

PARENTING FAMILY EDUCATION IMPLEMENTATION (STUDY OF PHENOMENOLOGY AT SDIT HARUM PURBALINGGA)

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Abstract. Basic education is projected to form a complete attitude, hone skills in children and provide educational experiences that will be used to live in the midst of society and prepare for secondary education. Through family education, there is a need for a good educational ecosystem so that it can be balanced. The focus of this research is to explain Parenting activities as a family education practice. This study uses a qualitative method with Alfred Schutz's phenomenological approach. This research was conducted at SDIT Harapan Ummat Purbalingga. The subjects of this study were parents of SDIT children who were selected by snowball based on parents who were actively participating in activities. The data collection technique uses primary and secondary data collection, with participatory observations and interviews, secondary to document review. The results of this study indicate that parents who actively participate in parenting activities can educate their children well at home and are related to education at school. The relationship between Parenting activities as the implementation of family education is a main goal between teachers, institutions and parents and children to create education that is related to each other. Activities carried out include: 1) Meetings every month, 2) Studying the Parental Reading Movement (GOTM), 3) information from the school (Rules, Agreements, Activity Arrangements) and 4) School Counseling Guidance Services. The causes (because of motive) are 1) Lack of knowledge of parents on family education and 2) friendship between school and family relationships. The goals (in order to motive) are 1) Children can read and memorize the Qur'an

Keywords: Parenting, Basic education, Phenomenology Alfred Schutz

INTRODUCTION

Basic education or lower education is the sequence of education that underlies secondary education. Where at this level education is carried out with the aim of growing interest, honing thinking skills, training psychomotor bodies and instincts in children. Basic education takes the form of Elementary Schools (SD), Madrasah Ibtidaiyah (MI) and other equivalent school institutions. In Law no. 2 of 1989, Basic education is projected to form a complete attitude, hone skills in children and provide educational experiences that will be used to live in the midst of society and prepare themselves to undergo secondary education. In the

process of achieving it, it is not only a teacher, but the role of parents so that it can be manifested into superior basic education.

Family education is the first, main and longest education. First, because a child's education starts from the family environment, mainly because education is carried out continuously (Fauzi, 2021). One of the verses of the Qur'an, letter At-Tahrim verse 6 Allah SWT says, "O you who believe! Protect yourself and your family from the fires of hell whose fuel is humans and stones; guard angels who are rough and hard, who do not disobey Allah in what He commands them and always do what is commanded. Allah SWT orders us to be able to look after, protect and care for the family, because the position of the family greatly determines the happiness of the world and the happiness of the hereafter.

The link between schools and parents is a priority in order to optimize good and right education. Parenting is an attempt by parents to act as teachers, because it is the family environment that is started first by the child and so on until the end of life.

Parents who study at this school are predominantly workers, where almost all of their time is spent prioritizing the family economy. Likewise, mothers who have the responsibility of educating and caring for children but leave their children's education entirely to school, because at this time many career women emerged (Fauzi, 2021). So that this phenomenon may have negative impacts such as lack of time with family, lack of concern for children at home, etc.

To be able to prevent the negative impacts that might occur, LPIT organizes parenting with several activities such as parenting meetings, studies on parental recitation movements, uniformity of class information at each level, uniformity of information related to school activities/agenda and so on. with children's education at school.

Parenting activities are in each class. Parenting is usually carried out by starting with the *tasmī* of the Qur'an, then delivery from the teacher's homeroom in the form of information, then a discussion session between the teacher and parents. There are many things that can be discussed, such as the conditions for the growth and development of children in class, discussion of class parenting agendas or the making of class parenting uniforms.

Phenomenology comes from the Greek, *Phainoai* which means "to see" and *phainomenon* refers to "that which appears". The term phenomenology was introduced by Johann Heirinckh Lambert in 1764, to refer to the theory of appearances. Even so, the pioneer of the phenomenological school was Edmund Husserl (Hasbiansyah, 2008). Etymologically, derived from *phenomena* and *logos*, phenomenology can be interpreted as a science that is oriented towards obtaining explanations of visible reality.

Alfred Schutz said that phenomenological reduction, the exclusion of knowledge about the world, leaves us with what he calls a "stream of experience". The term phenomenological means the study of the way in which phenomena of things of which we are aware appear to us and the most basic way of their appearance is as a continuous stream of sensory experiences that we receive through the five senses (Zeitlin, 1998). Phenomenology seeks to understand how humans construct important meanings and concepts within the framework of intersubjectivity (our understanding of the world is shaped by our relationships with other people).

