

The Development of Children's Religious Life of Dual Career Family

(Parenting Study and Education Pattern of Elementary School Children of the Employee and Lecturer in Muhammadiyah University of Metro)

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Abstract

This study aims to describe the development of children's religious life of dual career family, whose both father and mother work outside and have certain profession. How the parenting style and education pattern applied to keep their children's awareness and religious attitude in good condition, and what factors become the proponent and barrier of the development of the children's religious attitude in the dual career family. The subjects of this study were the primary school children whose age was in the range of 7-11 years old. Based on the data collection from 6 families of a working mother and father, the results showed that the families generally realized that the parents were still the first and the principal place for children growth and development, so the main function of the family was not left as the idea to educate, to treat, and to socialize them to carry out their functions properly in the society. The parenting applied in the family was quite appropriate; it referred to democratic parenting patterns and education patterns as the first place to the children's socialization. Then, the second ideal place to their socialization was the school environment that had not only the orientation on spiritual development but also on academic orientation. While the proponent and barrier factors of the development process of the children's religious attitude were generally influenced by the internal and external factors, school environment, society and parents.

Keywords: mental development, religious attitude, dual career family

Abstract

Penelitian ini bertujuan untuk mengetahui gambaran perkembangan jiwa keagamaan anak dari keluarga dual career family yaitu keluarga dimana ayah dan ibu sama-sama bekerja di luar rumah dan menjalani profesi tertentu. Bagaimana pola asuh dan pola pendidikan yang diterapkan oleh orangtua untuk menjaga agar kesadaran dan sikap keberagamaan anak dalam kondisi baik, serta faktor apa saja yang menjadi pendukung dan penghambat pengembangan jiwa keberagamaan anak pada dual career family?. Pembatasan Anak yang dimaksud dalam kajian ini adalah anak dalam rentangan usia sekolah dasar yaitu antara usia 7-11 tahun. Berdasarkan data yang dihimpun dari 6 keluarga ayah ibu bekerja yang menjadi responden, hasil penelitian menunjukkan bahwa keluarga umumnya menyadari bahwa khususnya orangtua tetap merupakan tempat pertama dan utama bagi pertumbuhan dan perkembangan anak, sehingga fungsi utama keluarga tidak ditinggalkan yaitu sebagai wahana untuk mendidik, mengasuh, mensosialisasikan

anak agar anak dapat menjalankan fungsinya di masyarakat dengan baik, tetap menjadi prioritas utama. Pola asuh yang diterapkan dalam keluarga umumnya sudah tepat yaitu pola asuh yang demokratis dan pola pendidikan sebagai tempat sosialisasi anak kedua yang ideal yaitu lingkungan sekolah yang memiliki orientasi pada pengembangan spiritual selain orientasi akademik. Sedangkan factor pendukung dan penghambat dari proses pengembangan jiwa keberagamaan pada anak umumnya dipengaruhi oleh factor intern dan ekstern anak, lingkungan sekolah, masyarakat dan paling penting orangtua.

Kata kunci : Perkembangan, Mental, Keberagamaan, Dual Career Family

Introduction

As the song lyrics of "Harta Berharga", the soundtrack of "Keluarga Cemara" television movie which was popular in the 90s, "harta yang paling berharga adalah keluarga, istana yang paling indah adalah keluarga, puisi yang paling bermakna adalah keluarga, mutiara tiada tara adalah keluarga". The lyrics show that the family is a priceless treasure. The family is the best place to stay before going through the real life. It is not only a collection of human that consists of father, mother and children but also the pioneer of education and human personality formation.

The family has a role as the first media socialization for children. This role makes parents responsible for the growth and development of the children in all aspects. The process of growth and development of the children is good or not, depending on the parenting pattern given by the parents to their children. Their development will be optimal if parenting pattern is applied based on the children needs at various stages of development, even it starts since they were in the womb. The Prophet's hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

(رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

From Abu Hurairah R.A.: Rosulullah said, "Every child is born in the state of Fitrah, whose father and mother are Jews, Christians, or Majlis." (HR. Bukhori and Muslim)¹

The hadith explains that the children were born in a state of Fitrah, the parents who would form their religion, as implied by the Prophet's hadith. It means the children will have good and bad character because of the good and bad habit of the environment in which they live, how they interact with, and the habits applied in the environment. In family, the children also begin to be introduced about the correct rules applied either in religion or in society. From this stage, there will be society advance, modern civilization and other developments including human character or personality.

