

MOTHER'S ACTORING IN CHILDREN'S CARE THROUGH RELIGIOUS LITERACY ACTIVITIES

Prawidya Lestari*¹, Wahyu Bagas Rahino², Sukma Ayuningtiyas³

^{1,2,3} STAI Nahdlatul Ulama Purworejo

³Program Pendidikan Agama Islam STAI Nahdlatul Ulama Purworejo

*e-mail: prawidyalestari@stainupwr.ac.id

Abstract

Family is the main and first basis of education. Parents in the family are required to be able to carry out their role as good educators in the family. Education can be in the form of teaching, habituation, giving advice, setting an example, giving gifts and punishment. The purpose of this activity is assistance to mothers and families in raising children through religious literacy. Religious literacy uses Lukman's advice in QS. Lukman: 13-19. Lukman's advice contains educational values and can be used as an Islamic family education curriculum. The research method for community service activities uses the Asset-based community development (ABCD) approach. The steps of the ABCD method start with preparation, implementation, reporting and presentation activities. The form of this activity is in the form of a Focus Group Discussion (FGD) with the women of Tepus Kulon Village. The results of the activity showed that the results of the FGD activities resulted in an increased understanding of the mother's role in raising children in the family and an understanding of Lukman's advice to his children. In addition, family understanding is the first environment that influences one's education and as the first and foremost vessel for personality development and growth has achieved a good initial understanding.

Keywords: Family Education, Mother's Role, Religious Literacy, Lukman's Advice

Abstrak

Keluarga merupakan dasar pendidikan yang utama dan pertama. Orang tua dalam keluarga dituntut mampu menjalankan peran sebagai pendidik yang baik dalam keluarga. Pendidikan tersebut bisa berupa pengajaran, pembiasaan, pemberian nasihat, keteladanan, pemberian hadiah dan hukuman. Tujuan kegiatan ini adalah pendampingan kepada ibu dan keluarga dalam pengasuhan anak melalui literasi agama. Literasi agama menggunakan nasihat Lukman dalam QS. Lukman: 13-19. Nasihat Lukman mengandung nilai-nilai pendidikan dan dapat dijadikan kurikulum pendidikan keluarga islami. Metode penelitian pada kegiatan Pengabdian kepada Masyarakat menggunakan pendekatan Asset-based community development (ABCD). Langkah metode ABCD dimulai dari kegiatan persiapan, pelaksanaan, pelaporan dan presentasi. Bentuk kegiatan ini berupa Focus Group Discussion (FGD) dengan ibu-ibu Desa Tepus Kulon. Hasil kegiatan menunjukkan bahwa hasil kegiatan FGD menghasilkan peningkatan pemahaman tentang peran ibu dalam pengasuhan anak di keluarga dan pemahaman tentang nasihat Lukman kepada anaknya. Selain itu, pemahaman keluarga adalah lingkungan pertama yang mempengaruhi pendidikan seseorang dan sebagai wadah pertama dan utama bagi perkembangan dan pertumbuhan kepribadian telah mencapai pemahaman awal yang baik.

Kata Kunci: Pendidikan Keluarga, Peran Ibu, Literasi Agama, Nasihat Lukman

1. INTRODUCTION

The family is the main basis for education, as the first environment in raising children (Wahy, 2012). Family will influence the development and growth of a child's personality. The family is the first and main forum for the formation of children's character, and parents hold the obligation to take this important role in family education (Rakhmawati, 2015). Parents in the family are required to be able to carry out their role as good educators in the family. This education can take the form of teaching, habituation, giving advice, modelling, giving gifts and punishments (Munawwaroh, 2019). This heavy obligation has consequences for parents to increase their knowledge and educational abilities so that parenting patterns and character instillation occur through good and correct strategies according to the child's development from an early age. The hope is that in further development, a child's personality will be formed which is noble, has good character, and will be beneficial to their religion and country. Of course, this can be realized if the educational foundation in the family runs well.

