

THE IMPLICATION OF HOUSEWIVES' DUAL ROLES ON THE PHENOMENON OF CHILDREN'S ISLAMIC RELIGIOUS EDUCATION IN BAWU VILLAGE RT 08 RW 02 BATEALIT JEPARA

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Abstract

The application of Islamic religion from an early age will greatly affect the psychological and emotional conditions of children which will later have an impact on their daily lives. Islamic religious education for children in question is how the guidance is so that they grow and develop optimally according to Islamic teachings, both in faith and morals, so that is what is meant by Islamic education or the implementation of Islamic values which will later become a limitation for children in their behavior. While families have the responsibility of providing this, especially dual role families who do not have a partner in providing education and other financial needs. This research aims: (1) to describe the implications of the dual role of housewives on the phenomenon of children's Islamic Religious Education in Bawu Village RT 08 RW 02 Batealit Jepara. (2) To describe the supporting and inhibiting factors of the dual role of housewives towards the phenomenon of children's Islamic Religious Education in Bawu Village RT 08 RW 02 Batealit Jepara.

Keywords: Implications, Dual Role, Islamic Religious Education

INTRODUCTION

With the introduction of Islamic education, the customs that existed in ancient times or in the days of *jahiliyyah* gradually disappeared, and the society became civilized again after the rules of Islam were implemented. Women are protected and their rights and obligations are guaranteed by Islam so that no one can take them away from them. Likewise, their position in the household is given the same position and in accordance with their duties and responsibilities. An example of an issue that distinguishes between the jahiliyyah era and the post-Islamic period is the division of rights and obligations. The role of a man or husband is very dominant over a woman or wife, especially when it comes to household affairs, one of which is the rights and obligations of humans, whether women or men is marriage.

Families hold important responsibilities and roles in a person's future life journey. The family is also the first and main education center that has a fundamental task in preparing children for their future lives. This is because the basics of behavior, life attitudes, and various habits are instilled in children starting from the family environment. For example, giving teachings about the order to pray as a form of obligation for parents, if in this case the child still does not carry out his obligations, it is permissible to hit but with a note in accordance with religious teachings, in the hadith the Prophet textually reminds parents to tell their children to pray at the age of 7 years, even they are ordered to

"hit" their children who leave prayer at the age of 10 years. (Amirullah, 2016)

In addition, the family is the first and main place for the growth and development of children, if the atmosphere in the family is good and pleasant, then the child will grow well too. If not, it will certainly hinder the growth of the child. The role of parents in the family is very important, especially the mother. She is the one who organizes, makes the household a paradise for family members, becomes an equal partner who loves each other with her husband.

In a family, of course, sometimes there is harmony and vice versa, namely disharmony in the household which can be factored by several things including divorce or death of one of the parents. In accordance with the reality that we encounter around us is the existence of single parents called the "*dual role*", with the existence of this *dual role* there is little worry because in taking care of the family there is only one parent, especially if it is a mother. Mothers have to *double* up as a father in taking care of family finances as well as being a mother in the family.

take care of the household and educate their children well. But that doesn't rule out The possibility of a mother will not succeed in nurturing and raising a child even by herself, even though there are many out there who have succeeded in producing a new generation armed with adequate moral, ethical, religious, social education so that children can develop properly. (Darajat Zakiah, 2000)

METHOD

This research uses a qualitative approach, with field research oriented to actual data in the field, so that researchers must collect data in the environment of Bawu Village RT 08 RW 02 Batealit Jepara directly, according to the research location. The method used is descriptive qualitative by revealing phenomena or facts that occur in depth related to the implications of the dual role of housewives on the phenomenon of children's Islamic Religious Education in Bawu Village RT 08 RW 02 Batealit Jepara. (Anggito and Setiyawan 2018).

