



Parental Guidance for Instilling Independence in Worship of Early Childhood in Bungbaruh Kadur Pamekasan

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Abstract

Worship guidance is explanation parents, or teachers give to their children to know the relationship between humans and God. This research aims to describe the guidance of parents in instilling independence in children's worship. The method used is descriptive qualitative. The research results show that parents use various strategies, namely exemplary, habituation and advice. Parents seek these multiple strategies to instill religious independence. Some parents have not fully implemented it, so the level of maturity is not optimal. Parents should be a good mirror for them. The implication is that it is easier for children to understand if given real examples, not just advice and prohibitions. An activity will belong to the child, and the child will understand what should be done.

Keywords: guidance, independence, worship

Introduction

Early education stimulation is a bridge to make high-quality children and their growth and development. Provide independence training from an early age so that children can develop themselves in the area where the child lives. The child will be more ready to bear everything, either in behavior or action (Pangastuti et al., 2020). To realize all this, educators' role and parental support are needed, which is the spearhead of everything, especially in the habit of worshipping. The cultivation of children's independence in worship is currently starting to erode. It is beginning to be neglected because some educators are more focused on competing to improve children's cognitive abilities to improve academic achievement.

A child's independence should be encouraged from an early age. If the child's independence is needed only after the child grows up, the child's independence is less than perfect. In essence, children already have the urge to be independent. Sometimes they want to care for themselves rather than be served (Adhani, 2019). Increasing the cultivation of independence in worship for children is a source of firm awareness of the importance of prayer. However, parental distrust of children often hinders children's desire to be independent. Parents should be able to hone their children's independence in worship by involving children to see directly or inviting them to participate in these activities, both during

prayer, reading the Koran, and others. In this way, children can easily filter knowledge of what they are experiencing.

Parents play an essential role in a child's daily life, including providing religious guidance and fostering independence from an early age. No less important is the duty of parents to raise their children with proper parenting. Parents want their children to grow and develop to reach physical, psychological, mental, or spiritual maturity and allow children to achieve themselves as much as possible. We expect our children to be able to express themselves, be wise children, and achieve results and success in life as unique personalities. It also strengthens our pride as parents and proves that we are successful parents raising our children. Unfortunately, some parents have not been able to be a good mirror for their children in worship because they do not understand how to worship correctly.

Parents have to work outside the home, so the time to meet with children is short. We understand that the power of communication with family members is also very influential on the independence of children's worship. After work, parents come home tired and do not have time to control their children's worship. Parents should be able to accompany children in religion. Religion is a breakwater for children from all tyranny. Children who are familiar with the world of religion, such as praying and reading the Qur'an and Sadaqah, can help face a difficult life and the temptations of various beautiful but evil things (Inten, 2017).

The previous research conducted (Rosfinda et al., 2022), Independence is a development that needs to be developed as early as possible in early childhood both by parents and educators, not to become dependent individuals. This independence allows children to use their wisdom in all their decisions. In line with research (Beti Septiara and Nina Tisnawati, 2022), teachers and parents understand that children are characteristic of imitating, so what parents or teachers do is closely related to what children will do. Even though what he said was of no use to him, and even the children didn't understand whether it was good or bad, what children did know was that what they saw was very impressive.

Daviq Chairilsyah's research also reveals that a child's independence will be formed with maturity, basically from the family environment where the child lives and from the opportunities given by parents to their children to do things independently (Chairilsyah, 2019). Children are given guidance and stimulation to experience fundamental development for the next life.

Based on some of the descriptions above, the author is interested in studying more deeply how the guidance of parents in instilling the independence of worship, what are the supporting factors and inhibiting factors of parental guidance in investing the liberty of prayer in early childhood. To know the direction of parents, supporting factors, and to inhibit factors of parental guidance in instilling the freedom of worship in early childhood.

