

The Patterns of Child Care Practices of Female Factory Workers in Religious Education

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ABSTRACT

This study discusses the patterns of child care practices of female factory workers in religious education in the Sumur Mati village, District Sumberasih, Probolinggo Regency. The strong background underlying this work is the importance of Islamic Education for children which is presumably yet indetermindedly neglected by parents ardently earning a living every day by working in factories. Bound to the system, they cannot arbitrarily meet their families as they wish due to restricted schedule from the company. This study aims to describe the implementation of moral education based on Islamic values and teachings for the children of factory workers in Sumur Mati village. The descriptive qualitative approach was carried out in the Sumur Mati village, District Sumberasih, Probolinggo. Researchers conducted observation, interviews of four main informants, and documentation for data collection methods. Meanwhile, the data that had been collected was then analyzed by means of data reduction, data presentation, and drawing conclusions. The results of the study portray that: 1) the pattern of Islamic religious education implemented by the female workers in the Sumur Mati Village covers authoritarian parenting, the strict way of child care practices, and democratic parenting, or the one not too concerned about religious education; 2) the implementation of Islamic religious education for the children is going in satisfactory manner despite the hustling parents working in manufacturing industries. The female workers also register their children to the TPQ (a place where people recite and study Quran) to undergo various activities at the Mushallah (a place to conduct prayer for Muslim). Hence, as additional efforts, their children acquire more Islamic religious education materials apart from Islamic teaching at school.

Keywords: *Keywords: Parenting, islamic education, women, factory workers,*

1. INTRODUCTION

Religious education is the only thing required for child development as early as possible. The aim of Islamic education is the formation of a person who has a religious, cultured, and scientific ability [1]. To build a strong foundation, children need religious education from an early age to develop and direct their double-sided potentials, which can be better and worse, positively in the future[2].

The family environment (or informal circumstance of educational institution) is the first place for a child to grow and develop their selves. Child's characters and personality are formed through education in the family environment [3], [4], [5],[6], [7]. Exemplary and habituation in value education are imperative within family, social, and school environment. This concept is as significant efforts in forming the character education identity[8],[9]. Roles and responsibilities of parents are the main factors since they are leaders as well as decision-makers in instilling religiosity and personality values [10], [11], [12], [13].

The family is of the primary educational institution in initiating and guarding child development; hence, the role of parents is expected to be properly functioned to shape child's characteristics so that they can grow up healthy both physically and psychologically [14]. Complex family structures convey objectives to be achieved, tasks that must be fulfilled, and strategies for carrying out the tasks to achieve a harmonious family [15], [16], [10]. Parenting is a model, system or method used by parents in their daily lives towards their children [17], [18], [19].

Santrock (2003) argues that there are three parenting patterns, namely authoritarian, liberal/permissive, and democratic parenting. First, authoritarian/authoritarian parenting allows parents to limit, be punitive, urge children to follow instructions; parents own full control of the children, and maintain much less verbal communication. Second, liberal/permissive parenting lets parents spoil, allow the child to do what they want. This parenting style may transform into two styles: neglectful parenting and indulgent parenting. Neglectful parenting is when parents are not involved very much in the lives of children; in other words, they do not care about their children's development. This parenting produces children who are lack of social competence mainly because of the tendency to lack of self-control. Indulgent parenting is when parents are involved in a child's life, but only provide minimal control and demands. They always obey or too liberate their children which can lead to children's inadequate social competence. Third, democratic parenting is a style that encourages children to be independent but still apply various restrictions that will control their behavior. Between parents and child, there are mutual giving, receiving, and listening. Through this parenting style, parents use explanations, discussions, and reasons in educating and behaving and there are penalties and rewards for inappropriate behavior.

Women as wives and mothers in the family have a dominant role within parenting. The role of women in the family cannot be separated from their roles and position in the family. Meanwhile, working mother and wives may bear their reasons that work is a choice or necessities. One of them is due to increasing poverty and unemployment, so mothers must contribute to help their family's financial condition to meet their needs [20].

Working women are also mandated to provide education for family members, especially for their children, because a mother must continuously guide her children. Since family circumstance plays the most important role to support and succeed child development at school or other educational institutions, it is also the mothers' duty to ensure the best practices of religious education in the household for their children.

The role of parents, especially women, is very important in providing exemplary education and habituation for their children in religious education. The attitude and behavior of good parents will result on positive implications on children's religious behavior. Parents are highly demanded to be a strong positive figures, so that children are exposed to reassuring models of future adults they would become. Education applied by parents to their children is crucial to the success of internalizing moral value [21].