For the children, the family is the first environment to grow and develop both physically and psychologically. Therefore, the family has a crucial role for the children to build the educational foundation up in following the next educational processes. In terms of forming the children's personality, the most influential one is the parents, the main figures for their children.

¹ Abi Al Husain Muslim Ibnu Al Hajjaj, *Shahih Muslim*, Juz 2 "Kitab Qadar" Haits nomor 22 (Beirut: Dar Al Kutub Al-ilmiah,tt), h. 556

Concerning the education of children in a family, the most influential is their mother. Mothers play an important role in educating their children. The role of the mother as an educator is a top priority for her generation. As the phrase "Mother is a garden of education, if you prepare it, meaning that preparing the blossoming of the flowers into a fragrant and glorious future". The phrase implies that the women are both a source of knowledge and a source of education. The success of a mother in educating the children is not seen from the high education of their children, not abundant wealth or high position, but the personal achievement of the children who have good faith and noble character.

A mother should ideally stay at home as a family who is responsible for all tasks, looking after the needs of the household and caring for the education of the children, however the nowadays phenomenon is a mother works like a father. It makes the women have no longer a dual role as a wife and a mother anymore, but they have a triple role, women as a wife, a mother, and a breadwinner. Women's responsibilities are not only in the intern domain, but also in the extern domain.

In Indonesia, the phenomenon of working mothers is a common thing. Data from the Central Statistics Agency (BPS) in 2013 showed that there was an increase in the number of working mothers in Indonesia, which was around 56.01%. Besides, other data showed that there were 85.20 % of families in urban and rural areas where husband and wife

work together² so the term of dual career family appears, families with working mothers and fathers.

In daily life, working fathers and mothers should understand their roles and responsibilities as parents and as workers at their profession. Therefore, it become important to analyze more deeply the studies on parenting and educational patterns. This study was conducted by the writer at Muhammadiyah University Metro (UM Metro) located at Ki Hajar Dewantara Street Number 116, Iring Mulyo, East Metro, Metro City, Lampung. The subjects were taken randomly from a number of Lecturers and Staff at UM Metro who had elementary school age children. The limitation of the problem was the development of the children's religious life, by describing parenting and educational patterns applied to the children in a dual career family

Research Method

This study was qualitative descriptive research. The data collection methods of the research were observation and in-depth interviews by using interview guidelines. In analyzing the data, the researcher used Miles and Huberman model, namely data reduction, data presentation, conclusion and verification.

A. The Development of the Children's Religious Life

Family is a crucial element in forming children's personalities in the development phase. Santrock defined the

² Vidya Fergilia Hendrayu et al, *Resiliensi Keluarga Pada Keluarga yang Memiliki Kedua Orangtua Bekerja*, SCHEMA (Journal of Psychological Research), h. 105

term 'development' as a pattern of change that begins at the time of conception and continues throughout life. Development is the term that often overlaps with the term growth, but the nature is different. Development is oriented towards mental processes while growth is more oriented towards increasing size and structure. Development takes place throughout the life span or a lifetime, meanwhile growth experiences a certain limit time. In sum, development is functional and growth is biological.

The term soul comes from the Sanskrit language, which means "the seed of life". In various religions and philosophies, the soul is an immaterial part of a person that includes the mind and personality. It is similar to the spirit, reason, or self-crews.³ In Greek, "psyche" means soul.⁴ Because the soul itself is abstract, it is only possible to study human psychiatric life from visible symptoms, namely visible attitudes and behavior.