The era of globalization can impact changing the lifestyle of a more advanced society. Nowadays, society prefers new cultures, which are considered more practical than old cultures (Nahak, 2019). Apart from these sectors, globalization also influences people's views about the feminist movement (Unisba, 2001). "The PleasurePleasure of Philosophy", a book title written by Will Durant, states that at the beginning of the globalization era in 2000, there will be a change in the status of women (Unisba, 2001). In Indonesia, the feminist movement was born against the background of the history of national struggle, national development, globalization and reform. Of these two phenomena, globalization, with advances in science and technology, will impact the development of children as subjects and objects in family education. These changes require different parenting strategies from parents. Apart from that, the feminist movement is getting stronger with the increasing participation of women in the public sector, so whether fathers or mothers are formal sector workers will influence the division of tasks between parents in raising children.

The Tepus Village community has diverse demographic characteristics. This pluralism is reflected in the religious, economic and professional organizations of the community. Tepus Kulon Village has more than one religious organization with almost the same number of worshipers. This pluralistic condition requires that religious leaders, community leaders and congregations always uphold the values of social harmony and harmony. Besides Marx's theory about conflict caused by material inequality, religious factors are also a means of division and conflict today (Zuldin, 2019). Opportunities to foster harmony and harmony in society must always be sought, namely through the smallest unit of society, namely the family, to teach the values of tolerance, mutual respect and simplicity. Lukman taught these moral

values as advice to children as contained in the QS. Lukman verse 19 means "and make walking simple" (Sari et al., 2020).

According to a Purworejo Regency survey delivered at a seminar at the Regency Hall in 2021, data shows that the family plays a 60% role as a medium of education, formal educational institutions influence 20%, 10% is influenced by society, and the remaining 10% is influenced by others (Purworejo Regency Government, 2021). The family plays an important role in internalizing spiritual and social character values, including harmony between religious communities.

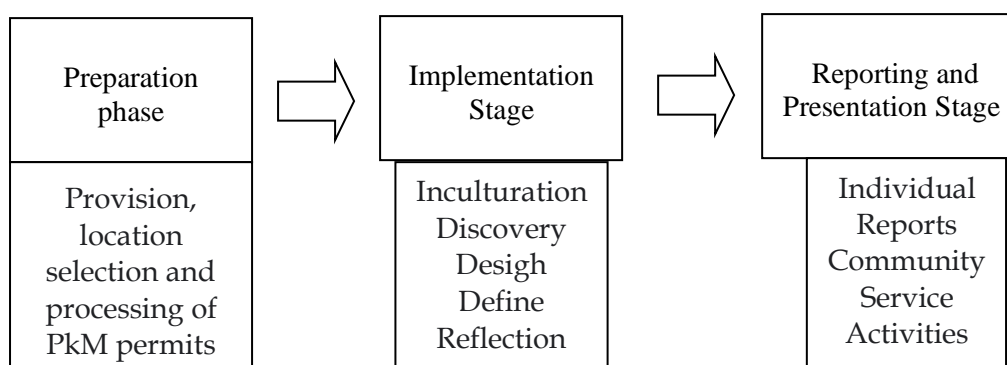
The community's perspective in understanding religion requires assistance from religious or community leaders, including assistance from STAINU Purworejo lecturers through Community Service (PkM) activities. Mothers/wives play a strategic role in family education. Mothers are the first madrasa for their children, mothers as policyholders for domestic affairs, and mothers as role models for family members. The mother's role is so central that it is appropriate for mothers to receive educational services to accommodate changing times, including shifts in the values needed in society. Through coaching from the Community Service Program organized by STAINU Purworejo Lecturers which is focused on achieving three things, namely (1) how the mother understands the family as the main and first medium of education, (2) how the mother's role in family education is understood, and (3) what is the mother's understanding of Lukman's advice to her child that the value of education is appropriate for the conditions of Tepus Kulon Village. This activity is a medium to increase insight for homemakers in Tepus Village, Kutoarjo District.