The children of the factory workers referred to in this study are children whose parents live in the village of Sumur Mati and work in PT. Eratex Djaja. The advancement of the modern

era has also been simultaneously triggering more pursuits towards both compulsory as well as complimentary needs while lacking technical skill advancement. Although it is reasonably possible; determination, grit, and fate allow one to do so. Be that as it may, to become a factory worker, one does not have to own a lot of capital as long as he is able to spare long-hours every day and be physically strong. The choice of becoming factory workers is due to economic pressure, psychological pressure from oneself, and certainly the circumstance of modern era. Especially after having a child, one should think about how his child's future and education is.

In Sumur Mati Village, the majority of the population are factory workers. Usually, they work with different shifts based on the company's rules; morning to evening, afternoon to night, or night to morning. The negative impact of the schedule affects their family, especially their children. Children need the role of parents to provide love, education, and attention at all times, especially for the young ones. When a child feels lack of affection or no attention, he will often reflect and create trouble for the others. Ironically, their parents are working hard outside the home and, due to their own business, paying little attention to child's conditions and religious education.

By the reality above, researchers are interested in examining how the implementation of Islamic religious education is carried out by parents with a profession as factory workers. Thus, this study raises a case about the importance of Islamic religious education in children left by their parents who are busy earning a living every day by working in factories. They are bound to the system and strict schedules so that they cannot arbitrarily meet their families as they wish.

2. RESEARCH METHOD

The descriptive qualitative approach was carried out in the Sumur Mati village, District Sumberasih, Probolinggo. Researchers conducted observation, interviews of four main informants, and documentation for data collection methods. The researchers are the main instrument in this study, and throughout the study, the researchers live in an environment where the research subjects live. The descriptive research method intended to gather information about the status of an existing symptom at the time the study was conducted.

The location of this research is the village of Sumur Mati, subdistrict of Sumberasih, regency of Probolinggo. The population to be interviewed consists of mothers who work in factories. Samples were drawn by purposive sampling technique from four families.

The results of data collection include respondent characteristics, description of parenting during working mothers, inhibiting factors for mothers in educating children according to Islamic values, maternal attention to the development of the child's personality, methods used in forming attitudes and behavior of children, methods for providing advice and attention to children, the method of giving punishment, things taught to children, and the application of Islamic religious education to children.

The characteristics of the informants studied are women who work in factories. There are four informants involved in this research. The list of their names is as follows:

Table 1. The Characteristics of Respondents

No	Name	Age	Length of Work	Latest Education
1	Dm	31	10 years	SMP
2.	Kh	35	7 years	SMP
3.	Upn	30	7 years	SMA

4.	Su	36	5 years	SD
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3. RESULTS AND DISCUSSION

The following texts are the results of researchers' interviews with female factory workers in the Sumur Mati Village:

Mrs DM. She is one of the workers in the factory. Mrs. Dm has 1 child. Her first child is currently 11 years old, namely Dini. She is now in the 6th grade of elementary school. Mrs. Dm decided to work about 10 years ago with the reason to help the family economy. Her husband's monthly income as a conductor cannot sufficiently cover the life of a family with a child who has started school. According to Dm, as a conductor, her husband's income cannot be relied upon entirely to meet their family's needs.

Following are the results of interviews conducted by researchers with Mrs. Dm:

"Karna saya kerja dan suami saya juga kerja, dan beliau jarang pulang. Kadang dua minggu sekali pulang. Jadi saya titipkan anak saya kepada neneknya atau ibu mertua saya. Supaya tidak repot, setelah pulang sekolah sama neneknya diikutkan TPQ dan malamnya mengaji dimushallah dekat rumah neneknya."

Even though her and her husband's educational background is fairly low, she still pays attention to the development of her child's education during holidays. During the weekdays, her mother takes care of her child; yet during her dayoffs or religious and public holidays, her child come back to her household.

For her children's education, Mrs. Dm did not bother if the child was reluctant to carry out his regular worship. Mrs. Dm, moreover, trusted her mother all about her child's education. When she took the day off, sometimes she asked about her child's education at school, TPQ, and *Mushala*. Her husband also always checks their child's development to her whenever he comes home.

When the researcher asked Mrs. Dm about the inhibiting and supporting factors in applying the pattern of Islamic religious education, Dm's response was as follows:

"Kalau hambatannya ya itu sudah mbak, sering main. Pas libur sekolah, pagi-pagi itu main mbak karna TPQnya juga libur habis main ya tidur. Jadi ya waktu berkumpulnya itu kurang mbak. Dan pendukungnya itu dari Mertua saya dan Lingkungan juga mbak, karena saya juga sadar kalau kurang memperhatikan tentang pendidikan agama Islamnya".