Alfred Schutz was the first to try to explain how phenomenology can be applied to develop insight into the social world. Schutz focuses on how people understand the consciousness of others, but he lives in the flow of self-consciousness. The perspective used by Schutz to understand awareness with this concept of intersubjectivity is the life-world or the world of everyday life (Ritzer, 2007).

This leads to one of the clear distinctions between phenomenology and other forms of action theory: "action" so far refers to human action in relation to one another and to their environment. For phenomenology it is the same, even action is primarily shown to the internal processes of (human) consciousness, both individually and collectively. Once action is transformed into thought, Schutz becomes difficult to get out of again and this is the consequence in his attempt to expand socio-phenomenology into a theory about society as well as about the person.

According to Schutz, the way to construct meaning outside of the mainstream of experience is through a process of typification. In this case, it includes forming a classification or classification of experiences by looking at their similarities. So in the flow of experience it is seen that certain objects generally have special characteristics, that they move from place to place, while the environment itself may remain stationary (Zeitlin, 1998).

So, what Schutz calls "meaning contexts", a set of criteria that organize sensory experience into a meaningful world. Relationships of meaning are organized together, also through a typification process, into what Schutz calls a "knowledge stock" (stock of knowledge).

In a phenomenological view, Schutz classifies motives as "motives for" (in order to motives) and "because motives". In order to motives are goals that are described as intentions, plans, hopes, interests, and so on that are desired by actors and therefore oriented to the future. Meanwhile, because motives refer to the actor's past experience and is embedded in his preconstituted knowledge, and is therefore oriented towards the past. In interaction, the "motive for" a person's action becomes a "motive for" caused by the reactions of others (Mulyana, 2002).

In Weber's view, in order to understand socio-culture, several special methods are needed in order to understand the meaning of human action. The Verstehen method basically leads to an action motivated by the goal to be achieved or in order to motive (Mulyana, 2013). To understand the motives and meaning of human action is definitely related to goals. Rational action like that is an action that aims on the basis of rational values that apply and is effectual, namely actions related to intellectual and emotional abilities, and based on an understanding of the subjective meaning of the actor himself (Basrowi & Sukidin, 2003). Schutz, is indeed indebted to Husserl and Weber, for the services of the two people, Schutz was able to "marry" Husserl's transcendental phenomenology with Weber's concept of verstehen.

Schutz's concept of the social world is actually based on consciousness because according to him, in that consciousness there is a relationship between people and objects. With awareness, we can give meaning to various existing objects. The social action intended by Schutz actually refers to Weber's concept and henceforth Husserl's concept of intersubjectivity is also very strong. Where intersubjectivity is considered by Schutz as an ideal concept or model that describes our knowledge or experience in the everyday world.

Phenomenology will try to understand the informants' understanding of the phenomena that arise in their consciousness, as well as the phenomena experienced by the informants and are considered as entities that exist in the world. Phenomenology never tries to seek opinions from informants whether this is right or wrong, but phenomenology will reduce informants' awareness in understanding this phenomenon. In phenomenological theory there are two different realities, namely objective reality and subjective reality. Objective reality is a reality in a social society that is supposed to be. Meanwhile, subjective reality is a reality that is actual. In this subjective reality, two concepts will emerge, namely because motive (cause or cause) and in order to motive (goal) which will then give birth to an action.

Schutz criticized Weber for focusing on the meaningful actions of isolated individuals who were the objects of observation in the interpretive sociology. In Schutz's view, the meaning of an action which is subjectively meaningful has social origins, that is, it emerges from the world of shared life or 'the world of social life' (Hardiman, 2003). Given this, all actions taken directly will precede various interpretations within each individual. The existence of the concept of intersubjectivity refers to the fact that social groups interpret each other's actions. The factor of mutual understanding between individuals and groups is needed to create the cooperation of all social organizations.

RESEARCH METHODS

This study uses the phenomenological approach of Alfred Schutz which has the concept of because of motive and order to motive to understand parenting as a complete family education. This research is located at SDIT Harapan Ummat, Kembaran Kulon Village, Purbalingga District, Purbalingga Regency, which will be held from September 2022 to completion. The subjects of this study were parents of elementary age children who actively participated in parenting activities organized by LPIT Harapan Ummat Purbalingga. This study used the snowball technique, which is a sampling technique for data sources, which at first were small in number, gradually became large (Sugiyono, 2015).

In general, data collection techniques use primary and secondary data collection techniques. Primary sources are data that directly provide data to data collectors. The first primary source is observation. In accordance with the phenomenological approach, the study conducted participating observations, namely by mingling with parental activities. Observations made in the field were, first, observing the situation and condition of the parents in the field in order to get an initial picture of the incident. Second with interviews, in the interview process using in-depth efforts to hope to get maximum data.