Another challenge for mothers/wives in Tepus Kulon Village, Kutoarjo District, is that the majority work as farmers, around 70% of the population. Of course, this situation means that wives/mothers need educational media to upgrade their knowledge and skills, understand the challenges of raising children today and remember that parents (both fathers and mothers) have an important role in the education and upbringing of children. The development of information and technology changes all aspects of life to become more sophisticated and faster; this has an impact on the development of the children being cared for, for example, the use of social media by children, which is strengthened by the unlimited provision of gadgets creates a gap between mothers as mentors and children as those being guided, So a mother should continue to update her knowledge to determine parenting patterns for her child. Unfortunately, there are still very few opportunities for women to continue studying, especially in Tepus Kulon Village. Of course, having discussion media is a priority need for society. This situation became an inspiration for carrying out community service in the village of Tepus Kulon. Mothers are the centre of children's education, but mothers rarely get opportunities to learn other than domestic matters.

The author conducted a literature review by searching Google Scholar and Mendeley.com to find similarities, differences, position of research themes and results of previous research. The results of previous research can be grouped into three research patterns, namely family education, the role of women in family education and Lukman's advice in the family. The results of the literature review found that much research had been conducted discussing Family Education. Parents in the family must find concepts and ways to educate the alpha generation (Rohimin, 2020). The family is the main and first environment (Wahy, 2012), and the family is the foundation for children's character education, according to Islam (Ramdhani et al., 2020). Research on the role of women in the family shows that mothers have a dual role, namely a role in the economic sector and a role as a housewife (et al., 2020), and mothers have a role in training children's religious experiences (Muslih, 2021). For the third pattern regarding Lukman's advice, the results show that the material for parents advising their children is often exemplified by Lukman's story in the Koran (Siti Mutmainah, 2019); Lukman's advice contains educational values and can be used as an Islamic family education curriculum (Nurhadi, 2018) and Lukman's advice on teaching family communication styles in raising children (Sari et al., 2020).

2. METHOD

Community service will be carried out in Tepus Kulon Village, Kutoarjo District, Purworejo Regency, in 2022. This service activity uses an Asset-based community development (ABCD) approach. ABCD is considered the right approach to the above problem. Through the ABCD approach, community members are facilitated to formulate a change agenda that they consider important. A general overview of the implementation of service activities can be explained in the diagram below:



The Community Service activity was carried out on Friday, December 16 2022. The audience for this activity was mothers/wives who live in Tepus Kulon Village.

The number of audiences who attended the activity was 31 participants. As explained in the introduction. This service aims to strengthen the awareness of mothers and families in developing children through religious literacy. The decision to take the theme was based on the results of an interview with the Head of Tepus Kulon Village, namely Mr Suroto before the discussion activity with the women was carried out. The results of interviews with the Village Head provide information that the majority of women in Tepus Kulon Village work as farmers, a figure of around 70% of the population. From the socio-cultural conditions, Tepus Kulon Village has three large religious organizations, namely Nahdlatul Ulama, Muhammadiyah and LDII. This diversity requires an attitude of tolerance and mutual respect to maintain harmony.

The family has a strategic role in cultivating this character. That was the explanation from the Head of Tepus Kulon Village. The results of interviews with the Village Head provide an overview of the demographic conditions of the Tepus Kulon Village community. From this initial description, we then sort out which are the priority needs of the village community, of course, by paying attention to the competence of the lecturers who will be holding community service activities. The form of service we chose was an FGD with a group of mothers titled "Improving Mothers in Child Care through Religious Literacy Activities in Tepus Kulon Village, Kutoarjo District, Purworejo Regency". Religious literacy here contains Lukman's advice to his son to instil the values of monotheism, remembering the Day of Judgment, and suggestions for carrying out pious deeds, namely carrying out the obligation to pray, being filial to parents, being patient, not belittling other people, not being arrogant, having an attitude of respect. And simple. Of course, this material follows the demographic conditions of the Tepus Kulon village community. Next, the FGD activity with the women of Tepus Kulon Village began with a speech from the Head of Tepus Kulon Village and the presentation of material by the resource person. The audience gets material from the resource person. We also carried out pre-test activities to determine the audience's initial knowledge and post-test activities as a form of evaluating the achievements of the FGD activities. Pre-tests and post-tests are carried out by distributing questionnaires to the audience before and after the event. This questionnaire contains six statements; the audience will answer these statements by choosing the answer, agree or disagree. This PkM activity ended with the presentation of mementoes and a group photo. Ideally, this activity is complemented by dissemination of the results of the FGD activities. The sequence of steps in this service activity begins with an interview with the Tepus Kulon Village Head, distributing pre-test questionnaires, FGD activities, and post-test questionnaires, and ends with analysis activities.

