



Muslim children's education in Tegal Menukan: the role of the family and reorientation of religious education

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ABSTRACT

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Education for Muslim children traditionally still upholds the principles of religious ideological values taught in the Muslim community environment. The role of family and parents has a major role in preparing the Muslim generation, especially in the process of daily religious teaching. This study aims to highlight the central role of parents in the process of religious education of Muslim children and the extent to which the contemporary era, especially in the Tegal Menukan area of Yogyakarta. This type of research is a case study using a descriptive qualitative approach. Research data were collected through observation, interview, and documentation techniques with primary and secondary data sources. To strengthen the validity of the data, the research use a series of triangulation and data reduction techniques before drawing conclusion. The results of this study indicate that: *First*, the active role of parents in education children from an early age in Tegal Menukan can mostly be categorized at the naïve levels of awareness. However, among them there are also those who have a level of critical awareness where parents pay more attention and provide religious teaching from an early age. *Second*, the role of parents in realizing a progressive Muslim generation includes at least three areas: a) education principles; b) selection of Islamic-based schools; c) internalization of ideology. Third, the inhibiting and supporting factors for the role of parents in educating children have since been in two aspects, namely the environment and technology.

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Introduction

Education is the pillar of the nation's civilization, which means that education plays an important role in producing the nation's generations in order to create a generation of progress. Because the nation and civilization are products of education. Efforts to achieve educational goals, there must

be cooperation from all components in children's education, especially parents (Sarnoto, 2016). A child's education is not entirely the responsibility of a teacher, but is the responsibility of his parents, because parents have a function as the main source of education after school. Because, the first education obtained by a child is from his parents and family members (Sukati, 2019). In children's learning process activities, the role of parents is very important in observing and guiding children's learning. Therefore, parents' involvement in children's learning guidance can be done by observing and paying attention to children's educational development, by getting involved in learning activities, creating a comfortable learning atmosphere, providing study guidance, motivating and providing complete learning facilities so that goals are achieved (Adi Rosadi Siti Habsoh, 2021). A child who is rarely guided by his parents will affect the development of a child. Therefore, parents have an important role in helping to improve children's development (Saro, 2019).

Early childhood is the age range of 0-8 years old. There are various views related to early childhood. According to Fadillah, defines that early childhood is a group of children who are in the process of growth and development that is unique. Then according to Biechler and Snowman, early childhood is children who are only 3-6 years old. While in essence early childhood is a child who is unique in that they have a pattern of growth and development in physical, non-physical (cognitive), socioemotional, creativity, language and communication aspects that are unique according to the stage the child is going through. Observing from the various definitions described above that early childhood is a child aged 0-8 years who is in the process of growth and development both physical and cognitive development (Walgito, 2010).

A child's education cannot be separated from the important role of parents in educating their children from an early age. It is certainly very influential on the development of the character and education of the child in the future. However, some problems that occur, there are still many parents who do not understand how to educate children properly and correctly. As a result, the complexity of problems that occur in generation Z is now unstoppable, ranging from juvenile delinquency, bullying, violence, murder and others (Novrida, Nina Kurniah, 2017). An example of one of the cases that often occurs in the Yogyakarta area is klitih. Klitih is a crime committed by teenagers ranging from junior high to high school level. This problem is very disturbing and troubling to the surrounding community (Anang, 2023). This is also confirmed by Robith in his thesis explaining that juvenile delinquency is a very big problem that has an impact on the educational and social aspects of society. Problems that often occur in today's generation begin with acts of violence such as brawls between students then drug use, pornography, action porn, bullying cases, promiscuity which has an impact on pregnancy outside of marriage and others (Haqiqi, 2019). According to researchers, if analyzed more deeply from the various complexities of the

problems that occur above, the basis of these problems is the impact of the lack of awareness and early education given by parents to their children. Therefore, the education of a child is the duty and responsibility of parents in educating them from an early age to realize a progressive Islamic generation.

The active role of parents to educate children from an early age in Tegal Menukan Yogyakarta is still very lacking, this can be seen from some parents who are still unfamiliar with the importance of instilling religious values in early childhood, for example being a role model for their children. Ignorance and lack of awareness from parents regarding the importance of educating children from an early age has an impact on the child himself, this can be seen from various children who are less obedient to parents, as well as poor morals that lead the child to negative things (Khaerudin, 2022).

The complexity of the problems that occur in generation Z now makes the role of parents in educating from an early age very important. This is also described in several previous studies such as Muhammad Irsan and Nur Afni's research entitled "the role of parents in educating children (case study on street vendors in the old panyabungan market)". In their research Muhammad Irsan and Nur Afni explained that the role of parents in educating children is very influential on the growth and development of a child. The role of parents is not only limited to providing proper education, but also parents must be the main educators for their children. This not only affects the cognitive, affective, psychomotor development but also the spiritual development of children. Therefore, the role of parents in educating children is very important (muhammad Irsan Barus, 2022).