The word religious comes from the word "Religion". According to the Indonesian Dictionary, religion is a system, the belief of God with the worships and obligations associated with it.⁵ Religion is a system of belief of God that is shared by a group of people by always having interactions with Him. As in Islam, there are three levels of deen

(religion), namely, Islam (surrender to Allah SWT with His Tauhid, submit Him with obedience and be free from 'syirik'), the second is Faith (trust in God, His angels, His Books, His Apostles, His final days and destiny), and the third is Ihsan (worshipping Allah as if you would see Him).⁶ In conclusion, religion is the individual's self-awareness in carrying out the teachings of his followed religion.

Children are the conditioning of the eye's view (qurrah a'yun), the source of happiness, and the part of the human heart in the world. The existence of the children makes the family feel alive, harmonious and fun. On the other hand, the absence of the children makes the family feel empty and arid due to the loss of one of the spirits that can live the family. In a father's view, the children will be a helper, supporter, encourager, and strength booster. Meanwhile, in a mother's view, the children become a life expectation, a soul conditioner, and a consolation of the heart, happiness in life and a pillar in the future.⁷ Children are descendants of women and men. They are a gift from Almighty God, which have a dignity as a whole human being. According to R.A. Kosnan, "Children are young people who are young in their soul and life journey because they are easily influenced by their surroundings."⁸ According to Sugiri, "As

³ Wikipedia Bahasa Indonesia, *Jiwa* dalam <http://id.m.wikipedia.org/wiki>, di akses 21 februari 2019, 13.40 wibb.

⁴Jalaluddin., *Psikologi Agama Memahami Perilaku dengan mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: Rajawali Pres, 2016, h.8

⁵ W.J.S Poerwadaminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 2000, h. 7

⁶Abdul Aziz bin Muhammad Alu Abd. Lathif, *Pelajaran Tauhid Untuk Pemula*, Terjemahan Ainul Haris Arifin Thayib, Judul Asli, *Muqarrarut Tauhid Kitab Ta'limilin Nasyi'ah*, Jakarta: Darul Haq, 1998, h.19

⁷ Al Hasyimi, *Jati Diri Wanita Muslimah*, alih Bahasa oleh M. Badul Ghaffar, Pustaka Al Kautsar: Jakarta, 1997, h. 199

⁸R.A. Koesnan, *Susunan Pidana dalam*

long as the body is still in a process of growth and development, the children are still the children. They will only become an adult when the process of development and growth is finished, so the age limit of children is the same as being the beginning of adulthood, which is 18 (eighteen) years for women, and 21 (twenty-one) years for men.⁹ The definition of a child based on Article 1 paragraph 1 of Law No. 23 of 2002 concerning Child Protection is someone who is not yet 18 (eighteen) years old, including children who are still in the womb.¹⁰ While elementary school children are the children who are 6-12 years old, have a stronger physique, have an individual and active nature, do not depend on their parents. The experts consider this period as a period of calm or latent period in which what has happened and fostered in previous periods will continue to the next periods.¹¹ Therefore, education in family life should not provide or leave bad habit experiences that will harm their lives in the future.

Based on the description above, it could be concluded that the development of a children's religious attitude was a human behavior change in relation to the influence of beliefs on their religion and the development of the children's age.

Negara Sosialis Indonesia, Bandung: Sumur Bandung, 2005, h. 133

⁹Maidin Gultom, *Perlindungan Hukum Terhadap Anak*, Cet. Ke-2, Bandung: Refika Aditama, 2010, h. 32

¹⁰Undang-Undang No 23 Tahun 2002 *Tentang Perlindungan Anak*, Jakarta: Visimedia, 2007, h. 4

¹¹Gunarsa, *Psikologi Perkembangan Anak dan Dewasa*, Jakarta: PT BPK Gunung Mulia, 2006, h. 56

The development of religious life meant in this study was to examine the religious life of children and to learn how much the religious beliefs affected their attitude and behavior, and living conditions in general.