3. RESULTS AND DISCUSSION

This discussion will answer the three questions that were raised in the introduction, namely (1) what is the mother's understanding of the family as the main and first medium of education, (2) how is the mother's understanding of the role in family education, and (3) what is the mother's understanding of Lukman's advice to his son. This discussion will be described in several activity stages, namely the preparation, implementation and evaluation stages.

1. Preparation Stage

This preparation stage begins with establishing communication and coordination with the Head of Tepus Kulon Village regarding the timing of the service activities, the location of the service and the estimated number of audiences who will participate. This coordination needs to be carried out as a first step in organizing this court activity to run smoothly after determining the time, location and number of audiences. We conducted a location survey to obtain information about the location's supporting capacity for FGD activities, such as FGD availability, availability of chairs and tables, room lighting, and air circulation. Next, we prepared questionnaires for the pretest and posttest. This questionnaire consists of six statements the six statements are divided into two about family education, one statement about the material in family education, one statement about the role of mothers in family education and two statements about the content of Lukman's advice for his children. Material for FGD activities is prepared in PPT form to be displayed during the presentation, trigger questions to be asked of the audience to stimulate the audience's thinking, and printed material to be distributed to the audience when the resource person explains the material. Remember, we also prepared pens for the audience to complete the questionnaire.

2. Implementation Stage

They implemented Community Service activities in Tepus Kulon Village, Kutoarjo District, Purworejo Regency, on Friday, December 16 2022, starting at 13.30-16.00 WIB. The implementation of this FGD began with an opening by the MC and continued with remarks from the Head of Tepus Kulon Village. After the speech, we distributed the pre-test questionnaire to the audience by providing several explanations on how to fill out the questionnaire. KKN students assisted in the distribution of this questionnaire in Tepus Kulon Village.



Figure 1. Filling out the questionnaire by Tepus Kulon Village Women

Next, the presenter delivers the material using a lecture complete with a PPT displayed in front and material given to the audience. The speaker explains using Indonesian. The material presented was about the role of mothers in the family, that mothers have multiple roles in the family, namely mothers as managers, educators, psychologists and mothers as role models. The speaker also conveyed several facts about women's progress, with the number of literate women increasing proportion to the increasing participation of women in the academic world—an explanation of mothers' challenges in educating children, namely lifestyle as the behaviour of modern children. The lifestyle of some young people tends to be oriented towards material values and prestige, hedonism or pleasure which underlies the social interactions of generations, egoism in children's lives is becoming increasingly complex, and dependence on information technology and social media. The final material is about character education in the family through Lukman's advice that Lukman advises his children about monotheism, remembering the day of judgment and that Allah's knowledge is very broad. The aspects of worship include performing prayers, practising a pious nature, namely being filial to parents, calling for goodness and preventing evil, cultivating patience, avoiding arrogance and disrespect for others, and living simply. The material delivery time is around 30 minutes and is followed by FGD activities.