Mrs. Kh is a mother with 2 children. Her first child, Fathur Rosi, had just graduated from junior high school and was going to go to high school. While her second child, Rodyah, was still in grade 4 in elementary school. Mrs. Kh or commonly called as Mrs. Ho, wanted her first child to study in Islamic boarding school, so that the child focused to gain more religious knowledge and not be involved in a misleading relationship. According to Mrs. Ho, today's life was entirely different from the past in many aspects.

Mrs. Ho decided to work in the factory about 7 years ago with the reason to help her family. Her husband, who was only a construction worker and sometimes also being a farm laborer, insufficiently made a living for a family with schooled-age children. According to Mrs. Ho, her husband's income could not be relied upon entirely to meet the needs. Compared to her husband's, the salary from her factory was sufficient for the cost of daily living although sometimes the time to gather with family was rare since the job required a great deal of her time.

These are the result of interview with Mrs. Ho:

“Kalau saya kerja masuk shift malam anak-anak saya sama bapaknya mbak. Dijaga sama bapaknya. Kalau masuk shift pagi terkadang sama ibu saya mbak. Tapi kalau anak saya yang kedua itu sering sama neneknya. Terkadang ya tidur sama neneknya. Kalau masalah ibadahnya anak saya yang pertama, Rosy itu biasa sholat jama'ah mbak. Jam 3 malam terkadang bangun, terkadang ya dibangunin juga. Rosy terkadang mengaji mbak kalau pas lagi tidak capek. Sedangkan anak saya yang kedua setelah sekolah saya ikutkan TPQ, kalau malam ya di mushallah mbak. Tapi karena rodiyah ini sering sama neneknya jadi masalah ibadahnya seperti sholatnya itu saya serahkan ke ibu saya mbak.”

Even though Mrs. Ho's time was rare for her children, she advised her husband to keep noticing their children to pray. When she had free time or day offs, she reminded her children's prayers every day. Mrs. Ho always woke up her first child to pray while sleeping. She also regularly paid attention to the problem of the worship of her children because according to her, prayer was the most important.

Once, she had wanted to stop working because the factory rules were very strict. As she said during the interview:

“Saya pernah mau berhenti kerja disana mbak, karena peraturan disana sangat keras mbak. Mau keluar untuk sholat terkadang harus ijin dulu mbak. Mau berangkat kerja pas hujan deras itu harus tetap masuk mbak, ketahuan telat atau tidak masuk itu langsung dipertanyakan. Kalau sakit begitu harus ijin mbak minta tanda tangan ketiga orang baru bisa keluar ke klinik. Kecuali pas masuk kerja, lalu sakit baru bisa pulang. Yang terpenting absennya masuk mbak. Kalau pas hujan dan waktunya pulang itu harus pulang mbak, tidak boleh didalam mbak. Jadi kebanyakan banyak yang tidak kuat kerja disana mbak. Tapi mau bagaimana lagi demi ekonomi tercukupi ya harus dilakukan sudah mbak.”

For the education problems of her children, Mrs. Ho always took her time to educate her children about religion, especially in carrying out their worship, and also her children's friendship.s. In addition, according to Mrs. Ho, her husband was very hard when educating their children.

When the researcher asked him about the inhibiting and supporting factors in applying Islamic religious education patterns, her answer was as follows:

“Hambatannya ya itu mbak, sholatnya masih sering disuruh kalau pas lagi tidur. Karena Rosy itu kalau tidur tidak ingat waktu sudah mbak. Terkadang bapaknya yang bangunin kalau pas kerja. Kalau rodiyah itu ya terserah ibu saya sudah mbak. Karena rodiyah kan sering sama neneknya.”

Mrs Su She is one of the working mothers in PT. Eratex Djaja. Mrs. Su or Mrs. Ida, her well known nickname, has two kids. Her first kid, Muhammad Lukman, is 14 years old and is studying in the 6th grade of elementary school. She thought that he was supposed to be in junior high school, but he did not pass the qualification examination. Hence, he could not continue to the higher educational institution and was obliged to remain in the similar grade for two consecutive years. She also had the second child, namely Revina, who was still 6 years old and studied in second year of kindergarten.