Literature Review

Children's independence cannot just appear, but there are efforts to be realized by continuous practice of simple things. Parents must be patient, avoid indulgence, and follow the

wishes of all their children. Following the research results conducted by Anggraeni (2017), there are several strategies to instill independence in early childhood, including giving children a positive understanding, namely, trust and responsibility. Educate children to be clean and tidy, prepare for storage, provide examples to illustrate the consequences of unclean life, and provide games that can form children's independence. Use different learning methods and media, such as simulations, and praise children for their achievements. All that is known to support independence in children.

Previous research conducted by (Rizkyani et al., 2020) explains how teachers and parents agree that children's independence is crucial to be developed from an early age. With that, children can do everything independently and not depend on others. As well as educators and parents assume independence in children is influenced by several factors, namely the driving factors, including the family environment and the play environment for children. Match with research (Danauwiyah & Dimiyati, 2021), the support provided by parents and teachers to properly inspire children to play a vital role in developing children's independence during a pandemic. Activities that can encourage children's independence are through daily activities that children usually do at home.

Methods

In this study, the method used is a descriptive qualitative approach. A qualitative approach is a research procedure that produces descriptive data in written or spoken words from people and observable behavior (Moleong, 2011). Researchers will describe Teacher Guidance in Instilling Independence in Worship in Early Childhood in Bungbaruh Village Kadur Pamekasan.

The method chosen by the researcher is interviews, observation, and documentation to obtain information about the development of children's independence (Moleong, 2011). In this case, the researcher listened to several subjects related to children's independence during two observations, including reading prayers and reading short suras before entering the core learning. The researcher listened carefully to what the good informants said to the teacher during the interview. And also parents. The results of this study are explained accurately and systematically, according to the facts on the ground. The purpose of qualitative research is to explore the realities of the field behind the existing phenomena in detail. Researchers are trying to enter into the conceptual world of research subjects about Teacher Guidance in Instilling Independent Worship in Early Childhood. So that researchers can understand what and how an understanding developed by the subject around his life.

The data sources used in this research are; primary and secondary data. Preliminary data were obtained from some parents in Bungbaruh Village. At the same time, secondary data is obtained from the documentation results. The procedures that researchers used in data collection were interview, observation, and documentation techniques.

Data analysis in this study was carried out at the time of data collection and after completion of data collection within a certain period deemed sufficient by the researcher.

Research data analysis activities are carried out interactively and continuously take place. The research data that has been collected will be analyzed with steps such as data reduction, data display, conclusion, and verification. The following is the research design:

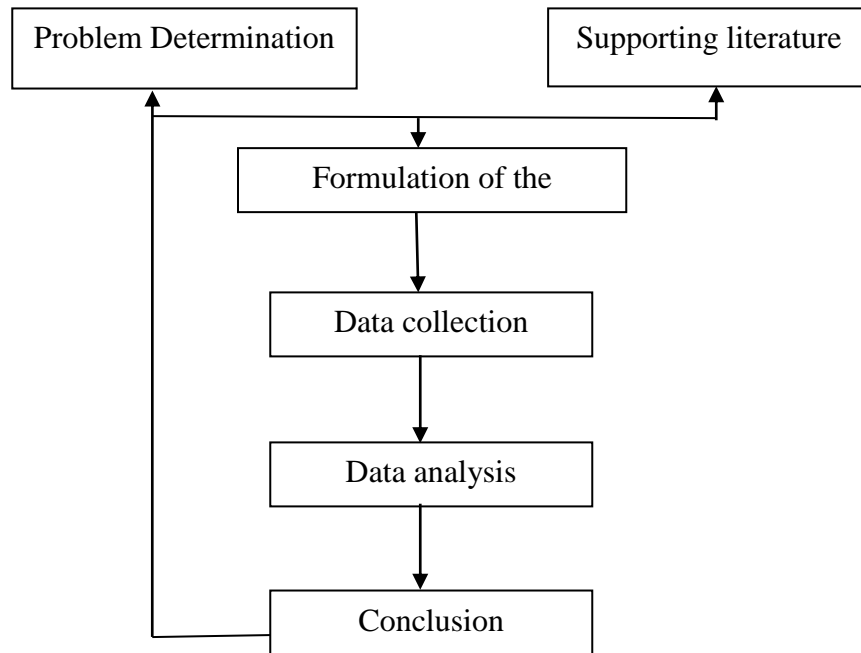


Figure 1. Research Design

Result

Parental guidance regarding children's independence in worship is a research study. Therefore researchers want to describe the research conducted by researchers in the field regarding parental guidance in instilling independence in worship in early childhood in Bungbaruh Kador Pamekasan Village. Children from an early age, including guidance on praying, reciting the Koran, and praying. Parents have several special techniques in this implementation, including habituation and advice. Through this strategy, parents believe that they can guide their children well, especially in the context of worshipping the creator

First, through example, in the family who become a big mirror for their children are parents, so from that as much as possible to be a good role model to create children who have good character and are religious (Munawwaroh, 2019). Of the ten parents who were used as respondents by researchers related to exemplary in the independence of worship, it is known that only six parents have implemented ideal guidance in the autonomy of prayer to their children. In setting an example in the implementation of worship, parents are increasingly aware of their duties and obligations to provide religious guidance to their children. And parents also feel very sinful if they ignore their children and do not participate in praying, praying, and reciting the Koran. Because with that action is one that will make children have discipline and responsibility. Following what was stated, "it has become a big responsibility

for parents to give the right to education to our children, whether religious education or others. We usually show directly or invite children to practice in worship because children quickly grasp knowledge”.

The real impact of education, or education-based on real life, is more profound than theoretical education. Parents must set an example for their children with good attitudes, words, and actions. So with the standard of parents who carry out worship continuously, it is hoped that children can pray, pray, and recite the Koran without having to depend on others. In prayer, for example, it will be seen from the parents who hasten to pray when they hear the call to prayer. His father immediately rushed to the mosque to pray at the beginning of time and carried out in congregation in the mosque or mushalla while taking his son.



Figure 2. Congregational prayer

From the opinion of parents in Bungbaruh Village, Kadur Pamekasan shows that the role of parents in providing role models for their children is very influential, and if children are not stimulated and motivated to pray, pray, and recite the Koran. Then the child will not be motivated and do not have the desire to perform worship as desired by the parents. In line with the expression, *"whose name is that children must be invited to work directly, they can't just be told, and it needs habituation from childhood if we want our children to be independent in the future"*. If given real examples, children will be easier to understand, not just advice and prohibitions. Of the ten parents in instill an example of worship to their children, only six parents have invested an illustration or example in such a way that parents become accurate role models for their children in everyday life. This is not optimal because of the ten parents who became respondents. Only six parents instilled and could be accurate role models for their children in family life. The implementation of congregational prayers at home by directly involving children is carried out only at certain times, such as Maghrib, Isha' dawn, and Duhur prayers.

In contrast, Asr prayers are carried out at school because the children at that time were participating in learning activities at Madrasah schools. The prayer does not immediately invite the children to pray in the congregation. Still, the parents teach the prayer procedures first, starting from the takbiratul ihram to greetings, with the aim that the children understand in advance how the order of implementation is. After it is felt that the child can do it, the parents invite the child to pray barjamaah.

Second, through habituation, habituation is no less valuable in learning activities, especially in educating early childhood. This is because everything known or behavior obtained by habituation will be very difficult to change or erase in children's minds. This method is advantageous in educating children. By repeating the good deeds that are taught to children, it will imprint on them. The habituation method in worship education is how parents get their children to pray, recite the Koran, etc.