Then in her research Azizah Maulina Erzad entitled "the role of parents in educating children from an early age in the family environment" also emphasizes the same thing, which is that the role of parents in educating children from an early age is very important. The presence of a child is a gift and the responsibility of parents in guiding and educating them. In addition, Azizah Maulina Erzad also explained that there are several factors that influence child development, one of which is family factors (Erzad, 2017). From these studies we can conclude that the role of parents in educating children from an early age is very important.

The advanced Islamic generation in the context of this research is the generation of *qurrota a'yun*, *ulul albab*, and *khairu ummah*. Referring to the dimension of morality and goodness, it is also called the generation of *qurrota a'yun*. The meaning of *qurrota a'yun* here is a generation that can satisfy parents, neighbors and society. Then *ulul albab*, in Islam there is the concept of *ulul albab*, namely people who have a clear mind. *ulul* means to have, while *albab* is from *lub* or *qalb* (heart) but the deepest part is the essence that is in the heart, soul and mind. Meanwhile, *khairul ummah* in the concept of Islam itself means the best people or the best generation. The best generation is one of them *ummatan wasathan* which means a moderate middle people who are not extreme in religious, and *muamalah* but *pro ide* benefits to other humans (Makmum, 2016).

Based on the various statements above, the researcher examines and reviews how the role of parents in educating children from an early age to realize a progressive Islamic generation.

Method

This research uses a qualitative method with a descriptive approach in which the results of this research will be described and described in detail and clearly related to how the active role of parents in educating children from an early age. The preparation of this research is intended to provide a description of the problems that exist in the family environment, especially those related to child education. The problems can be in the form of forms, activities, changes, correlations, and similarities (Karsudi, 2022).

This research was conducted in Tegal Menukan Yogyakarta. The subjects of this study were parents consisting of 10 women and 10 men. There are two sources of data in this study, the first is primary data sources, namely the results of observations, interviews, and documentation, the second is secondary data sources, which are taken from books, journal articles and previous research relevant to this research (Mardawani, 2020).

Data collection techniques in this study used observation, interview and documentation techniques to support data relevant to the research context. The observation that the researcher conducted was participatory in nature where the researcher directly followed the process or activities in Tegal Menukan Yogyakarta. Researchers observed how the role of parents in educating children from an early age and how the paradigm of parents in Tegal Menukan Yogyakarta related to children's education. In addition, to explore more in-depth information, researchers conducted semi-structured interviews with several resource persons who were parents in Tegal Menukan Yogyakarta. In addition, to strengthen the data, researchers also collected several documents in the form of archives, photos and voice recordings (Hardani, 2022).

Table 1. Respondents

Initials	Gender	Position
R1	Men	Parents
R2	Men	Parents
R3	Men	Parents
R4	Men	Parents
R5	Men	Parents
R6	Men	Parents
R7	Men	Parents
R8	Men	Parents

R9	Men	Parents
R10	Men	Parents
R11	Women	Parents
R12	Women	Parents
R13	Women	Parents
R14	Women	Parents
R15	Women	Parents
R16	Women	Parents
R17	Women	Parents
R18	Women	Parents
R19	Women	Parents
R20	Women	Parents

The data analysis technique in this study uses the Miles and Huberman approach where activities in data analysis are carried out interactively and take place continuously until the data is saturated. Data analysis techniques according to Miles and Huberman in Sugiyono's book, there are several stages. The first stage is reducing data (data reduction), namely summarizing and sorting out the main things and focusing on important things that are relevant to the research context and discarding things that are not important. The second stage of data presentation (data display) is presenting data in the form of narrative text from existing data derived from data reduction, so that it can facilitate the drawing of a conclusion related to the role of parents in educating children from an early age. The last stage is conclusion drawing/verification, where from all the data presented in this journal article, a synthesis or conclusion is drawn from the results of analysis and evaluation to provide meaning and explanation of the data that has been obtained. Before entering data analysis, researchers conducted data validity tests using time and source triangulation to double-check the authenticity or validity of the data obtained (Suyigono, 2016).