Figure 2. Material Delivery Activities

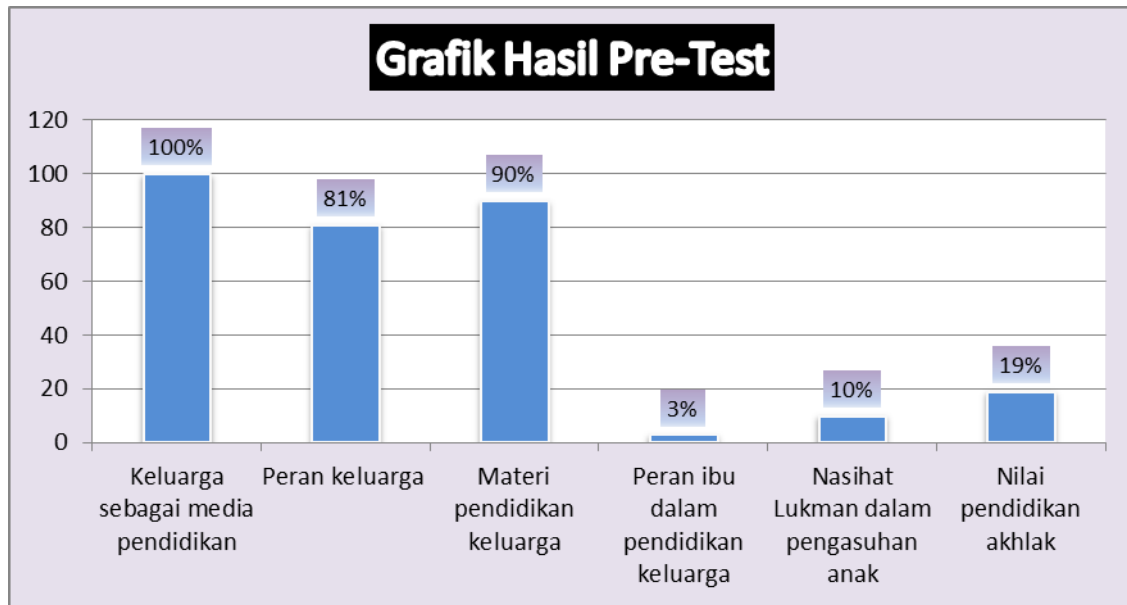
There are three important topics to discuss, namely the role of the family in education, the role of the mother in raising children and Lukman's advice. This FGD was conducted for one hour. Several questions arose during the FGD activities, namely how to raise teenage children, how to instil the values of simplicity in children, how to prevent children from being addicted to gadgets, and how to collaborate between fathers and mothers in educating children. After the FGD activities were carried out, we carried out post-test activities. Post-test activities use the same questionnaire as the pre-test questionnaire. This aims to determine differences in the audience's understanding of the material and whether there is a change in understanding after the material is presented. When the FGD was finished, we continued by giving post-test questionnaires to the audience in collaboration with KKN students. The end of the activity was filled with door prizes and group photos.



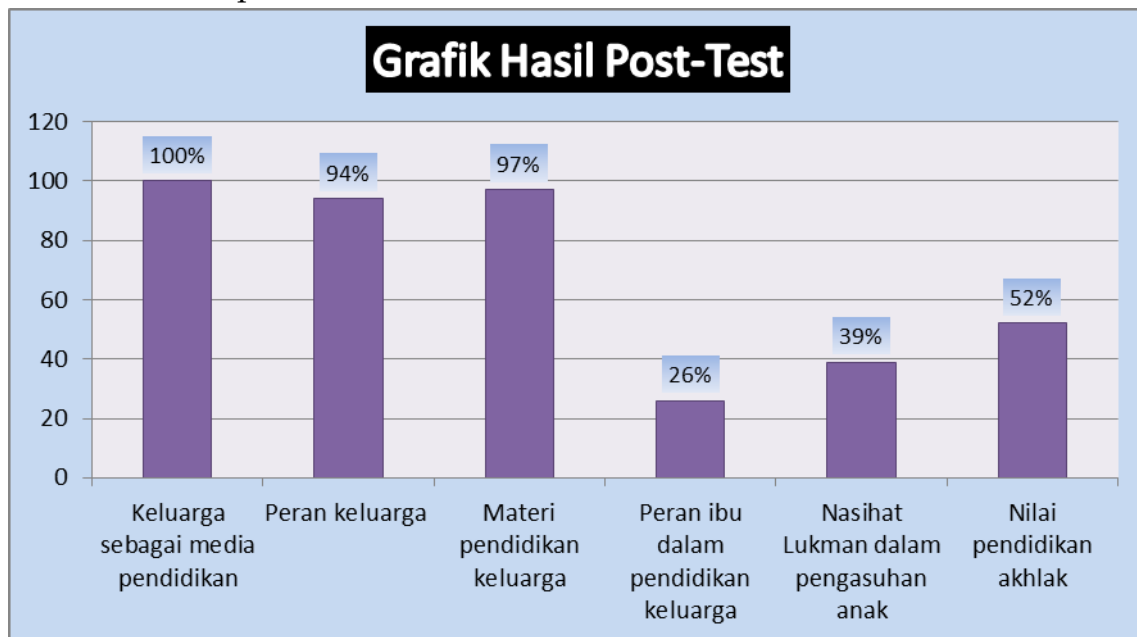
Figure 3. Group photo with PKK mother Tepus Kulon and STAINU Purworejo students

