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# Concept and Implementation of Family Education as an Efforts to Prepare Youth Generation for Industrial Revolution 4.0

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**Abstract.** The purpose of this study is to find a model of successful family education instilling moral and religious values in an effort to prepare the young generation to face the 4.0 industrial revolution. The findings can be used as best practice for families who want to instill moral and religious values for their children and also can be used as a basis for compiling a theory of family education that is in accordance with Indonesian culture. The research approach is Qualitative. The sampling technique was purposive snowball sampling. Data were collected using the method of in-depth interviews and observations, while to maintain the credibility of the data using triangulation methods and sources. The data analysis technique uses qualitative descriptive. There are three findings, the first is that education begins when the child is still in the womb of the mother. Secondly, the principle used in educating is “ing ngarso sung tulodho, ing madyamangunkarsa, tut wurihandayani”. Third, the pattern of cooperation between father and mother in educating children using the philosophy of “successful children's education because of the role of wise mothers and mothers who successfully educate children because of the support of wise fathers”.

## 1. Introduction

In the era of industrial revolution 4.0, academic competencies (hard skills) and interpersonal competencies (soft skills) were needed. These interpersonal competencies include integrity, motivation, ethics, cooperation, leadership, willingness to learn, tough, flexible, oral communication, honest, and resilient. Family education has a strategic role in developing various competencies. This was also confirmed by the Indonesian education figure Ki Hajar Dewantara that the main task of family education was to educate character and social behaviour [1]. It was further emphasized that family education is the first and foremost education. Tjiptoyuwono asserts that family education is a source of success in subsequent education [2].

Family education also emphasized the Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System. Article 13 paragraph 1 states that the education path consists of formal, non-formal and informal education which can complement and enrich each other. Then Article 27 paragraph 1 states that informal education is carried out by families and the environment. The concept contained in these two articles are: first, the existence of informal education officially recognized by the Indonesian state. Second, informal education is carried out by the family. Third, the relationship between informal education conducted by families and other educational institutions (schools and communities) are complementary.

The main educator and person in charge of informal education are parents. This is also mentioned in the Article 7 paragraph 1 of the National Education System Act which states explicitly that parents



have the right to participate in choosing education and obtaining information about the development of their children's education.

The previous description stated explicitly that family education received full recognition from the government. However, the government does not regulate the implementation of family education. Therefore, the quality of the implementation of family education is very dependent on the ability and concern of parents for their children's education.

Langeveld stated that children's education occurs in the association between adults and children. However, not all relationships between parents and children are an educational process. Associations which are included in the education category are those that have a positive influence on children's development. This is in accordance with the understanding of education that education is influencing children in an effort to guide children to become adults.

The Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals noble, as well as the skills needed, society, nation, and country [3].

Theoretically, the implementation of education uses several approaches, namely: religious approaches, philosophical approaches, and scientific approaches [4]. Education that uses a religious approach means using religious teachings as a source of inspiration in compiling educational theories and determining educational goals. The philosophical approach in education means the use of philosophical principles or ways of thinking to solve educational problems. The philosophical approach has a very strategic role in the development and implementation of education because education does require philosophical thinking. One problem that requires a philosophical approach is in determining educational goals. To be able to determine the purpose of education it is necessary to conceptualize the nature of human beings and the outlook on life. The scientific approach to education means an approach to education by using science to understand, examine and solve educational problems.

## 2. Research Method

This study uses a qualitative approach. The location of this study was the people of Mataraman, East Java, namely: Pacitan Regency, Madiun Regency, Madiun City, Magetan Regency, and Ngawi District, Kediri Regency, Kediri City, and Tulungagung Regency. The sampling technique used was purposive snowball sampling. Determination of key persons to determine informants starts from 3 regions, namely: Madiun district, Madiun City, and Magetan Regency. Each region was taken by 2 sub-districts so that 6 sub-districts were spread over 3 regencies/cities which became the starting point for conducting research.

The data source of this study is families who are successful in family education. The criteria for success in family education are of two kinds, namely the success of formal education and/or success in a child's career and the behavior of the children of the family in terms of the ethics and morals of society. The application of these criteria is flexible and is submitted to the Village Head, or community leader.

The data collection method used is in-depth interviews. This study also uses the method of observation and documentation. The use of these two methods aims to complete the method of in-depth interviews and at the same time to increase the credibility of the data through triangulation of methods and sources. The data analysis technique used is rational qualitative. The data analysis procedure includes 3 steps, namely: data reduction, data presentation, and drawing conclusions.

## 3. Finding and Discussion

The number of informants in this study was 24 families. This amount is considered sufficient because of the 5 last families interviewed no new data was found. The collected data is presented in the following descriptive form. The following is a summary of the findings in table form.

