan pendekatan

fenomenologis. Teknik pengumpulan data digunakan adalah in-depth interview, participant observation, studi pustaka, dokumentasi dan mendengar aktif. Hasil penelitian ini menunjukkan adanya prinsip yang diterapkan keluarga Jawa adalah “*narima ing pandhum*” yang bertujuan menghindari pikiran, perasaan, dan perbuatan yang tidak baik. Materi pendidikan anak diantaranya: Aqidah, Ibadah, dan Akhlak. Metode pendidikan pada keluarga Jawa di Dusun Krajan dengan pola pembiasaan, nasihat, dan contoh keteladanan. Penelitian ini juga mendapati kenyataan bahwa masyarakat Jawa membentuk identitasnya sejak dini. Upaya menumbuhkan kesadaran mekanis saling membantu, belas kasih, murah hati, empati dan kesederhanaan diwariskan secara turun-temurun kepada anak melalui pembiasaan dan keteladanan.

**Keywords:** children’s education; Javanese society; identity; ethnography

## INTRODUCTION

Education is a human activity to gain knowledge and understanding about something.<sup>1</sup> 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.<sup>2</sup> 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 with Allah, relationships with family, and the surrounding community.<sup>3</sup>

Children in the view of Islam are a mandate imposed by Allah Swt to parents to guide and direct children’s education to serve Allah SWT.<sup>4</sup> Aspects of Islamic education include *aqidah* education, worship, and moral education.<sup>5</sup> The family as the first educational environment is significant in shaping the child’s personality pattern. Because in the family, children are first acquainted with values and norms.

---

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

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

<sup>3</sup> 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, reviewing, and considering the historical aspects of the verse related. The next steps were the related verses were objectively interpreted, descriptively revealed and deductively deduced. Based on the study of the interpretation of Q.S. Luqman / 31: 12-19, it appears that; Isee 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.

<sup>4</sup> Beni Ahmad Saebani dan Hendra Akhdiyati, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 2009), 14.

<sup>5</sup> Saebani dan Akhdiyati, 15.

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 (2010) added that the family has an essential role in laying the foundations of religious education for children.<sup>6</sup> Santoso (2020) emphasizes the position of parents as ideal examples for children. The standard of parents and schools is a determining factor for the good or bad of children, especially in carrying out religious activities.<sup>7</sup>

The object of the study is a Javanese family in Krajan Hamlet, Jogorogo, Ngawi. In general, families in Krajan Hamlet are thick with Javanese culture in daily life, including children's education in the family. However, found some families think modern and open.<sup>8</sup> 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, manners, and behavior based on the local wisdom of Javanese culture.<sup>9</sup>

## RESEARCH METHOD

The data collection method in 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 described the Islamic religious education of children in Javanese families in Krajan, Jogorogo, Ngawi. This study focused on Islamic religious education for children. Parents' information, explanations, speech, and answers were obtained through direct observation or oral and written statements. Oral information was the interviews with parents. As for 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. It was 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 conducted to obtain data related to the research focus. Data analysis techniques were carried out continuously; during the process, coding is carried out on the things found based on the context and perspective of the participants.<sup>10</sup>

---

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

<sup>7</sup> 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.

<sup>8</sup> Initial survey research date 10 April 2021

<sup>9</sup> Initial survey research date 10 April 2021

<sup>10</sup> L. R. Gay dan Peter Airasian, *Educational Research: Competencies for Analysis and Application* (London: Prentice-Hall International (UK) Ltd., 2000), 29. Also see James

This research was directed to determine the Islamic religious education of children in Javanese families in Krajan, Jogorogo, Ngawi. Hence, this research was phenomenological. The approach used was ethnoscience.

## THEORETICAL FRAMEWORK

Several researchers, including Lifah study, related to Islamic education in society<sup>11</sup>; Shakeel<sup>12</sup>, Aran<sup>13</sup>; Ikhwan<sup>14</sup>, Hidayat<sup>15</sup> examines the urgency of Islamic religious education in children as the foundation and pillar for children in introducing Islam from an early age.

Valentina<sup>16</sup>; Leonard<sup>17</sup>; Bunnell<sup>18</sup>; Petro<sup>19</sup>, who studied the role of parents in children's education, has not been maximized; this is 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 the character and personality values of children.

---

Spradley, *Metode Etnografi (terj)* (Yogyakarta: Penerbit Tiara Wacana, 2007), 25.

<sup>11</sup> 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.

<sup>12</sup> 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>.

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

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

<sup>15</sup> 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.

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

<sup>17</sup> 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.

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

<sup>19</sup> 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.