In addition to using primary data, this research also adopts secondary data, namely extracting information through books, articles and the internet which is also included in enriching the data in this study. The data analysis technique of this study uses analysis from Miles and Huberman which consists of data reduction and data presentation and drawing conclusions.

RESULTS AND DISCUSSION

The relationship between parenting activities and family education:

1.1 Parent Education Orientation

The parenting activities that have been implemented really really help parents in the process of educating their children, so that parents know exactly what they should be doing in educating their children. We can see this, many parents leave early in the morning to go to work, sometimes there are some children who are included in the shuttle because they cannot accompany them. Then, many of the parents did not have time to check school children's equipment. etc.

Parents' meetings in parenting activities also determine whether family education is good or not, many parents are always present at each of these parent meetings until they are finished, but some are not finished until they are even unable to attend for some reason. This meeting is held regularly every month in each class, together with the low class or high class. At this meeting it was not only limited to information that would be conveyed to parents, but

there were activities for tasmì` Al-Qur`an, joint prayer and sharing between the homeroom teacher and parents, as well as other incidental activities.

Then, the Parent Study Movement Study (GOTM) as a form of developing Islamic insights and scientific insights for children's education, many parents are always present, but there are also many parents who are unable to participate in this study. This study is carried out regularly 2 weeks with the presence of all parents of students in the LPI environment. In this study, very diverse Islamic insights are grouped under several themes, firstly Sirah Parenting with discussions such as "There is heaven in my house", "Looking closer and deeper into the way the prophet loves his daughter", etc., secondly Nabawi Parenting with discussions such as "Rabbi hab li minas-shalihin, So that prayers are answered", the three general studies with discussions such as "Blessings are a sign of love", "

Lastly, class information at each level and school information is sought to be uniform as a form of cohesiveness and togetherness between classes and between levels. A lot of information can be made from and for children, there is also a lot of information that is conveyed from the school to parents through the homeroom teacher. This information can be in the form of regulations, agreements and arrangements for class activity schedules at each level. For example, in the form of regulations, of course there will be differences at each level, such as in class 3 the maximum allowance is Rp. 7,000, the savings schedule is held every Wednesday, the Mutabaah collection is done every Friday, the morning alms collection is deposited at the end of each month, etc. Then, in the form of agreements such as wearing school uniforms, procuring a change of clothes, class cash fees, monthly parenting fees, Market Day capital contributions, etc. The last one is arranging class activity schedules at each level, such as Outbound, Outing Class, Mabit, Camping, etc.

Next is the School Counseling Guidance service which is directly related to the homeroom teacher. This service is like developing children's interests, talents and potential as well as solutions if problems arise. This School Guidance is also very open to parents who want to know the situation and conditions of children in class, children's behavior towards friends, children's behavior towards teachers, etc.

1.1.1 Because (because of motive)

1.1.1.1 Educate children

Family is the first education that will be obtained by children through certain parenting patterns. Parenting style has a fairly important position in the social process within a family and has sufficient influence on the lives of children (Handayani et al., 2020). Shocib in the journal describes the term parenting with the ability to motivate children, guide children, and help children who do not forget to educate morals which children will then enjoy as happiness (Shochib, 2010).

Through good and right parenting, it is certainly a source of pride and hope for all parents in educating their children. Because, in the Hadith Rasulullah SAW once said, "Teach your children the first sentence 'Laa ilaha illallah'." (HR Al-Hakim). From this hadith, we know that the way to educate children is the way of Rasulullah SAW, yes, with monotheism (religion).

Some data in the field shows that the motive for each parent who participates in parenting activities is due to the lack of understanding of parents in educating their children due to being busy clarifying the family's economy or busy working places. They consider children's education to be completely everything that schools do, starting from learning to know, cultivating worship and cultivating good morals. And they think that the relationship between family and school is only

limited to going home. Basically, the education of children who pass through the home environment, of course, also needs to pay attention to the growth and development of children. So that makes parents want to be active in parenting activities.

1.1.1.2 Friendship

In general, each parent needs to have friends, because this parenting activity involves interaction between two or more people who have goals and similarities in their various perceptions. Hartup and Steven in the book Baron & Byrne explain but friendship also has a bad effect if they are antisocial, withdrawn, unsupportive, argumentative or unstable (Nur Mauanah & Suprijono, 2016). In this parenting activity, togetherness and cooperation between each parent is needed in order to create a good family education ecosystem.

However, in contrast to what is in the field, the data shows that there is very little friendship, because they rarely meet and don't even know each other. This happens because some parents prefer to pick up and drop off school children, and the busyness of each parent. However, in contrast to parents who actively participate in parenting activities who have time to make friends and brotherhood among fellow Muslims, some parents have even established good relations because of mutual communication and sharing about family education and problems with children.