Figure 1. Research Flow

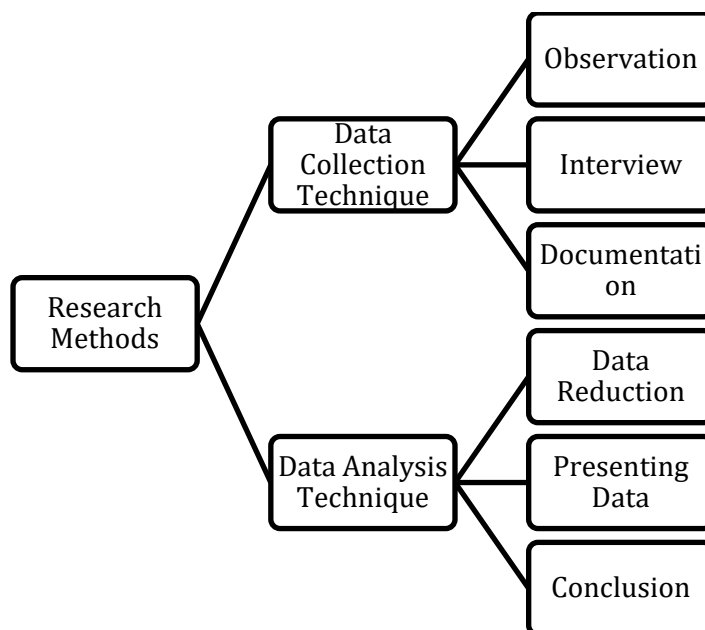


Figure 1 is the research flow by collecting data through observation and interviews. Then conducting data analysis involves an important stage, namely data reduction, which is the stage where data is selected to find appropriate and meaningful data. After the researcher reduces the data then the data is presented.

Result and Discussion

Active Role of Parents in Educating Children from an Early Age to Realize Islamic Generation in Tegal Menukan, Yogyakarta

During observations made by researchers while at the research location, researchers found that the level of awareness of the majority of parents in educating children from an early age is still categorized as na'if awareness, where parents only understand how their main duties as parents such as providing for, sending to school and monitoring the development of their children. Na'if awareness according to Paulo Freire in his book Ahmad Izudin entitled peasant social movements, is the level of public awareness that in reality they only know and do not want to make a change (Izudin, 2017). This concept, if correlated in this study, means that most parents do not fully understand how important their role as parents is in educating children from an early age and what the impact will be in the future.

The question above is based on primary data obtained by researchers during the research process. One of these data is interview data and then supported by observation and documentation data during the research process, among which some of the sources of this research provide various arguments as follows:

“Kalau tugas saya sebagai seorang ayah itu, membimbing, mengawasi semua tindakan sehari-hari. Ya terus kalau cara mendidik saya itu tak awasi aja kegiatan sehari-hari nya, mungkin kalau pergi dengan siapa terus pulang jam berapa kita tanya, kalau pergi kemana pulang jam berapa”(R1, 2022).

Based on the arguments above, the role of parents in educating children from an early age according to Mr. R1 himself describes subjectively that the role of people is only to guide and supervise children's daily activities. If analyzed more deeply, the above statement is only limited to understanding in general. Then in another interview session, Mr. R2 as the resource person interviewed by the researcher argued as follows.

“Yang jelas kewajiban orang tua pertama itu mencari nafkah yah buat keluarga yah itu tugas utama saya, yang kedua mendidik anak sebaik mungkin sesuai kemampuan saya karena kalau saya didik sendiri saya jelas nggak mampu, makanya saya sekolahkan toh, saya dari kecil loh, dari TK ikut apa yah ikut TPA, kebetulan dari TK itu di Muhammadiyah jadi TK sama SD itu saya nggak ke negeri mas karena untuk besik, nanti kalau udah dewasa yah silahkan mau ke negeri yang penting udah punya besok (R2, 2022).

As explained above, the role of parents according to Mr. R2 in the interview session explained that, parents must teach manners or adab to their children. This was explained by Mr. R2 because it has a correlation between culture and culture in his area. In addition to how to educate children, researchers tried to dig deeper into how the parents in this study taught manners, morals and religion to their children. Such as about reciting the Koran, praying and others. As expressed by Mr. R3, according to him as follows:

“Kebetulan saya tidak melakukan nya karena mereka bisa sendiri, bisa ngaji sendiri”(R3, 2022).

Then in another interview session with Mr. R4, as a resource person interviewed by researchers regarding the extent of the role of parents in educating children from an early age, he explained as follows.

“Ya paling mengawasi terus suruh melakukan yang baik baik, jangan sering main-main, jangan sering pulang malem, paling itu”(R4, 2022).

The informant's argument above is almost in line with the previous informant, therefore the researcher tries to dig deeper regarding the extent of the role of parents in educating children from an early age. As explained by Mr. R5 as follows:

“Ya biasa biasa aja saya didik tuh, pokoknya yang di cari itu pokoknya yang baik lah, dengan cara di beritahu kalau itu nggak boleh ini nggak boleh”(R5, 2022)

Based on the explanation above, the role of parents in educating children from an early age according to Mr. R5 is still relatively common, where parents only supervise and teach good and bad to their children. According to researchers, this understanding should be done by parents to their children, because it is their obligation and responsibility to supervise and guide their children.