Based on the study results, Marcie<sup>20</sup>; Mahoney<sup>21</sup>; Stokes<sup>22</sup>; Chaer<sup>23</sup>; Sari.<sup>24</sup> While Jupriyanto's study<sup>25</sup>, Kholiq<sup>26</sup> revealed that spiritual development forms include providing the basis for faith, holiness, *aqidah*, and morals. Besides, Javanese cultural values that can develop children's religiosity such as *unggah-ungguh* (polite manners), *tepa selira* (feeling what others feel), *andhap asor* (humble), *bancakan*, and *tahlilan*.

Parasdyaningrum<sup>27</sup> revealed 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 consequences of the meeting of cultural values. Meanwhile, the results of research conducted by Idrus<sup>28</sup> found that the search for truth for the Javanese people was not only based on rational considerations but also spiritual aspects.

Djaelani<sup>29</sup>, Taufiqqurahman<sup>30</sup>, Munawiroh<sup>31</sup>, Taubah<sup>32</sup>, in their research, found that the first and foremost education in Islam is family education, namely by providing education to his sons and daughters with Islamic teachings.

<sup>20</sup> 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.

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

<sup>22</sup> 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.

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

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

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

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

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

<sup>28</sup> 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>.

<sup>29</sup> 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>.

<sup>30</sup> 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

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

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

Children require various processes that the father or mother plays in the family environment in their journey to maturity.

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

## FINDINGS AND DISCUSSION

### Family Life in Krajan, Jogorogo, Ngawi

The family is the smallest and most important social unit for a child. The social experience in the family will have a considerable influence on the development of children in the future. The family is the first and foremost education for children.<sup>33</sup>

The experiences of social interaction in the family also determine the child's behavior towards others. Suppose social interactions in the family, for some reason, are not smooth or unnatural. In that case, it is likely that children's social interactions in general also occur unnaturally.<sup>34</sup>

For parents, formal education and religious education are equally crucial for the success of their children.<sup>35</sup> The cultivation of spiritual values and teachings is the primary concern in daily activities. These spiritual values are evident from the application of rules for children to always obey religious instructions.

Pituduh (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*" (talk, never do what is said).<sup>36</sup>

A family is a place where awareness grows and spontaneous willingness to help each other. Here one can trust others, and he will 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, personality towards others, learn to sacrifice for others, and live the sacrifice as a high value.<sup>37</sup>

In Javanese families, the father is the head of the family. Still, it is related to the child's education, and the mother has a more strategic position. Every morning, Mr. Sudarsono always takes his son to school; after that, the activity he does is going to the fields every day. Sometimes Sundari herself, after finishing

---

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

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

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

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

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

her homework, also goes to the fields.<sup>38</sup> Keluarga tersebut didapati suasana keakraban. The older sister (*mbakyu*), namely the older sister, must take care of (*momong*) her younger siblings whenever her parents are busy with housework. In an intimate atmosphere, children can learn to help each other, love and care for each other.<sup>39</sup>

The attitude of children in the family respect each other, 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 are filling drinking water, sweeping, and washing clothes, and others.<sup>40</sup>

Parents also teach children not to be arrogant with everything. For example, *ojo dumeh* means (don't be pretentious or outright), don't like to show off, and use what you have to pressure, belittle, or insult other people. 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.<sup>41</sup>

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*), which is to become 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.<sup>42</sup>

### 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. Educational acts are all activities, actions, or 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 for the first time from parents or other family members. 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).<sup>43</sup> Suppose the moral quality and character are high. In that case, the chances of success in quality and morals will also be increased, and vice versa.

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

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

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

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

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

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

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 grandfather, grandmother, uncle, aunt, and brother. But an essential thing is mom and dad.<sup>44</sup>

Islamic education contains various Islamic values that support the implementation of education. These values become the essential capital for the development of the child's soul. Based on the findings, Sundari's mother used the word "*bismillah*" in 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*.<sup>45</sup>

There are some Islamic education in *aqidah*, worship, and morals in Javanese family to their children. They are as follows.