3. Reporting and Presentation Stage

The questionnaire results from the pre-test and post-test are shown in the graph below:



Meanwhile, the post-test results are shown in the table below:



The results of the analysis of the pretest and post-test results show that the understanding of the residents of Tepus Kulon Village, especially the mothers who held the first FGD, regarding the statement that the family is the first environment that influences a person's education and is the first and main forum for personality development and growth, resulting in 31 people answering. Agreeing with a score of 31 was presented as 100%, and 0 people who answered

disagreeing with a score of 0 were presented as 0%. The pretest and post-test results showed the same results. This means that all respondents have understood that the family is an important environment for children's education. They were second, understanding that family influences a person's development and personality by 60%, educational institutions by 30% and others by 10%. The pretest results showed that 25 respondents answered agreed with a score of 25 with a percentage of 81%, and six respondents answered disagreed with a score of 0 and a percentage of 19%. The post-test results showed that 29 respondents answered agreed with a score of 29, which was a percentage of 93%, and two respondents answered disagreed with a score of 0 and a percentage of 7%.

The result was an increased understanding of 12% from the pre-test and post-test results. Residents' understanding of the role of the family is greater than in other environments. Third, residents' understanding of the material taught in family education through the question, "Apart from faith education, moral education and physical education, sexual education is an aspect that must be embedded in family education." The pre-test results show that 90% of residents have understood the educational material in the family properly. The results of the respondents were 28 residents who answered yes, and the rest answered no. Meanwhile, the post-test results showed that 97% of residents answered in the affirmative, which means there was a 7% increase in understanding of the material taught in family education. Fourth, understanding the mother's role in the family showed unsatisfactory pre-test results; namely, only 3% of residents understood the mother's role in the family, especially in educating children. There was one respondent who answered disagree, and 30 residents answered agree. Likewise, the post-test results did not show a significant impact; 26% of mothers understood the role of caring for children in the family. This means an increase of 23% before and after the FGD. Fifth, understanding Lukman's advice to his children, the pre-test showed that 10% of residents understood Lukman's message to their children, with three respondents answering disagree and the rest agreeing.

Meanwhile, the post-test results showed a 39% increase in understanding of Lukman's advice by 29%. Sixth, understanding of the moral values taught by Lukman to his children resulted in data of 19% of residents understanding, with six respondents answering agreeing and the rest disagreeing. The post-test results showed that 52%. So, there was an increase of 31% after the FGD of the six discussions in the FGD that achieved more than 50% understanding, namely the understanding that the family is the main and first environment in children's education, understanding of educational material in the family, and the value of moral education in Lukman's advice. However, two things have not reached the

maximum, namely understanding the content of Lukman's advice to his children and the role of mothers in raising children.

4. CONCLUSION

The conclusion from community service activities in Tepus Kulon Village, Kutoarjo District, is that the people of Tepus Kulon Village who took part in FGD activities have understood that the family is the first environment that influences a person's education and is the first and main forum for personality development and growth with 100% results answering agreeing with the statement submitted. Has understood the material taught in family education with the result that 97% of residents agreed with the statement submitted. Residents need to understand the role of mothers in caring for children in the family, with data showing that only 26% of residents achieve a good understanding of cooperation between fathers and mothers in caring for children. Meanwhile, only 39% of residents understood the contents of Lukman's advice to their children who understood Lukman's advice. From the results of the pre-test and post-test, overall, there was an increased understanding of all the material discussed.