Then in another interview session with Mr. R6, as a resource person interviewed by researchers regarding the extent of the role of parents in educating children from an early age, he explained as follows:

“Caranya ya disuruh beraktifitas yang positif, terutama waktu pas bangun subuh misalnya, itu perlu di bangunkan, walaupun subuh nya nggak tepat waktu, tapi ya berusaha untuk dibangunkin lah yah. Terus buat aktifitas sekolah, aktifitas bermain nah itu kan perlu bimbingan orang tua. Kalau ngajak ke masjid itu sering mas, tapi kadang kan anaknya masih males, nah itu soalnya anak saya tuh dekat nya sama ibu nya, jadi kalau yang ngajak ibu nya itu langsung berangkat. Kalau untuk ngaji itu saya suruh ikut TPA mas, soalnya kalau di rumah itu ngajinya apa yah, ya nggak serius mas. Kalau untuk tugas sekolahan nya itu biasanya ibu nya karena anak saya lebih dekat sama ibu nya mas, kalau sama bapak nya itu biasanya malu atau gimana gitu mas”(R6, 2022).

Based on the statements above, the researchers analyzed and concluded that most of the parents in Tegal Menukan hamlet Yogyakarta who had been interviewed described that the main role in educating and shaping children's personalities depended on formal schools. This became the doctrine of the parents there. Most of them argued that, handing over their children's education was only enough to be sent to formal institutions or formal schools in general. Therefore, researchers can take the outline that the level of awareness of the important role of parents in educating children from an early age is still categorized at the level of na'if awareness as researchers explained at the beginning of the discussion. In addition, of the many sources, not all parents have a role that looks formalistic, but among them there are also those who have critical awareness where parents pay more attention and are stricter in providing supervision and early religious teaching.

Parents' Efforts in Educating Their Children from an Early Age to Realize a Progressive Islamic Generation in Tegal Menukan Yogyakarta

Roles are more indicative of the function of self-adjustment, as well as a process. So, if someone carries out his rights and obligations based on his position, for that, he has carried out a role. The role referred to in this study is the role of parents in educating children from an early age because parents have duties and responsibilities towards their children's education to realize a progressive Islamic generation (Nahmad Tarmizi, 2019). Based on the results of interviews during the research process, researchers can describe the role of parents in realizing a progressive Islamic generation for children in Tegal Menukan Yogyakarta as follows:

a. Educating and Guiding

Educating and guiding children is the duty and responsibility of parents in educating children from an early age. This is also a correlation between the various roles and duties of parents in educating children from an early age in the form of real or conscious efforts by people to realize the

generation of progressive Islam itself (Trianingsih, 2016). This is also in line with the arguments of the sources interviewed by the researchers as follows:

"Yah upaya nya yah selain kita mendidik ya, otomatis ya kita menyekolahkan nya mereka juga memberikan pendidikan yang terbaik dan islami. Kemudian mendo,akan, menasehati dan memantau semua kegiatannya mas soalnya untuk jaman sekarang tuh kalau nggak kita pantau itu akan terbawa arus sendiri"(R7, 2022).

The informant's statement above, if analyzed, in addition to praying for the role of parents, also educates and guides in an effort to realize a generation of progressive Islam. Mr. R7 argues that in an effort to realize a generation of progressive Islam, it is not only enough to pray but also to give more emphasis related to teaching the child and guiding. In addition, sending them to school and providing the best and Islamic education are also his efforts and efforts in realizing a progressive Islamic generation. Then in another perspective, talking about children from an early age means educating them starting from the womb. This was conveyed by Mr. R8 as a resource person interviewed by the researcher, he explained as follows:

"Kalau sejak dini kan berarti dari kandungan, jadi mulai dari kandungan ya kita melakukan hal-hal yang diusahakan tidak melanggar aturan agama, dan memberi contoh agama misal kayak setelah sholat magrib itu tadarusan sebentar terus nanti ada kebiasaan yang dilakukan seperti itu. Kalau di rumah itu di ajarin baca terus kalau setelah TPA itu yah di ulang di rumah. Dipantau dari tempat pendidikan kalau ada yang kurang itu bisa di tambah"(R8, 2022).

Based on the informant's statement above, if analyzed, Mr. R8 has a different view from the previous informant. He explained that the effort in realizing a progressive Islamic generation is by not violating religious rules and providing exemplary examples to his children. Like when he finishes praying, he does tadarusan for a while, then after TPA, his Iqro reading progress will be monitored. Then in another interview session, Mr. R9 as the resource person interviewed by the researcher also had a different view from the previous one. He explained as follows:

"Ya tadi jelas yah, pendidikan dari rumah itu jelas, karena kan yang di pertama kali kan bapak ibu nya shalat kan yah anaknya ikut shalat, walaupun anak masih kecil itu masih belum mengerti belum masih mau mungkin beberapakali yah ngk papa tapi yang jelas kita shalat berjamaah gitu terus yo ngaji itu juga, terus di TK kan disini ada TK juga yang sini Muhammadiyah terus karena anak saya cewek jadi sejak kecil itu di pakaikan kerudung hijab, ya sudah mulai betah lah jadi sekarang kalau mau keluar itu di pake"(R9, 2022).