Religious attitude has a significant role in the formation of religious behavior. A good religious attitude will lead to good religious behavior, and vice versa, a less good religious attitude will lead to less good religious behavior. Therefore, to form good religious behavior in individuals, it must start from the formation of religious attitudes.¹²

As the most vulnerable and weak social creatures, children need serious attention. Ironically, children are often placed in the most disadvantaged positions, do not have the right to speak, and often become victims of violence and violations of their rights.¹³ The phenomenon is still found today. That families demand their children much to reach the achievement without providing sufficient religious and moral provisions, so this method often makes the mindset of the children unbalanced and tends to do beyond normal when they face problems or in under pressure condition.

Parents are the primary and the first educators in the family. It is said the first educator because in this place they get guidance and affection for the first time. It is said primary education because the education in this place has a major influence on the lives of the children in the

¹²Sutarto, *Pengembangan Sikap Keberagamaan Peserta Didik*, Islamic Counseling: Jurnal Bimbingan dan Konseling Islam, Vol.2 no.1, 2018, h.21

¹³ Arif Gosita, *Masalah Perlindungan Anak*, Jakarta: Sinar Grafika, 1992, h. 28

future. Because of the importance of the parents' role, they must really realize it, so they can carry out the role as they should.

B. Dual Career Family

a. Parents

Parents are mother and father who protect their children and the whole household. In Indonesian dictionary, "parents are biological father and mother".¹⁴ According to Muzayin Arifin, parents are family heads.¹⁵ Furthermore, A.H Hasanuddin stated that the parents are the father of the mother who was first known by the son and daughter.¹⁶ So it can be inferred that parents are mothers and fathers who give love, care for, supervise, protect and responsible for the education of the children and all aspects of their lives from the time they are small until adult.

Parents' education is education based on their compassion for the children and what they received from nature. Parents are true educators; therefore, parents' love for children should be true love too. Parents are the primary and the first educators for their children (*madrasatul uula*) because the children first receive the education in the family.

Generally, education in the household does not originate from the

¹⁴ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Balai Pustaka: Jakarta, 1990, h. 629

¹⁵ Muzayin Arifin, *Hubungan Timbal Balik Pendidikan Agama di Lingkungan Sekolah dan Keluarga*, CV. Bulan Bintang: Jakarta, 1987, h. 74

¹⁶ A.H Hasanuddin, *Cakrawala Kuliah Agama*, Al Ikhlas: Surabaya, 1984, h. 155

awareness and understanding of educating, but it is natural and structured to provide a natural possibility of building an educational situation. The educational situation was realized due to the association and the mutual influence between parents and children.

b. Dual Career Family

In traditional households there is a clear division of tasks, namely the husband (father) is tasked with earning a living by working, while the wife (mother) plays a role in managing family affairs. The dual career family phenomenon is a shift from traditional households to modern households, one of which is marked by husband (father) and wife (mother) who both work together. This is an unavoidable tendency due to the success of the education process and gender equality, which then gave rise to the familiar term today, dual career family.

Another term is Egalitarian Marriage namely husband and wife together responsible for family welfare.¹⁷ According to Saraceno, dual-career couples are married couples who have personal careers and try to balance careers with the household.¹⁸ So it can be concluded that Dual Career Family are those who are also their partners, have aspirations and career responsibilities by working both in managerial and other professional occupations.

¹⁷ Retno Ayu Astri Adelina, *Developmental and Clinical Psychology*, Jurnal Psikologi, Universitas Negeri Semarang, DCP 3(1), 2014, h. 52

¹⁸ Saraceno, *Intoduction to the special issue: Dual Career Couple*, Journal Zeitschrift familienforschung. Vol 19 no 3, 2007, h. 256

C. The Development of the Children's Religious Life in Islam

In Islam, human has had their religion since they were born. It is called 'fitrah'.¹⁹ Human's fitrah is holy. They openly accepted their instinct that the presence of Allah, as the word of Allah:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي
فَطَرَتِ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

"So turn your face toward Allah's religion [adhere to] the fitrah of Allah who has created human. There is no change of the creation of Allah. That is the correct religion, but most of the people do not know". (QS. Ar-rum: 30)²⁰

In this article, Allah explains that human has tauhid religion. The promise that was made by human since the past time, human's answered that their Lord is Allah. Allah shows that human had been provided with confidence in them. In the hadith of Rasulullah, it has been stated that human's fitrah which brought from birth is tauhid. Namely to have God, Rasulullah SAW's Hadith as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى
الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ
(رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