The location of this research is in Bawu Village RT 08 RW 02 Batealit Jepara, Bawu RT08 Village was chosen because there are five dual roles of mothers, each of whom still has responsibility for their children's education. There are two sources of data in this study, namely primary data and secondary data. Primary data is a source of data collected through direct interaction, as for the primary data needed in this study, among others: Head of Bawu Village, Head of RT 08 RW 02 Bawu Village, Bawu Village Residents (Dual Role Mothers), Children of Dual Role Mothers, while secondary data includes a brief history of the origin of Bawu Village, Bawu Village Profile, Bawu Village Vision and Mission, Bawu Village Government Structure to collect data from the object of research, interview and documentation methods are used.

The data analysis technique used in this study is in accordance with the Milles and Huberman model (Aan Komariah Djam'an Satori 2017), namely 1) Data reduction,

2) Data Presentation, 3) Drawing Conclusions.

FINDINGS AND DISCUSSION

According to Hurlock, *dual role* parents (two or more roles that are carried out at the same time) are parents who have been widowed or widowed either father or mother, have the responsibility to care for children after the death of their partner, divorce or the birth of a child out of wedlock. Meanwhile, according to Sager, et al, *single parents* are parents who single- *handedly* raise their children without the presence, support, and responsibility of their spouses (Tirza Juwita, 2016). *Dual Role* has a very large obligation in managing his family. In addition, parents who are single parents must be able to carry out *Dual Roles* for the survival of their family, make a living for the family, and fulfill their family's affection needs.

Factors Causing *Dual Roles*

A family consisting of a father, mother and children is called an intact family. The phenomenon that we encounter now is that there are more and more families that are not intact, such as without a father or without a mother. This kind of life is caused by several factors, such as divorce, death of a spouse, pregnancy outside of marriage or the desire not to marry and decide to adopt a child.

In educating children, the first people who deserve to do this obligation are parents, both father and mother. It is very necessary to guide, teach a child in daily life. *Dual roles* must also train children to perform worship, and instill morals in children in accordance with the teachings in the religion. Religion, regardless of religion, knowledge about socialization of society, politeness of behavior and so on also needs to be exemplified. (Afrizal Sano, 2016)

The role of parents in moral education can be done by trying to instill noble morals, getting them used to adhering to high morals and avoiding despicable things, thinking spiritually and humanely or humanity and using time to learn the sciences of the world and religious sciences without The role of parents in moral education can be done by trying to instill noble morals, The role of parents in moral education can be done by trying to instill noble morals, accustoming them to adhere to high morals and avoiding despicable things, thinking spiritually and humanely or humanely and using time to learn the sciences of the world and religious sciences without looking at the benefits of a material.

وَإِذْ قَالَ لُقْمَنُ لَابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: "And (remember) when Luqman said to his son, when he was instructing him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice."" (Luqman: 13)

It is explained again in QS. Al-Luqman verse 13 that in terms of educating a child the main thing is that the child does not associate with Allah SWT. Menggunakan cara yang baik dalam memberitahu, memberikan pemahaman dengan menggunakan kata yang baik serta tidak menggunakan tindak kekerasan dari segi bahasa maupun tingkah laku. (M. Ishom Ahmadi, 2009)

A. Analysis of the implications of the dual role of housewives on children's Islamic Religious Education

The role of mothers and fathers in the family greatly determines the child's innocence, no child is born except in a state of fitrah, parenting in the process of education of their children is greatly

influenced by household harmony, because children will always pay attention to how the communication relationship between the father and mother, the child also assesses the good behavior of both parents who serve as an example for the child, and will imitate the same thing, thus parents should behave and behave well as a form of exemplary towards their children so that there is harmony in the family. (Umianti, 2017)

The concept of educating children with reference to the Islamic perspective, it is found in the values contained in the verse of the Quran letter Luqman verse 159, as follows:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ وُلُوًّا كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأُنْقَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "It is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So forgive them. Ask forgiveness for them. And consult with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him." (Q.S Al-Imran: 159)³.