The informant's argument above emphasizes family education. If observed, Mr. R9 explains that to realize the most advanced Islamic generation is family education. The family is the main education for children both in imitating or observing the behavior or activities of parents at home. As explained by Mr. R9, when his parents pray, the child will also pray even though he is still small and does not understand what he is doing. Therefore, the role of parents in guiding their children

must also be balanced with education so that the child understands what he is doing. Then in another interview session, Mr. 10 as the resource person interviewed by the researcher also explained his opinion as follows:

“Yang pertama itu doa yang kedua memberikan contoh teladan dan yang ketiga ya kita didik mereka terus kita sekolah kan mereka ke sekolah-sekolah yang islami itu pasti jadi mata pelajaran yang islaminya itu lebih di tonjolkan dari pada mata pelajaran umumnya. Kemudian juga di rumah terus kita perhatikan dari hal sepele, misalnya kalau mau makan pakai tangan kanan, setelah itu baca do’a makan terus do’a sebelum tidur, sunnah nya sebelum tidur dan lain-lain”(R10, 2022).

The statement above, if understood carefully, Mr. 10 in his efforts to realize a progressive Islamic generation emphasizes more on the religiosity side, where he provides role models, sends schools to religious schools where more emphasis is placed on Islamic learning, then teaches daily adap, for example when before eating pray first, then use the right hand, and when sleeping do the sunnahs.

Based on the arguments above, the researcher analyzes and concludes that the role of parents in realizing a progressive Islamic generation is not enough to just pray, but there also needs to be effort, efforts in it such as educating and directing and guiding the child.

b. Send to Religious School

In addition to praying, educating, guiding and providing, parents are also responsible for sending their children to school. Providing the best education for children is the obligation and duty of parents, especially providing an Islamic place of education, thick with Islamic values. This was also conveyed by the informants during the interview process. They argue that the effort or role of people in realizing a progressive Islamic generation is one of them providing the best education, which is thick with Islamic values.

“Misalnya ya disekolahkan yang bernuansa islami, terus ke masukan ke TPA, terus mendo, akan, dan membimbingnya”(R11, 2022).

Based on the informant's statement above, the researcher analyzes that the efforts and efforts made by buk R11 to create a progressive Islamic generation are not only praying, educating and guiding it. But it must also provide the best environment that is full of Islamic nuances for children. Both the school environment, family environment and community environment. Then in another interview session, R12 as the resource person interviewed by the researcher was also in line with the previous resource person. He explained his opinion as follows:

“Yaa mengajak nya ke masjid terus mengajarkannya ngaji, sholat mendo’akan, dan memberikan pendidikan yang baik. Kalau di rumah yah diajari ya di ajari juga tentang tata krama bagaimana ngobrol dengan orang tua, ngobrol dengan teman dan ngobrol di masyarakat”(R12, 2022).

c. Prayer

Praying for a child is a hope and obligation for parents. This is an effort or endeavor for a Muslim in realizing his goals or desires. Like the context of this research, namely realizing a progressive Islamic generation, this was also conveyed by the speakers who were interviewed by researchers during the research process.

“Yang jelas yang pertama itu tadi sholat, ngaji dan mendo’akan anak, jadi walaupun kita sudah berusaha mendidik tapi tidak kalau tidak mendo’akan anak itu tidak ada keberkahan untuk anak kita”(R13, 2022)

The informant's statement above shows that the efforts and efforts in realizing a progressive Islamic generation are one of them, namely by praying. As a Muslim, it is natural to pray for a child because prayer is an inner effort in making requests to Allah Saw. In addition, children are also a mandate from Allah so that parents have an obligation to pray for their children. Then in another interview session, buk R14 as the resource person interviewed by the researcher was also almost in line with the previous statements, he explained that his efforts in realizing the advanced Islamic generation were to pray for them as he explained as follows:

“Mendo,akan anak karena itu sebagai tugas dan kewajiban ya setiap salah atau setiap sholat malam itu tetap mendo,akan. Kalau untuk ke masjid itu biasanya sama ibu nya yah karena anak saya itu perempuan jadinya biasanya saya ibu nya, terus kalau untuk ngaji itu saya biasanya suruh ke TPA ya”(R14, 2022)

The informant's argument above, if analyzed more deeply, the efforts and efforts made by buk R14 are not only praying for but also providing a good environment for her child, one of which is by sending her child to TPA. Then in another interview session, buk R15 as the resource person interviewed by the researcher was in line with pak Rudin, he also explained the efforts in realizing a progressive Islamic generation, namely by praying for it. He explained that the effort (educating) without being accompanied by prayer would be a waste as he explained as follows:

“Upaya kami dalam mendidik anak ya mendoakan juga mas karena kalau cuman mendidik saja tapi tidak di barengin dengan do,a itu percuma mas”(R15, 2022).