From Abu Hurairah R.A, he said: Rasulullah SAW said: "Every child is born in a state of Fitrah, his father and mother makes Jews, Christians, or Magi." (HR. Bukhori and

Muslim).²¹

The source of the soul of human's religious life to obey Allah is also caused because Allah has breathed his spirit on human. The human's spirit that comes from Allah surely longs for Him. Allah also calls on the souls of men to feel calm by always remembering Him, because Allah promises calm for souls who are always submissive and obedient to Allah's commands and away from their prohibitions. Allah says in Surah Ar-ra'd verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: " those who believe and their hearts will be peaceful by remembering Allah, remember that only by remembering Allah, so the heart becomes peaceful".²²

People who always remember Allah will be happy with the good deeds that have done since the age of children. People are always happy to listen to others talk about Allah and they like to imitate the religious ways of the people around them. They are very interested in the religious practices of those around them. The development of morality or human moral has been equipped by Allah, the ability to recognize good and bad since they were born, Allah has inspired the abilities to humans as stated:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Meaning: " the soul and the perfection of its creation, Allah inspired the soul the way of godlessness and piety "(QS. Asy-syams ayat 7-8).²³

¹⁹Masganti Sit, *Psikologi Perkembangan Anak Usia Dini*, Depok: Kharisma Putra Utama, 2007, h. 94

²⁰ Depag RI, *Al-Qur'an dan Terjemahnya*, Bandung: CV Penertbit Diponegoro, 2000, h. 325

²¹ Loc.Cit

²² Ibid Depag RI, *Al-Qur'an dan Terjemahnya*, h. 201

²³ Ibid Depag RI, *Al-Qur'an dan Terjemahnya*, h. 477

The article explains that each person is given inspiration by Allah, which is a bad, dangerous, which will endanger them so that it is not done, and at the same time he is given instructions that will bring happiness to the world and the hereafter. Everyone is given a reason to consider the ability to receive inspiration and guidance. That is a sign of Allah's love for him. The potential of goodness in human beings must be continuously developed so that it is not just potential, how to develop the potential goodness in children has been taught by Rasullullah SAW in his traditions, including: Rasulullah SAW said: "Honor your children and correct their morals" (HR. Ibn Majah).

In addition we must also pay attention to their rights, children have rights to their parents which must be fulfilled besides the manners that must be done, such as: in the form of choosing a good mother, giving a good name, slaughtering aqiqah on her behalf on the seventh day since her birth, circumcising it, cherish and behave gently toward him, give him a living, educate him well, pay attention to his education and teachings and instill Islamic teachings and train him to do his obligations and sunnah and give guidance until married when adult, as suggested by the Prophet Muhammad: The Prophet said about Aqiqah for children

الْغُلَامَ مَرْثَهً بِعَوِيْقَتِهِ تُدْبِحُ عَنْهُ يَوْمَ
السَّابِعِ وَيُسَمَّى فِيهِ وَيُحَلَّقُ رَأْسَهُ

Meaning: "The child is pawned with his aqiqah slaughtered for him on the seventh day (after his birth), then at that time also named

and shaved his hair".²⁴

His words about educating children:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ
سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ
أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي
الْمَضَاجِعِ

Meaning: "Ask your children pray when they are seven years old, and beat them for (leaving) them when they are ten years old, and separate their beds".²⁵

D. The Development of the Children's Religious Life in the Perspective of Psychology

According to psychological perspective, "in the process of development appears a continuous change and a unity. The development period is infancy, childhood, schoolchildren, adolescence and adulthood".²⁶ According to Kohnstam the stages of development of human life are divided into 5 periods:

- 1) 0-3 years old, vital or breastfeeding period
- 2) 3-6 years old, aesthetic period or trial and playing period
- 3) 6-12 years old, intellectual period (school period)
- 4) 12-21 years old, social, youth or adolescence period
- 5) 21 years old and up, the adult or the physical and psychological maturity.²⁷

Formulated by Elizabeth B. Hurlock, what is meant by childhood is before the age of 12 years. If you follow this period, this period consists of three

²⁴Diriwayatkan oleh para penyusun kitan as-Sunnah (Abu Dawud, no. 2838, an-Nasa'i, no. 4220, Ibnu Majah, no. 3165, dan di shahihkan oleh At-Thirmidzi, no. 1522.