Figure 3. Implementation of the Recite

It can be seen from the ten parents who answered the survey that they are both trying to cultivate positive practices in the implementation of Islamic worship, both mahdah and ghairu mahdah, to produce people with personality. This is following what (Abdullah conveyed in the interview) *"guiding the habituation of children from an early age is the most guaranteed endeavor for success and perfect fruit such as getting children used to the Recite, thank God, maybe later among our children there will be those who can memorize the Qur'an."* The routine activities of the Recite are usually carried out every afternoon, which are located in the prayer room, starting from 4 to 5, sometimes until half-past four, depending on the condition of the child. After that, it is continued with a prayer reader after the Recite. The one who teaches the Recite is one of the Ustadz in his field, and he also teaches at RA Nuruz Sufyan Liridlallah in Bungbaruh Village. In the habituation applied by parents in Bungbaruh Village, they try to always involve children in worshiping. They believe that this action can balance the child's awareness to pray on time, recite, and others. However, some parents still do not understand the importance of instilling the habit of worship in their children. Habituation is defined as actions that are often repeated. By getting used to and repeating good deeds that are always taught to children, it is hoped that they will make an impression on them.

For children, this habituation is very important because with that habituation, finally, an activity will belong to the child. Good habituation will form a child with a good personality as well. Educating and familiarizing children from childhood is the most effective way to succeed and get the perfect fruit. The habituation method in worship here is how parents train their children to always carry out worship regularly at every prayer time. If the child is asked to pray and told where and when to pray, the child will get used to praying five times a day. This is why parents need to educate their children about prayer habits. It is hoped that the child

can be accepted in the environment where the child lives so that the child's presence is not considered trash by society or useless. In this study, several parents in Bungbaruh Village have tried to instill a sense of independence in praying, praying, and reciting in their children. In the family environment, children are familiarized with examples of performing the five daily prayers. Then children will also become accustomed to performing the five daily prayers, praying, and reading the Recite, independently. So with this, the child will grow discipline and responsibility, especially in carrying out worship.

Third, some parents interviewed in this study said they advised their children to learn about religion through advice. From the data that the author got from observations in the village of Bungbaruh Kadur Pamekasan, it was found that several parents had tried their children or provided their children with worship such as praying five times a day, praying, and reciting the Recite. Some think that prayer is not so important for their young children. As a parent, you should never be bored and indifferent when dealing with children. Parents must still be an example and role models and provide advice and understanding to children.

The method of advice in cultivating independence in worship is by parents advising children about why carrying out the five daily prayers is obligatory for Muslims, praying as a form that we need help from Allah SWT. At the same time, the Koran is a form of communicating with Allah SWT as the creator of nature and its contents. By giving children advice, children will understand why we have to pray, reciting even the five daily prayers is obligatory, and what kind of reward will be received if we leave the five daily prayers so that the child will never forget the advice of parents to perform the five daily prayers when the time for prayer comes.

Although early childhood is not included in the legal burden, parents still have to provide religious education to children, such as habituation and advice. Based on the results of interviews with parents who were informants in this study, it can be seen that some parents in instill independence in worship are mostly limited to orders and invitations. At the same time, habituation and advice have not been fully implemented in terms of examples.

Discussion

Parental guidance is a process of encouragement for individuals to understand their abilities and weaknesses and utilize their knowledge effectively to deal with life problems responsibly (Kartono, 1985). Guidance helps individuals or groups become independent through various sources, interactions, suggestions, ideas, tools, and treatments based on applicable norms. Parents are responsible for lighting the way and guiding them in thought, culture, society, morals, and religion (Haiatin, 2010)

Independence comes from the Javanese language, namely independent, which means independence. Independence in a psychological and spiritual sense means the state of a person in his life who can make decisions or do things without outside help. This ability is when a person can think carefully about what he is doing or make decisions, both in terms of benefits and negative aspects and losses that may be experienced (Basri, 1996).

Independence is an attitude that is cumulatively achieved through the processes experienced by a person in the development process. In the independent process, individuals learn and think to deal with various situations in their social environment. I will be able to take the correct action to deal with any situation. Activities help children inculcate ideas and actions in society and find their path. Adults (older companions) need to help direct and regulate the child's learning process so that children can master and internalize it (Sa'diyah, 2017). This is in line with (Hurlock, 1993). The independence of preschool children can grow by allowing them to have choices and express their preferences early.