Based on the results of interviews from various sources, the researcher analyzes and concludes that the role of parents in realizing the advanced Islamic generation has three domains. In addition to praying, parents in realizing a generation of progressive Islam must be accompanied by real efforts, where parents try to educate and guide their children from an early age, especially in religious teaching. So as to make them sholeh sholehah children or in the context of this research, namely the generation of progressive Islam, in this case education becomes a derivative that the implementation of parental education to their children will affect the child. When parents are more emphasized and wise regarding children's education, it will have a good impact so that it can create a generation of progressive Islam. Second, sending to religious schools, parents must provide religious education facilities so that these children grow up in an Islamic and good environment.

Both in the family environment, community environment or school environment. This will have a good impact and become a supporting factor for a child so as to make them a generation of progressive Islam as in the context of this research. The third is praying, praying is a form of inner effort as well as the great hope of parents for their children in order to make them pious children. Efforts without being accompanied by prayer will be in vain. This was also conveyed by most of the interviewees during the interview process.

Supporting and Hindering Factors in Educating Children from an Early Age to Realize a Progressive Islamic Generation in Tegal Menukan Yogyakarta

Based on the results of interviews conducted by researchers during the research process, researchers found several supporting and inhibiting factors for parents in educating children from an early age experienced by Tegal Menukan Yogyakarta residents.

a. Environment

One of the supporting factors in educating children from an early age is environmental factors. According to Dalyono in Tika Hartati's journal, the environment is a whole of objects, forces, and conditions, including those in it, humans with all their behavior that exists in the scope where humans are and has an effect on a survival and in the welfare of humans and other living services. Both in terms of the physical and cultural environment (Hartati, 2019). The environment in the context of this study has a very large influence, this is because in the context of educating children from an early age, the environment is one aspect that needs to be considered by parents, because the good and bad morals and religion of a child can be influenced or caused by environmental factors themselves. Therefore, from several interview results conducted by researchers during the research process, most parents who were sources in this study described that the environment is one of the supporting factors in educating children from an early age. One of them is Mrs. R16 who is a parent in the Tegal Menukan hamlet. He explained that the supporting factors in educating children from an early age are the environment as follows:

"Ya salah satunya adalah lingkungan mas karena lingkungan ini sangat-sangat berpengaruh terhadap tumbuh kembang nya anak yah mas jadi sebagian faktor dalam mendidik anak itu ya lingkungan, jadi kita sebagai orang tua itu harus pandai-pandai dalam memilih lingkungan yang baik bagi anak kita terus dia berteman dengan siapa, terus masukan ke sekolah yang terbaik dan islami supaya anak itu bisa berbaur dan mengikuti kebiasaan yang ada di lingkungan tersebut, misalnya kayak TPA, terus ngikut kajian, ataupun kegiatan positif yang ada di masyarakat"(R16, 2022)

The statement from him above illustrates that the environmental realm is an important aspect in educating children since. The environment is divided into several parts, including, family environment, community environment, and school environment.

1) Family Environment

The family environment is the initial environment and is an aspect that influences the growth and development of children. According to Hasbullah in his journal Vini Agustiani, he explains that the family environment is the first and main education experienced by children which is informal. In addition, the family environment is also natural where parents have the responsibility to care for, supervise, protect, and educate so that children grow and develop well. The family environment is one of the supporting aspects in educating children. This is because the family environment has a very important role in forming the foundation and foundation of children, be it their religion, morals, character, or personality (Hadian, 2022). This was also conveyed by residents of Tegal Menukan Yogyakarta when researchers conducted the interview process.

“Lingkungan sih mas, karena lingkungan tetap berpengaruh, lingkungan kalau saya amati itu lingkungan keluarga, lingkungan keluarga itu kan kalau mungkin kan anak melihat ya, apa yang orang tua lakukan di rumah, terus kebiasaannya, nah itu biasanya anak itu bakal mengikuti apa yang orang tua lakukan dan itu lingkungan keluarga itu utama”(R17, 2022).

Based on the informant's statement above, he explained that the supporting factor in early childhood education is the family environment. This is because the first thing a child sees is the activities and habits in his family. When people pray and recite the Koran and do positive activities, their children will follow suit. The researcher agrees with book R17 that parents are the main role models for their children. Good or bad things done by parents, children will follow what their parents do. The same thing was also explained by book R18, he explained that the family environment is the main supporting factor in educating children from an early age. He explained as follows:

“Sebenarnya faktor pendukung yang utama dalam mendidik anak itu lingkungan keluarga mas, kemudian lingkungan sekolah yang baik yang kental dengan nilai-nilai islami nya dan kemudian lingkungan sosial masyarakat, karena salah satu faktor pengaruh dalam mendidik anak di ya lingkungan itu sendiri, baik dan buruk nya lingkungan sekitar rumah itu juga akan berpengaruh pada anak-anak kita, makanya kita sebagai orang tua harus terus memantau dan mengamati lingkungan sekitar untuk anak-anak kita mas”(R18, 2022).