²⁵Diriwayatkan oleh Abu Dawud, no. 495, dan At-Thirmidzi, no. 407, dan dihasankannya

²⁶Zulkifli, *Psikologi Perkembangan*, Bandung : PT remaja Rosdakarya. 2005. h. 5

²⁷Sururin, *Ilmu Jiwa Agama*, Jakarta: PT grafindo persada, 2004, h. 46

stages:²⁸

- a. 0-2 years old (vital period)
- b. 2-6 years old (childhood period)
- c. 6-12 years old (school period)

Human was born in weak condition, physically or psychologically, even though in this situation the children have already had hidden ability. This innate potential requires development through steady guidance and maintenance even more at an early age. In accordance with the principle of growth, children becoming an adult need guidance. All of them cannot be fulfilled at the same time but through phasing. Likewise, the development of religion in children.

The occurrence of religion in children according to some experts stated that children from birth had brought religious nature. Fitrah only functioned in the future through the process of guidance and training after the children are at the maturity stage. Children know God firstly through language from the words of people in their environment, which are initially accepted indifferently. God for children at the beginning is strange and unfamiliar and doubtless. The lack of attention to God at this first stage is because he has not had the experience that will bring him there, both pleasant and trouble experiences. However, after he witnessed the reaction of the people around him who were accompanied by certain emotions or feelings that were increasingly widespread, then his attention grew toward God. Children's feelings towards

their parents are actually very complex. It is a mixture of various conflicting emotions and encouragements.

Before 7 years old, a child's feelings for God are basically negative. He tried to accept thoughts about the greatness and glory of God. But their descriptions of God are in accordance with their emotions. Continuous beliefs about God, His place and shape are not because of their curiosity, but it is driven by feelings of fear and willingness to be safe, unless the children's parents educate him to know the pleasing nature of God. But in the second term (7 years old and above) children's feelings towards God change positively (love and respect) and their relationship is filled with trust and feeling safe.

The following are the dominant factors in the development of children's religious life:²⁹

a) Sense of Dependence

This theory was stated by Thomas through the Four Wishes theory. According to him, human born into this world have four desires, namely: the desire for protection, the desire for new experiences, the desire to get responses, and the desire to be known. Based on the reality and cooperation of the four desires, human was born in dependence. Through the experiences he received from that environment then, religious feelings were formed.

b) Religious Instincts

According to Woodwort, babies born already had several instincts including religious instincts. Religious acts had not seen yet in children because some psychiatric functions that support the maturity of the functioning of the instinct had not been perfect yet.

²⁸ Baharuddin, Mulyono, *Psikologi Agama dalam Perspektif Islam*, Malang: UIN press, 2008, h. 105

²⁹ Ibid ., h. 108

Thus, the content, color and style of children's religious development are greatly influenced by the faith, attitudes and religious behavior of their parents. Parental soul condition has affection on the mental development of children from the fetus in the womb. Almost all psychologists agreed that what is really the desires and needs of humans is not only limited to the needs of eating, drinking, clothing or other pleasures. This need exceeds other needs, even above the need for power. This desire is a natural need, in the form of a desire to love and to be loved by God.³⁰

E. The Development of Religion on Children

The development on children goes through several phases or levels, as stated by Ernest Harm, in his book *Development of Religious on Children*, namely the development of religion on children through three levels that:³¹

a. The Fairy Tale Stage

This level starts in 3-6 years old children. At this stage the children's understanding of the concept of God is more influenced by emotions and fantasies.

b. The Realistic Stage

This level usually begins when the children enter elementary school. At this time, the idea of the divinity of children has reflected realistic concept. This concept arises through religious institutions and religion

theory from other adults. The idea of religious understanding at this time is based on the emotional encouragement, so they can utter a formalist concept of God.

c. The Individual Stage

At this level, the children has the highest emotional sensitivity in line with his age, this concept is divided into three groups, namely:

1) The conventional and conservative concept of God with the influence of a small part of fantasy, it is caused from outside.