Based on the verse QS. Ali Imran verse 159, there are educational values or concepts that can be implemented in families with the aim of educating children, as follows :

1. Be gentle

The content of the base of verse 159 of the surah is the nature of the command to be gentle, as contained in the quotation of the verse *"so it is by the grace of Allah that you (Prophet Muhammad) are gentle with them."* Gentleness is a trait in a person in which a person is able to speak words that do not hurt others by word or deed, and provide convenience and peace to others. Islam not only recognizes the existence of love in humans, but also regulates it so that it becomes noble. For a Muslim, it is strongly ordered to spread love to Allah SWT, His Messenger, even His creatures, especially to fellow humans:

2. Forgiving

The word "forgiveness" literally means "to erase". To forgive is to erase the scars of the heart due to the unreasonable treatment of others. This needs to be done, because there is no deliberation without the presence of the other party, while the brightness of the mind only comes with the removal of the turbidity of the heart. Islam mengajarkan kepada umat Islam untuk dapat memaafkan kesalahan orang lain tanpa harus menunggu permohonan maaf dari yang bersalah. Menurut M. Quraish Shihab, tidak ditemukan satu ayat pun yang menganjurkan untuk meminta maaf, tetapi yang ada ialah perintah untuk memberi maaf

3. Deliberation

M. Quraish Shihab explains that what is emphasized in this verse is the command to deliberate. This is an important thing to do, because the disaster that occurred in the battle of Uhud was preceded by deliberation, and approved by the majority. However, it resulted in failure for the Muslims. This result may lead one to conclude that deliberation is not necessary, especially for the Prophet. However, this verse was revealed to be understood as a message to conduct deliberation. Mistakes made after deliberation are not as great as mistakes made without deliberation, and the truth achieved alone, is not as good as that achieved together

4. Tawakkal

The final divine message in the context of deliberation, as explained by M. Quraish Shihab is (*when you have made up your mind, carry it out and surrender*). Tawakkal is freeing the heart from all dependence on anything other than Allah and leaving the decision of everything to Him.

The concept of education in an Islamic perspective is very suitable in the discussion by him where the best advice given by Imam al-Ghazali in child education is to pay attention to the problem of his education from the beginning of his age, because how a child is, that's how big he will be. If we pay attention to his education in childhood, he must be good when he grows up. Thus, the style of al-Ghazali's thinking about education tends to be more spiritual in nature. According to him, the characteristics of Islamic education emphasize the value of morality built from the joints of Islamic morals. Besides, Al-Ghazali also emphasized the importance of mastering science for the benefit of human life. Islamic education is a means for the formation of humans who are able to recognize their God and be devoted to Him. In Al-Ghazali's view, it is stated that humans who are educated in the education process until they are smart, but have no morals, the person is categorized as a fool, whose life will be difficult. Likewise, people who do not know the world of education are seen as people who perish. There are two types of method concepts used by Al-Ghazali in Islamic education, namely the method of habit formation and the method of *Tazkiyatun Al-nafs*.

a. Habit formation method

Al-Ghazali suggested the method of educating children by giving examples, training and habituation then advice and suggestions as educational tools in order to foster children's personalities in accordance with the teachings of Islam. Forming The personality takes place gradually and develops so that it is a process towards perfection.

b. Tazkiyatun Nafsi Method (Moral education and soul development in children)

Al- Ghazali's conception of education is strongly influenced by Sufism. So in the method of educating a child, al-Ghazali emphasizes efforts to cleanse the soul by worshiping, knowing and getting closer to Allah SWT. Al-Ghazali realized that only religious education is able to early direct students to be close to Allah SWT. So in the method of learning students, al-Ghazali places the basics of religious education as a top priority. This is done by presenting the heart in prayer, taking lessons from every act of worship performed, humbling oneself to Allah by surrendering and surrendering to fate, and other behaviors that have a positive impact on the human soul and heart. The method of *Tazkiyatun Al- Nafsi*, Includes: (Yunahar Ilyas, 2012)

c. Exemplary

In the book *Ayyuha al-Walad* al-Ghazali gives a lot of educational advice emphasizing on practical issues in learning or what is often called the exemplary method. Among what he said was that, "*O my son! What you say and do must be in accordance with sara*", because knowledge and deeds if not in accordance with the law are *sasar* (dhalalah). Even further, he requires that the person who becomes a Da'i must first practice it, because it will be a role model for the community at large.