This recommendation is given to researchers or parties who will carry out community service activities in Tepus Kulon Village, Kutoarjo District, that mentoring activities be carried out on an ongoing basis to maximize religious literacy activities and achieve maximum understanding. This service activity should be complemented by disseminating the activity results to the residents being coached.

ACKNOWLEDGMENTS

The author would like to thank the Tepus Kulon Village PKK Management and STAINU Purworejo Students who have provided financial support for this service.

REFERENCE

- Ellesa Margareth Teti Soge dkk. (2016). Intuisi Persepsi Ibu Terhadap Keterlibatan Ayah Dalam Pengasuhan Anak Usia Dini. *Intuisi*, 8(2). <http://journal.unnes.ac.id/nju/index.php/INTUISI>
- Jalil, I. A., & Tanjung, Y. (2020). Peran Ganda Perempuan Pada Keluarga Masyarakat Petani di Desa Simpang Duhu Dolok Kabupaten Mandailing Natal. *Jurnal Intervensi Sosial Dan Pembangunan (JISP)*, 1(1), 58-70. <https://doi.org/10.30596/jisp.v1i1.4376>
- Munawwaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 141. <https://doi.org/10.36667/jppi.v7i2.363>
- Muslih, M. (2021). Peran Ibu Dalam Melatih Pengamalan Beragama Pada Anak Di

- Lingkungan Keluarga. *Edunesia: Jurnal Ilmiah Pendidikan*, 2(1), 162–170. <https://doi.org/10.51276/edu.v2i1.103>
- Nahak, H. M. I. (2019). Upaya Melestarikan Budaya Indonesia di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 65–76.
- Nurhadi. (2018). Konsep Kurikulum Pendidikan Keluarga Dalam Surah Al-Luqman. *Al-Ishlah: Jurnal Pendidikan*, 10(1), 1–17.
- Pahlawati, E. F. (2016). Urgensitas Pendidikan Bagi Kaum Perempuan (Studi Analisis dalam Perspektif Islam). *Sumbula: Jurnal Studi Keagamaan, Sosial dan Budaya*, 1(1), 1-12
- Rakhmawati, I. (2015). Peran Keluarga dalam Pengasuhan Anak. *Jurnal bimbingan Konseling Isla*, 6(1), 1–18.
- Ramdhani, K., Hermawan, I., & Muzaki, I. A. (2020). Pendidikan Keluarga sebagai Fondasi pertama Pendidikan Karakter Anak Perspektif Islam. *JIAI Jurnal Ilmu Agama Islam*, 2(2), 36–49.
- Rohimin, R. (2020). Reposisi Pendidikan Keluarga Bagi Anak Generasi Alfa. *Nuansa*, 12(2), 152–172. <https://doi.org/10.29300/nuansa.v12i2.2765>
- Sari, H., Novira, N., & Hawariah, A. (2020). Gaya Komunikasi Keluarga: Kajian Nasihat Luqman kepada Anaknya dalam al-Qur'an Surah Luqman. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 1(3), 294–310. <https://doi.org/10.36701/bustanul.v1i3.171>
- Unisba, L. (2001). *Gerakan Feminisme Di Indonesia : Tantangan Dan Strategi Mendatang* * Sri Hidayati Djoeffan ** Abstrak. 3, 284–300.
- Wahy, H. (2012). Keluarga Sebagai Basis Pendidikan Pertama Dan Utama. *Jurnal Ilmiah Didaktika*, 12(2), 245–258. <https://doi.org/10.22373/jid.v12i2.451>
- Zuldin, M. (2019). Ketimpangan Sebagai Penyebab Konflik: Kajian Atas Teori Sosial Kontemporer. *TEMALI: Jurnal Pembangunan Sosial*, 2(1), 157–183. <https://doi.org/10.15575/jt.v2i1.4050>
- Siti Mutmainah. (2019). *Diksi dalam Pola Asuh Anak yang Islami*. 01(02), 1–17. <https://www.ptonline.com/articles/how-to-get-better-mfi-results>
- Pemkab Purworejo. (2021). *Pendidikan Keluarga*.