2) A purer divine concept expressed in a personal (personal) view.

3) The humanistic concept of God. Religion has become a humanist ethos in themselves in understanding religion theory.

As the God's Creature, in fact the potential of religion had existed in human since he was born. This potential is in the form of encouragement to the Creator, or in Islam known as *Hidayah al-Diniyah* that is, in the form of seeds of religious life that were bestowed by God. With this potential, human is essentially religious creature.

This statement shows that religious encouragement is a human innate factor. Whether later on as an adult, a child will embrace a devout religion, entirely dependent on fostering the religious values of both parents. The family is basic education in children, while educational institutions are only a continuation of household education. In this connection the strategic role and the central role of the family can be seen in laying the foundations of religion for their children.³²

³⁰Jalaludin, *Psikologi Agama*, Jakarta:PT Grafindo persada, 2001. h.53

³¹Opcit. h. 109

³²Opcit., h. 110

F. The Characteristics of Religion on Children

Understanding religious concepts in children means understanding their religious nature. In accordance with their characteristics, the religious characteristics of children grow up following the pattern of ideas on authority, namely religious ideas in children are almost completely authoritarian, meaning that the factors of their religion is influenced by factors outside themselves.

This is understandable because children from a young age, have seen, learned things that exist outside themselves. They have seen and followed what is taught by adults and their parents about something related to the benefit of religion. Again, parents have influence in accordance with the principles of their exploration.

Thus the obedience to religious theory becomes their habit that they learn from their parents and teachers. For them it is very easy to receive the theory from adults even though they have not fully realized the benefits of the theory. Therefore the shape and nature of religion in children can be divided into:³³

a. Unreflective

The truth they received was not so deep thus it was quite modest and they were quite satisfied with the non sense information.

b. Egocentric

Children have an awareness of themselves from the first year since the age of development and will develop in

line with the increase in experience. When awareness of the self begins to flourish in the child, it will grow a sense of doubt in the sense of ego, the more it grows, the more their selfish sense.

c. Anthromorphis

In general, the concept of divinity in children comes from the results of his experience when he deals with other people. Through this concept formed in their minds assume that the existence of God is the same as humans.

d. Verbalis and Ritualis

From the experience of reality, in fact the religious life in children mostly grows initially verbally (speech).

e. Imitative

In terms of running the act of doing by children based on the results of imitating, what they get from seeing the actions in the environment, either in the form of habituation or intensive teaching.

f. Sense of Wonder

A sense of wonder and admiration is the last sign and religious trait on children. Different from the admiration that exists on adults, admiration for children have not critical and creative yet, they are only amazed at the beauty of lahiriya.

Results and Discussion

The results of the study showed that the children's family of UM Metro Lecturers and Employees whose fathers and mothers worked, still carried out their parenting role well, reminded about the importance of religious education since early age, and provided guidance about education through the children's

³³Opcit. h. 111

personality.

According to UM Metro Lecturers: 1.NW, whose husband is a nurse, has a fourth grade child of SD Muhammadiyah Metro, 2.ES, whose husband is a teacher, has a sixth grade child of SD IT Wahdatul Ummah, 3.SUD, whose husband is a lecturer, has a sixth grade child SDN in Bandar Lampung).

Based on the interview conducted to the lecturers concerning parenting and education pattern, the result showed that they had almost the same explanation that in the middle of busy activities either at home or at campus, they tried to keep dividing time for being a lecturer, a wife and a mother. At home, they positioned themselves as a wife and a mother, not as a lecturer. They dedicated all their time for family, moreover, they sometimes positioned herself as a friend for the child, for example by listening to the children's complaints, problems, and activities they did in the school, accompanying them to learn at night, so that they never feels unattended even though their parents, fathers and mothers work.