Ibu Ida decided to work in the factory 4 years ago because she wanted to help their husbands to fulfill their daily needs. Ibu Ida's husband worked as a construction worker, so her husband's income cannot be relied for their living expenses.

For education issues, Mrs. Ida was a mother who did not pay much attention to her child's education. According to her, his eldest son routinely conducted prayers even though he rarely recited Qur'an. As told by her:

"Anak pertama saya itu kalau pulang sekolah sering main mbak, main gerambol terkadang Wifian. Kalau sholatnya tanpa disuruh sudah mbak, Cuma jarang ngaji. Kalau ngaji ya dimushallah mbak setelah sholat maghrib. Lukman itu anaknya nggak nakal mbak, nggak pernah buat ulah, nggak pernah tengkar sama temennya."

According to Ibu Ida, when she worked for her children, her husband took care of them because in the afternoon, her husband was always at home. Thus, after school, their children would play with their friends. When the researcher asked about the inhibiting and supporting factors in applying the Islamic education pattern, she answered:

"Pengaruhnya ya karena kurangnya waktu untuk anak saya mbak, jadi untuk mengawasi pendidikannya itu kurang. Kalau pendukungnya pendidikan yang ada di mushallah itu sudah mbak."

(I thought something that inhibits my interaction with my children is the lack of time for them. I have less time to oversee their education. However, I can say that the education conducted in *mushalla* is enough for supporting my children [in gaining religious knowledge].")

Mrs. Upn or Mrs. Ulfi is a mother of a child who works in a factory. Her 10-year-old daughter is named Adelia and is still sitting in 4th-grade of elementary school. Mrs. Ulfi decided to work 7 years ago. She worked to help her husband because he only worked as construction laborers in other islands. Hence, the condition was if no one invited her husband to work, then he could only be unemployed at home and look after their child. However, if Mrs. Ulfi worked and her husband migrated, their child would be entrusted to her mother-in-law. These are the results of interviews conducted by researchers:

"Suami saya jadi tukang ngecat mbak, itupun kerjanya bukan didaerah sini mbak. Terkadang di Bali, Flores. Tapi keseringan di Bali mbak. Jadi sekali kerja itu lama yang mau pulang mbak. Kalau nggak kerja ya nganggur dirumah jaga anaknya mbak. Kalau pas sama-sama lagi kerja ya saya titipkan ke neneknya, karena saya sering lembur mbak jadi jarang ada waktu untuk anak. Kalau masalah pendidikannya selain disekolah saya ikutkan adell TPQ mbak. Supaya Adell juga belajar agama disana."

According to Mrs. Ulfi, she always asked her mother-in-law about the learning outcomes of her children both at school and TPQ. When she did not go to work, she asked Adel herself about the results of her studies. She also chose TPQ as a place for her children's religious education because she felt that she was still unfamiliar with the knowledge of Islamic religion. Furthermore, she also found out that many of her neighbors' children who were of the same age as hers studied in the same place as well. Hence, she did not feel worried about the possibility of her child not feeling comfortable when studying the Quran.

When the researcher asked about the inhibiting and supporting factors in applying the Islamic education pattern, she answered:

"Hambatannya ya kurangnya waktu itu sudah mbak, karna saya jarang berkumpul dirumah. Apalagi ayahnya kalau kerja mbak, waktu untuk anak itu seakan-akan tidak ada. Kalau pendukungnya ya neneknya itu mbak, sama TPQ itu sudah."

From the results of observations and interviews conducted by the author, it shows that the selection of parenting in the family of factory workers in the village of Sumur Mati is apparently democratic style. Women factory workers give children the freedom to be creative and explore things according to their ability with restrictions and good supervision from parents. They perform the value of discipline in fulfilling their children's daily prayer obligations and control the routine of learning to read the Quran in the TPQ or *mushalla*. To support democratic

parenting style, these parents exemplify building a culture of religiosity at home. The example given will provide habituation to form and instill the good character of a child [22].

4. CONCLUSIONS

The family is also the main and first educational place for the children. They will receive attitudes, values, and skills as well as knowledge from everyday experiences from the people surrounding them in their family. Exemplary behavior and habituation are basic things that need to be acted to children by parents. The pattern of child upbringing in Islamic religious education applied by the workers in the Sumur Mati Village is apparently the democratic methods, where parents have a contribution in conducting guidance and direction. The parents, most of the time due to the work shifts, left their children with their grandmothers. The children also obtain their Islamic education at TPQ and the nearest *mushalla*. That way, the factory workers' families use the habituation method, exemplary behavior, and the admonition method to educate their children and oversee their child development.

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