### 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 that is implanted is about *aqidah*. Believing that God exists and always watches over us in everything we do.<sup>46</sup>

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.<sup>47</sup> 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.<sup>48</sup>

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 in educating children to read the Qur'an are not only taught at home but also send their children to al-Qur'an educational institutions (TPA). In this way, the child can follow what his mother has taught.<sup>49</sup>

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

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

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

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

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

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



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 and want to go to TPA and want to repeat the Qur'an.<sup>50</sup>

## 2. Worship Education

Families teach children to pray. From a young age, the child is taught to pray. They lead prayer by example. Every time it is prayer time, parents invite their children to pray together at home. In addition to prayer, parents also teach children in terms of purity in terms of 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 at the mosque.<sup>51</sup>

Another education taught by the family is how to give alms to others.<sup>52</sup> Based on the interviews with respondents, the child sometimes followed but sometimes denied the activities carried out by that person.<sup>53</sup> 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, always argue and many reasons that children say.<sup>54</sup> Like the word "lazy" that children often say when asked to pray.<sup>55</sup>

Based on information from Mrs. Suyatni, a resident of the neighborhood where Mr. Sudarsono's family lives, in terms of children's pray, the child's parents have carried out the inculcation of the value of children's worship since childhood. Children also follow the orders and advice of parents but seem compelled to do so. Children are ordered to go to the mosque to pray in the congregation, but parents rarely pray in the mosque.<sup>56</sup> 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, suppose the child

---

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

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

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

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

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

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

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

continually claims, and the parent scolds him. In that case, the child wants to carry out the parent's order to pray but because of being afraid of the parent.<sup>57</sup>

### 3. *Akhlak* Education

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

Families teach children to behave well by giving advice, teaching *unggah-ungguh*, which means politeness. Parents provide examples of how to speak and act 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 respect more senior people.<sup>59</sup>

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.<sup>60</sup> For parents, moral education needs to be instilled in children from childhood, because to have a noble character doesn't make it difficult for parents, so it said that the community of children *ora njowo tata krama*, or do not understand manners.<sup>61</sup>

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

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

---

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

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

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

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

<sup>61</sup> Appendix 1, Interview Transcript, 03/F.D.A/S.N/W/2021, NO. 20.

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

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

The supporting factor in Islamic education is the belief and willingness of parents. Parents want to thoroughly teach their children Islamic religious education to avoid a bad environment and have a religious education.<sup>64</sup>

Efforts to foster children with commendable morals are not enough explanations and understanding, but it is necessary to do good deeds. The opinion states that habits and practice make him tend to do good and leave the bad.<sup>65</sup>

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

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

The purpose of moral education formulated by Barmawiy Umari is first to obtain *irsyad*, distinguishing 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.<sup>69</sup> Based on the above opinion, the purpose of moral education can understand as an effort to make children into human beings who have *akhlaqul karimah*, who can place themselves among fellow humans and their environment.

## CONCLUSION

The Islamic education of children in Javanese families finds that the family is the smallest and most important social unit. Families, in this case, parents not only instill concepts in their children but also do what they are taught to 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 drinking water, sweeping, making beds, etc.

---

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

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

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

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

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

<sup>69</sup> Barmawiy Umari, *Materi Akhlak* (Solo: Ramadhani, 1995), 3.

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 in their family members. 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 to their children with habituation and model, including praying on time. After the Maghrib prayer, parents get used to reading the Qur'an. Through behavior that children can observe and see, children can participate in carrying out orders that their parents have taught.

## REFERENCES

- Aran, Hamid, dan Maryam Nayebkabir. "Role of Parents in Religious and Social Education of Children." *International Journal of Multicultural and Multireligious Understanding* 5, no. 3 (29 Mei 2018): 180. <https://doi.org/10.18415/ijmmu.v5i3.347>.
- Bunnell, Peter Wayne. "Parental Involvement In Elementary Children's Religious Education: A Phenomenological Approach." Liberty University, 2016.
- Chaer, Moh. Toriqul, dan 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 (28 Mei 2020): 121–35. <https://doi.org/10.21093/sajie.v2i2.2192>.
- Chaer, Moh. Toriqul, Alef Theria Wasim, dan Akif Khilmiyah. "Children's Education in The Story of Single Mothers in Qur'ān." *International Journal of Education and Learning* 1, no. 2 (5 Desember 2019): 63–72. <https://doi.org/10.31763/ijele.v1i2.36>.
- Gay, L. R., dan Peter Airasian. *Educational Research: Competencies for Analysis and Application*. London: Prentice-Hall International (UK) Ltd., 2000.
- Gerungan, W. A. *Psikologi Sosial*. Bandung: PT. Eresco, 1991.
- Goeke-Morey, Marcie C., Ed Cairns, Christine E. Merrilees, Alice C. Schermerhorn, Peter Shirlow, dan E Mark Cummings. "Maternal Religiosity, Family Resources and Stressors, and Parent-Child Attachment Security in Northern Ireland: Maternal Religiosity in Northern Ireland." *Social Development* 22, no. 1 (Februari 2013): 19–37. <https://doi.org/10.1111/j.1467-9507.2012.00659.x>.
- Hadi, Wardoyo. *Moral dan Masalahnya*. Yogyakarta: Kanisius, 1990.
- Hidayat, Muhammad Arif Tri. "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.