The statement of book R18 above is in line with the previous informant, that the family environment has a major role in educating children from an early age, because the environment itself has a very large influence on the process of educating children from an early age. Similarly, the researcher agrees with book R18 because as previously stated, the first education received by a child from an early age is the family environment itself. The next informant also agrees with the previous informants

According to the overall results of the interview, the researcher analyzed and concluded that the family environment has a very large influence in determining the good and bad of children both

now and in the future. The family environment is the main supporting factor in educating children from an early age. This is based on the results of interviews and data processing by the researcher himself.

2) Community Environment

Community environment or commonly known as non-formal environment is an area or place where someone lives to live in society and interact with the people in the surrounding environment, one example is the environment for playing or socializing. The community environment itself is one of the factors that can influence a person or group of people to be able to take action and change the behavior of each individual (M.Sapara, 2020). The community environment in this study is one supporting factor in educating children from an early age. This was conveyed by most of the sources interviewed by the researcher, for example as follows:

“Sebenarnya faktor pendukung yang utama dalam mendidik anak itu lingkungan keluarga mas, kemudian lingkungan sekolah yang baik yang kental dengan nilai-nilai islami nya dan kemudian lingkungan sosial masyarakat, karena salah satu faktor pengaruh dalam mendidik anak di ya lingkungan itu sendiri, baik dan buruk nya lingkungan sekitar rumah itu juga akan berpengaruh pada anak-anak kita, makanya kita sebagai orang tua harus terus memantau dan mengamati lingkungan sekitar untuk anak-anak kita mas”(R19, 2022).

Based on the explanation of the informant above, the community environment is one of the supporting factors in educating children from an early age. This was explained by Mrs. R19 that when a child is in a good environment with an Islamic nuance, the child will also be good. This is because of the influence of the environment itself. Then in another interview session, Mrs. R20 as a resource person interviewed by the researcher in line with the previous informant, she explained as follows:

“Ya faktor pendukungnya itu temen-temennya itu, terus lingkungannya selama ini lingkungannya bagus terkait kegiatannya di masjid di musholah jadi kegiatan-kegiatan yang rutin itu alhamdulillah anak ikut panitian, kegiatannya”(R20, 2022).

The informant's statement above, if analyzed further, the community environment will have a good impact on children when the surrounding environment is good. This was conveyed by Mrs. R20 herself, she as a parent gave the argument that her child often participated in social activities, both mutual cooperation and activities centered in the mosque.

Based on the results of the interview above, the researcher analyzed and concluded that the community environment is an important aspect and is one of the supporting factors in educating children, because one of the factors that influences children's growth and development, both behavior, ethics and others, affects the environment itself. The good and bad of a child also affects the environment around him.

3) School environment

The school environment is an environment in a structured and systematic institution. According to Sukmadinata in his journal Mega Nur Aini explains that the school environment is the second environment after the family environment. The school environment has a formal nature, unlike the family environment or community environment, because the school environment has a curriculum as a reference or plan in education, then teachers as teachers, facilities and infrastructure that support educational activities, both general education and Islamic education. The school environment itself is one of the supporting factors in educating children from an early age. This is because the school environment is not only a place of education but also a place for the formation of character and personality of individuals or groups. Instillation or habituation that is usually done in schools, for example, praying 5 times a day, reciting the Koran together before learning begins, reading prayers, and so on (Aini, 2017). The school environment is a supporting factor in educating children, this was also conveyed by the majority of residents interviewed by the resource person during the research. One of them is Mr. R9, he explained.

“Faktor lingkungan nya itu penting yah, karena seorang anak itu bisa jadi muslim, bisa jadi yahudi atau Nasrani itu bisa saja karena faktor lingkungan. Kalau lingkungan nya orang nasrahi kan terus bermain di lingkungan muslim mungkin dia bisa jadi anak muslim, sebaliknya kalau seorang anak muslim disekolah kan di lingkungan nasrahi lama-lama kan jadi mental aqidahnya, akhirnya yah Islam ya tapi yah Islam islaman, atau Islam nya Islam setengah-setengah. Jadi kita pantau terus dia bergaulnya dengan siapa dan dimana itu kita pantau” (R9, 2022).