Worship is obedience to God Almighty, supported by praise and fear. Worship has many functions. First, maintaining certainty of belief about the position of man and God and the relationship between man and God. Second, make the human relationship with God run smoothly and forever. Third, discipline the attitudes and behavior of the community. In this case, those who work in worship show ethical and religious attitudes and behavior (Mahmudy & Bakhruddin, 2018). Worship can be interpreted as all things blessed and favored by Allah SWT in behavior, speech, or words (Abidin, 2020).

Worship, seen from the perspective of its type, is divided into two parts, namely worship mahdah and ghairu mahdah. Worship Mahdah is pure servitude, only the servant's relationship with Allah. Worship Mahdah has four principles: first, existence must be based on the evidence of an order based on both the Qur'an and the Sunnah. So it is the authority of revelation. It must not be determined by reason or the logic of its existence. The procedure must be patterned after the example of the Prophet Muhammad SAW. One of the purposes sent by Allah's Apostle is to provide an example in the Qur'an which means: "And We did not send an Apostle except to be obeyed by Allah's permission" (QS. An-Nisa [4]: 64). Second, supernatural (above reason) In other words, this form of worship is not a logical measure because it is not the realm of sense but the realm of revelation. Intelligence is only used to understand the secret behind it, called wisdom at-tasyri. Third, the principle of "obedience" required of servants in carrying out this worship is obedience or obedience. The fourth servant must believe that what Allah has commanded is only for the servant's happiness, not for Allah, and one of the primary missions sent by the Apostle is to be obeyed (Hamang, 2015).

The worship of Ghairu Mahdah (not purely a relationship with God) are all practices permitted by God, and the procedures and details are not regulated. The principle is: that its existence is based on the fact that there is no evidence forbidding it, and this form of worship can be performed as long as Allah and His Messenger do not prohibit it. (Pratiwi, 2017). The procedure does not need to follow the prophet's example, so new ghairu mahdah (a type of worship) cases are allowed. This form of worship is rational and can be determined by reason or logic. If it follows the sound logic of saying that something is terrible, detrimental, or harmful, its practice should be avoided. The principle of benefit is that it can be done if it is useful and lawful. Therefore, in worshiping Ghairu Mahdah, one should not be asked which

argument commands him. For example, there are Furu problems, such as praying at dawn with qunut or not, dhikr, da'wah, etc.

The concept of worship for children who are not yet baligh (early childhood) is the formation of the spirituality of servitude to the creator whose nature is only a suggestion, not an obligation, so that they can become figures who can respect other religions (Zain, 2020). Tolerance, among others, is a necessity that we cannot avoid. Because we live among differences in religion, race, ethnicity, and other differences, it is necessary to instill that brotherhood should respect each other in the form of mutual respect for differences. Therefore, we need to focus more on the community's active participation in the reality of tolerance so that every religious community can interact positively in a pluralistic environment. All of that will be embedded in children well through several strategies, as expressed by (Purwanti & Haerudin, 2020), namely through habituation, example, and others.

Conclusion

Children's independence is closely related to parental guidance, so it can be understood that children's independence will be well-formed if they receive advice that is appropriate to the child's age level. Several parenting practices instill religious independence in children that have been implemented in Bungbaruh Kadur Pamekasan Village, including through example, habituation, and advice. The implication of worship guidance to children through example, habituation, advice through example, habituation, and advice is that children will understand more efficiently if given real examples, not just advice and prohibitions. And with that habituation, eventually, an activity will belong to the child. Advising children is also important, where children will understand and understand what should be done and vice versa. The author is aware that writing this journal article is still far from perfect. Therefore, it is pleasing for readers to criticize and provide input. The author hopes that there will be further research on "child protection in religious tolerance" from this article.

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