- Idrus, Muhammad. "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>.
- Ihsan, Fuad. *Dasar-dasar Kependidikan*. Jakarta: Rineka Cipta, 2010.
- Ikhwan, Afiful. "The Role of the Family in Internalizing Islamic Values." *Dinamika Ilmu* 19 (2019): 13.
- Jupriyanto. "Paradigma Pendidikan Islam Dalam Masyarakat Jawa." *Al Hikmah: Jurnal Studi Keislaman* 1, no. 2 (2011): 3–3.
- Kholiq, Abdul. "Pendidikan Agama Islam Dalam Kebudayaan Masyarakat Kalang." *At-Taqaddum* 7, no. 2 (2017): 327–45.
- Langgulung, Hasan. *Pendidikan dan Peradaban: Suatu Analisa Sosio- Psikologi*. Jakarta: Pustaka Setia Al- Husnah, 1990.
- Leonard, Kathleen C., Kaye V. Cook, Chris J. Boyatzis, Cynthia Neal Kimball, dan Kelly S. Flanagan. "Parent-Child Dynamics and Emerging Adult Religiosity: Attachment, Parental Beliefs, and Faith Support." *Psychology of Religion and Spirituality* 5, no. 1 (2013): 5–14. <https://doi.org/10.1037/a0029404>.
- Litfah, Fatnur. "Pendidikan Agama Islam bagi Anak dalam Keluarga Dosen Wanita." Skripsi Jurusan Kependidikan Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. Yogyakarta, 2015.
- Mahmud, Aji Abdul Halim. *Pendidikan Ruhani*. Jakarta: Gema Insani, 2000.
- Mahoney, Annette. "Religion in Families, 1999-2009: A Relational Spirituality Framework." *Journal of Marriage and Family* 72, no. 4 (9 Juli 2010): 805–27. <https://doi.org/10.1111/j.1741-3737.2010.00732.x>.
- Muhammad, Abdul Hafidz Nur. *Mendidik Anak Bersama Rasul*. Bandung: Al-Bayan, 1997.
- Munawiroh, M. "Pendidikan Agama Islam Dalam Keluarga Islamic Religious Education In Family." *Edukasi: Jurnal Pendidikan Islam* 14, no. 3 (2016).
- Muslich, Mansur. *Pendidikan Karakter*. Jakarta: PT. Bumi Aksara, 2010.
- Parasdyaningrum, Widhiani. "Pendidikan Agama Islam Pada Anak Keluarga Buruh di Dusun Kenangkan Desa Bergas Kidul Kecamatan Bergas Kabupaten Semarang Tahun 2019." IAIN Salatiga, 2019.

- Petro, Mervyn Ronald, Edna Grace Rich, Charlene Erasmus, dan Nicolette Vanessa Roman. "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 (3 April 2018): 114–39. <https://doi.org/10.1080/19349637.2017.1341823>.
- Quthb, M. Ali. *Sang Anak Dalam Naungan Pendidikan Islam*. Bandung: Diponegoro, 2000.
- Rahmatullah, Asep. *Filsafat Hidup Orang Jawa*. Yogyakarta: Siasat Pustaka, 2011.
- Saebani, Beni Ahmad, dan Hendra Akhdiyati. *Ilmu Pendidikan Islam*. Bandung: Pustaka Setia, 2009.
- Santoso, May Dwi Yuri. "Review Article: Dukungan Sosial Dalam Situasi Pandemi Covid 19." *Jurnal Litbang Sukowati: Media Penelitian dan Pengembangan* 5, no. 1 (2020): 11.
- Sari, Dwi Puspita, dan Herien Puspitawati. "Family Conflict and Harmony of Farmers Family" 02, no. 01 (2017): 14.
- Shakeel, M. "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>.
- Siswoyo, Dwi. *Ilmu Pendidikan*. Yogyakarta: Universitas Negeri Yogyakarta Press, 2008.
- Solehudin, Udin. "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat." Preprint. Open Science Framework, 6 Februari 2021. <https://doi.org/10.31219/osf.io/5r7xp>.
- Spradley, James. *Metode Etnografi (terj)*. Yogyakarta: Penerbit Tiara Wacana, 2007.
- Stokes, Charles E., dan Mark D. Regnerus. "When Faith Divides Family: Religious Discord and Adolescent Reports of Parent–Child Relations." *Social Science Research* 38, no. 1 (Maret 2009): 155–67. <https://doi.org/10.1016/j.ssresearch.2008.05.002>.
- Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: Remaja Rosda Karya, 2001.

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

Umari, Barmawie. *Materi Akhlak*. Solo: Ramadhani, 1995.

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

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