d. Habituation

Al-Ghazali also emphasized the habituation method. In this case, according to him, moral education should be based on mujahadah (perseverance) and mental training. He said "whoever wants to make himself generous, then the way is to burden himself with generous actions, namely donating his property. Then the soul will always be inclined to do good and he will continue to do mujahadah (perseverance) in that action, so that it will become a character."

e. Good company

According to Al-Ghazali, a good method of association is to watch people who have good deeds and associate with them. Because human nature is searching for good and bad character. According to this method, a person can improve himself by watching and associating with people who have good morals and then apply them to himself⁹.

f. Self-correction

The self-correction method is a method of moral education by looking at one's own defects and then changing them into goodness, then for him according to Imam Al-Ghazali there are four ways, namely: He should sit next to the teacher, he should look for the right friends, he should be able to take the rules, and he should be willing to gather with others. (Al Ghazali, 2008)

B. Supporting and inhibiting factors for the implications of the dual role of housewives on the phenomenon of children's Islamic religious education in Bawu Village RT 08 RW 02 Batealit Jepara.

The process of implication of children's Islamic religious education carried out by *dual role* mothers in the development and growth of children is very important, the supporting and inhibiting factors for the implication of the *dual role of* housewives on the phenomenon of Islamic Religious Education, one of which is that *dual role mothers* must also meet the financial needs of themselves and their children such as paying for school, buying household needs, and other personal needs. The provision of education and financial fulfillment, it will grow an attitude of responsibility and a good personality in children.

The inhibiting factor for the implications of the dual role of housewives on children's Islamic Religious Education carried out by *dual-role* families is that they must be able to choose and sort out good friends and be able to distinguish which friends are bad, when children easily hang out with naughty children, often skipping school, the child will be influenced by his friend, and vice versa.

According to Al-Ghazali, the first adab of educating children is that parents must start improving themselves because children's eyes will watch them and their ears pay attention to them. What he thinks is good, then it is considered good by them while what is considered bad, then it is considered bad by them. From the data exposure above, the researcher analyzes that the supporting and inhibiting factors in the dual role of housewives on the phenomenon of children's Islamic religious education.

- a. From parents, if parents are working or not at home, the child has no one to invite or remind to worship, besides that the child is only afraid of his parents and also will not follow orders from anyone other than his own parents, then the child will be lazy, difficult to do good

- (worship).
- b. From the environment, the environment also affects the development of children, besides that the environment also determines the intensity of children's worship, a religious environment can encourage its citizens and vice versa.
 - c. Peers, in everyday life children will have a cicle (association), if children often gather with friends who often say dirty, never worship, never recite the Koran, then the child will follow it. (Abdullah Nashih, 2012)

So it would be nice to be a dual role of housewives towards Islamic religious education, which must provide a good example to a child, and parents always guideto hold fast to Islamic teachings, invite children to obey worship, accustom children to carry out religious syiar- syiar for example: prayer, reciting the Koran startingfrom childhood so that the implementation becomes a habit that will be accustomed, so that they do it with their own will and do not feel any coercion from parents.

Every parent has great expectations for their children in terms of success in religion, education, attitude and behavior. Through the internalization process that is carried out periodically and continuously, it will automatically create expectations thatare leaned on children as something that makes parents proud.

CONCLUSIONS

The results of the process The implications of the dual role of housewives on children's Islamic Religious Education in Bawu Village RT 08 RW 02 Batealiat Jepara are as follows, namely children who are educated by parents with a gentle attitude, giving advice, prohibitions, and having good quality time together will resultin children behaving well and being obedient to parents, not insulting or demeaning others, having good empathy, and venting frustration in a way that does not harm others. While the method of implication of the dual role of housewives on children's education includes: 1) Exemplary; 2) Habituation; 3) Good Associations; 4) Self-Correction, 5) Advice

Supporting and inhibiting factors for the dual role of housewives on children's Islamic religious education in Bawu Village RT 08 RW 02 Batealit Jepara whichcan be caused by several factors. The supporting factors: parents provide advice, examples, and take time for children (Quality Time), while the inhibiting factors: children's learning time with parents is very minimal, school fees are very minimal, environmental factors, and peer factors (association)

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