The explanation above is based on the results of interviews conducted by researchers during the research process. If analyzed further, the school environment is also a supporting factor that influences the growth and development of children, both the character and personality of a child, good or bad school environment will have an impact on the child. As explained by the informant above, a child who is in a good and Islamic school environment will certainly have a good impact on the child. Conversely, if the child is in a less good school environment, it will certainly have a bad impact on the child.

b. Technology

Technology is the whole means of providing goods that are needed or required for the continuity and ease of human life. The word technology itself has the meaning of a development and application of various equipment or systems to help with the problems faced by humans in everyday life. Therefore, technology is an important aspect to support human life (Mukhsin, 2020). Technology is an important factor in human life, be it mobile phones, TV, computers, etc., in the context of this study, technology is a supporting factor in educating children from an early age. This

was also conveyed by several sources who had been interviewed by researchers during the research process as follows:

“Handphone juga bisa menjadi faktor pendukung seperti anak saya pas hafalan ya jadi pakai Handphone, hal itu membantu anak saya menghafal Al-Qur’an juga waktu dirumah mas” (R18, 2022).

Based on the explanation above, the researcher analyzed that the use of technology such as mobile phones and others helps and makes it easier for parents to educate children from an early age. This was explained by Mrs. R18 in an interview session with the researcher. She explained that she used technology, one of which was to increase her child's memorization of the Qur'an. A similar thing was also conveyed by Mr. R6 that he used technology to educate his child from an early age. He explained as follows:

“Terus Hp juga bisa menjadi faktor pendukung dalam mendidik anak kalau digunakan untuk hal yang positif, misalnya kan untuk sekarang kan bisa untuk brosing ya, misalnya kisah nabi itu kita bisa melihat, terus mau lihat tausiah-tausiah dari ustad-ustad bisa kita liat terus liat lagu-lagu Islami pun kita bisa cari terus kita mau menghafal asmaul husna itu bisa lewat musik Hp” (R6, 2022).

The informant's statement above is in line with the previous informant's statement, where Mr. R6 uses technology to educate his children from an early age. For example, it is used for school activities, then helps with assignments, or provides Islamic educational videos to his children. Both lectures, tausiyah or asmaul husana. A similar thing was explained by Mrs. R19 as a resource person interviewed by the researcher who also expressed her opinion regarding technology, she explained as follows:

“Terus kalau untuk Hp itu kita tidak menafikan atau menghindari yah mas akan dunia digital, cuman kita hanya bisa mengontrolnya saja, selalu bilang selalu mengingatkan, harus memahami media sosial terus kita arahkan karena kita tidak bisa menghindarinya mas supaya melihat yang baik-baik mas, ya intinya untuk Hp ini bisa jadi faktor pendukung dan faktor penghambat mas kalau tidak kita kontrol” (R19, 2022).

Based on the explanations above, the researcher analyzed and concluded that behind giving a positive impact to its users, technology will also give a negative impact to its users. When not controlled and observed by their parents, in the context of this research itself, technology becomes one of the supporting and inhibiting factors in educating children from an early age, resulting in the child being negatively impacted by the technology, such as game addiction, using it for bad things and so on. Here the role of parents is highly expected in supervising and controlling the use of the technology itself. Parents must be wise in dividing their time for the use of the technology itself. For example in the use of the teaching and learning process, memorizing the Qur'an, playing games or other activities. If not controlled, it will have a bad impact on the child himself.

To minimize this from happening, the researcher provides a solution so that these things can be controlled and prevented. This can be done by parents in educating children from an early age to avoid the negative impact of this technology itself, namely:

- 1) Increase parents' knowledge and insight regarding technology. This is because when parents do not understand technology, there will be difficulties in implementing the rules for using the technology itself.
- 2) Direct the use of technological devices clearly to children from an early age. When children are familiar with technology, parents must direct them with good communication regarding how long and when the child uses it. Parents must make an agreement regarding the time with their children in using digital devices or technology.
- 3) Choose good programs or applications that have a positive impact on children. Parents must really provide applications to children that are truly useful for them.
- 4) Accompany and increase interaction with children. Parents need to accompany and interact with children during the use of technology.
- 5) Use technology wisely. Parents need to be wise in providing technological devices or media to children, such as limiting the time of use, and so on.
- 6) Activities in cyberspace. Parents must continue to monitor their children's activities in cyberspace so that parents know what activities their children are doing (Nahriyah, 2018).

Conclusion

Most parents in Tegal Menukan tend to have a naive awareness in educating children, where they rely more on formal education without realizing the important essence of their role as the main educator of their children from an early age. In an effort to realize a progressive Islamic generation, three main roles of parents were found, namely: educating and guiding, sending children to religious schools, and praying. These three roles focus on aspects of education, a good environment, and positive expectations. Environmental factors and technology are both supporters and obstacles in educating children from an early age. A good environment can support a child's education, while technology can be a beneficial or detrimental tool, depending on how parents use it. By understanding and managing these factors, it is hoped that the role of parents in educating children from an early age can be optimized, so as to create a progressive Islamic generation.

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