Then, to trigger the high religious sense, the children had been introduced religion early age, for example teaching them to pray, read the Qur'an, and memorize short letters in the Qur'an. Basically the children are easier to be trained and it will become a habit if it is taught early. The lecturers agreed that sending children into religious basis school was obligation, so they sent them to the TPA / TPQ (Al-Qur'an Education Park) in the afternoon after returning from school. In addition, other things had to be done to trigger their good

religious life were always reminding about goodness and always being a good role model for them despite the busy work of parents. If any chances, just took them to pray together, read the Qur'an recitations after the Fardhu prayer, facilitated religious reading books, the stories of the Prophet's and always took them on vacation so that they did not feel inattentive and still had a good religious life although their parents worked.

Based on the above statement, it seemed that to gain the good children were not possible with just an explanation, yet it was necessary to get used to doing good as well. By doing so, the children were expected to have those qualities, and would avoid bad deeds. The habits and exercises would bring them into good deeds and would make them leave the bad deeds. The formation of attitudes, moral and personal guidance in general, occurred through experience since childhood. The first educator and coach are parents, namely a father and a mother, then a teacher.

In accordance with religious education, the smaller the age of the child, the more practice and religious habituation should be carried out on the children, and the more the age of the child, the more explanation and understanding of religion should be given based on the developments were explained.

According to UM Metro Employees: 1.YY, whose husband is a trader, has a fourth and a sixth grade children of SD IT Al Muhsin, 2.DD, whose wife is a lecturer, has a fourth grade child of Muhammadiyah Elementary School, 3.AZ, whose wife is a teacher, has a third grade

child of MIM Metro Utara.

Based on the interview conducted to the employees concerning parenting and education patterns, the result showed that it was not too different from the previous explanations of several lecturers. According to them, they worked at the Muhammadiyah Charitable Enterprises, which means *amar ma'ruf nahi mungkar*, so it must start from yourself and the closest environment that is family.

In line with the responses of the lecturers about parenting, they had to also be a good figure first at home, so that their children would sincerely follow the goodness taught at home, in the form of morals, understanding the children's obligations to God, how to behave well in younger or older siblings and neighbors. Teaching, familiarizing and giving examples of good behavior that were related to their educational patterns, also facilitating them with religious-based schools. In this case, one of the employees sent their elementary school-age children to live in Islamic boarding school which focused on memorizing the Qur'an, familiarizing muslimah dress for girls, etc. It means that children's attitudes towards religion were firstly formed at home through the experience gained from their parents then; it was enhanced and improved by the teachers either at schools or other places such as mosques, TPA / TPQ /madrassa diniyah and Islamic boarding school.

Based on the statements of a number of UM Metro lecturers and employees, it seemed that religious formation in the children's personality was very necessary to have the suitable habits and exercises

based on their soul development. Because habits and exercises would form certain attitudes which would gradually became clearer and stronger. Then, it would not be falter anymore because it had entered into their personality. As the same as religious education, the smaller the age of the children, the more practice and religious habituation should be carried out, and the more the age of the children, the more explanation and understanding of religion should be given based on their development.

Conclusion

Based on the explanation, it can be concluded that the rights of children have to be observed and fulfilled by their parents, no matter how busy, and whatever the profession is (dual career family), a father or a mother should try to fulfill the rights of their children, because Rasulullah saw. said that "honor your children and improve their manners, because your children are a gift for you, if both parents confess the rights to their children and carry them out by trying to be perfect in order to obey God and carry out his desire then, they will have a disciplined personality, noble character, and eventually it will form an ideal society (if all parents pay attention and fulfil the rights of the children both traditional and modern families (dual career family)).

Religious guidance of children which was in accordance with their religious nature can be done through several approaches including directive experience; religious activities must be adjusted to the pleasure of the children since the religious nature of children is still egocentric. Religious

experience of children is not only obtained from parents, teachers and peers, but they also learn from those around them who do not teach it directly, religious formation to children also need to be done repeatedly through clear speech and direct action. In addition, they also need to visit broader religious centers that have greater capacity.

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Elementary