1.1.2 Purpose (in order to motive)

1.1.2.1 Religious education

The religious education in question is what is in the hadith of the importance of mastering science, which means "Whoever wants to desire the world, let him master knowledge. Whoever wants the hereafter, let him master knowledge. And whoever wants both (the world) and the hereafter, let him master knowledge." (Reported by Ahmad). The purpose of education according to the hadith of Rasulullah SAW is to want happiness in the world and the hereafter.

Through this parenting activity, religious education is delivered such as tahsin, tahfidz, habituation of sunnah prayers, etc. The goal of religious education targeted by the school is to pass Volume Qiro`ati or Waa Ruuhan Science until completion of volume 4, minimum target of memorizing 3-10 Juz and being able to carry out worship on their own. On the parents' side, parenting activities also always begin with tasmi` of the Qur'an, for parents who are not fluent in reading, they will be guided in turns. Through this, parents hope that not only children who are able to read and memorize the Qur'an but also their parents so that the expected religious education is intact and achieved.

1.1.2.2 Moral education

Moral education according to the hadith of the Prophet Muhammad, which means: "That human faith can be strong, so that all behavior and patterns of thought are based on faith in Allah SWT." According to the words of Rasulullah SAW, we can know that our morals are very dependent on our faith in Allah SWT. If our faith is strong and istiqomah and do good deeds (Amal Ma`ruf) and keep away from evil deeds (Nahi Mungkar). The purpose of moral education here is of course our duty as Khalifah on Earth, such as prospering and cultivating the earth well, fostering and directing the potential of the mind and individual soul and achieving happiness in the world and the hereafter.

The moral education carried out at SDIT Harum Purbalingga is also quite diverse, starting from the habit of greeting before entering class, checking the neatness of uniforms, getting used to eating etiquette, getting used to respecting teachers at school. The goal of parents to send them to SDIT Harum Purbalingga is of course to make children who have good morals from a young age. Of course this moral formation needs habituation which has reinforcement, so that the child knows the meaning of the child doing that. So, the family also has an important role in forming morals in children through habituation that has been done at school so that this habituation will become a complete habit. Through parenting activities, each parent is also equipped with ways to educate children's morals.

CONCLUSION

Basic education or lower education is the sequence of education that underlies secondary education. Basic education is projected to form a complete attitude, hone skills in children and provide educational experiences that will be used to live in the midst of society and prepare themselves to undergo secondary education. In general, the data in the field concludes that education in urban areas has begun to develop a program for developing institutions in children's education that tries to give impulses to create a superior educational ecosystem. At SDIT Harapan Ummat Purbalingga, they are also starting to organize life in the family so that education at school really goes as expected to become a generation of Qur'ani who is moral and useful. The relationship between parenting activities as the implementation of family education is the main goal between teachers, institutions and parents and children to create education that is related to one another. Activities carried out include monthly meetings, Study of the Parents' Koran Movement (GOTM), information from the school (Regulations, Agreements, Activity Arrangements) and School Counseling Guidance Services. The cause (because of motive) is the lack of knowledge of parents about family education and friendship between school and family relationships. The goal (in order to motive) is that children can read and memorize the Qur'an and have good morals to achieve happiness in the world and the hereafter. Institutions and parents and children to create education are related to each other. Activities carried out include monthly meetings, Study of the Parents' Koran Movement (GOTM), information from the school (Regulations, Agreements, Activity Arrangements) and School Counseling Guidance Services. The cause (because of motive) is the lack of knowledge of parents about family education and friendship between school and family relationships. The goal (in order to motive) is that children can read and memorize the Qur'an and have good morals to achieve happiness in the world and the hereafter. Institutions and parents and children to create education are related to each other. Activities carried out include monthly meetings, Study of the Parents' Koran Movement (GOTM), information from the school (Regulations, Agreements, Activity Arrangements) and School Counseling Guidance Services. The cause (because of motive) is the lack of knowledge of parents about family education and friendship between school and family relationships. The goal (in order to motive) is that children can read and memorize the Qur'an and have good morals to achieve happiness in the world and the hereafter. Activity Arrangements) and School Counseling Guidance Services. The cause (because of motive) is the lack of knowledge of parents about family education and friendship between school and family relationships. The goal (in order to motive) is that children can read and memorize the Qur'an and have good morals to achieve happiness in the world and the hereafter. Activity Arrangements) and School Counseling Guidance Services. The cause (because of motive) is the lack of knowledge of parents about family education and friendship between school and family relationships. The goal (in order to motive) is that children can read and memorize the Qur'an and have good morals to achieve happiness in the world and the hereafter.

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