**Table 1.**Summary of findings

Indicator	Finding
The basic concept of education	investment in the future of children
Coverage of family education	Personality and behavior
The values underlying education	Norms of religion and society
Time of Education	Starting the child is still in the womb
Procedure for instilling the value	<ol style="list-style-type: none"> <li>1. teaching the importance of values in everyday life,</li> <li>2. parents must be the role models,</li> <li>3. guiding and monitoring child development, and</li> <li>4. praying</li> </ol>
Role of father	<ul style="list-style-type: none"> <li>• as the head of the family</li> <li>• a person who becomes a role model in the family</li> </ul>
Role of mother	As the main educator
The pattern of Cooperation between father and mother	Using the principle of a successful child because of a wise mother and a successful wife because of a wise husband.

### *3.1. The concept of education which underlies the implementation of the Mataraman Community Family Education in East Java*

Children's education is very important because the Mataraman community has the principle that education is an investment for the future of children. They have the belief that education is an effort to pass on knowledge and values to the younger generation, develop children's potential, shape children's personalities, improve children's dignity and dignity. The importance of education as conveyed by this informant is in accordance with the Law of the Republic of Indonesia number 20 of 2003 which states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed, society, nation, and state.

Ki Hajar Dewantara also has the same opinion that education is an effort to advance character growth (inner strength, character), mind, and body of the child [1]. Education has a very broad understanding, including family, school, and society. The person in charge of family education is a parent and this responsibility is natural.

### *3.2. Implementation of the Educational Concept for the Implementation of Family Education*

The community believes that children's education must begin when the child is still in the womb of the mother. Therefore, pregnant women should not criticize, belittle, or laugh at others. There are two kinds of norms underlying this belief, namely the culture of society and religion. The community believes that people who mock or laugh at others will return to themselves. While from the religious point of view, this action is categorized as bad deeds. This will keep the mother away from the love of God and at the same time keep the child conceived by the grace of God. This public belief is in accordance with the theory of prenatal education, meaning that children's education must begin when children are still in the womb of the mother [4].

The informant's view of the goal of education is not only limited to knowledge and skills but also includes the personality and behavior of students. Theoretically, this view is in accordance with the opinion of Ki Hajar Dewantara and Roesminingsih and Susarno who say that education in the family environment is primarily responsible for children's character education [4,1]. The values underlying the formation of a child's personality are honesty, discipline, brotherhood, and mutual respect.

The informant said that to teach these values to children there are several kinds of ways. Some say that the most important step is to give an example to the child. Other methods carried out by informants are giving explanations to children, guiding, caring for children, and praying. Some informants stated that prayer is a very important factor because awareness of the importance of values for a child's life is influenced by God's instructions.

The concept of prayer and guidance comes from religious teachings which implicitly states that educators do not have full authority in making students according to their wishes. This concept is in accordance with the statement of Ki Hajar Dewantara which states that education is only a guide given to children so that their potential can develop optimally [1].

Based on the opinions of all the informants, it can be summarized that the way to instill value in children is 4 steps, namely: teaching the importance of values in everyday life, parents must be the role models, guiding and monitoring child development, and praying. The first step to the third step has a concept similar to the concept of Ki Hajar Dewantara which are “being ahead gives an example” (*ing ngarso sung tulodho*), “build initiative when in the middle” (*ing madyamangunkarsa*), “give encouragement when at behind” (*tut wurihandayani*). The prayer is a concept that originates from religious values. Understanding of prayers conveyed by informants can be grouped into 2 types, namely: praying in a narrow sense and praying in a broad sense. Praying in the narrowest sense is asking God to grant what is desired. The meaning of prayer in the broadest sense is often referred to as “*tirakat*”, which reduces self-pleasure to draw closer to God. *Tirakat* conducted by informants can be grouped into 2 types, namely: *tirakat* based on cultural values and *tirakat* based religious values. Most of the informants stated that the implementation of family education was based on 3 principles, namely: sharpening (*asah*), caring (*asih*), and nurturing (*asuh*). *Asah*, means to sharpen the abilities and talents of children so that children have competencies that are in accordance with the level of child development and community needs. *Asih*, meaning giving affection to children so that children feel accepted in their environment. *Asuh*, which means taking good care of children.

### 3.3. The Role of Fathers and Mothers in Family Education

The father's role is as the head of the family and as a person who becomes a role model in the family. As the head of the family, the father has responsibility for all things in the family including the education of the child. However, because of the many responsibilities of the father, the main educator in children's education is more often done by the mother. The role of fathers in children's education is huge, such as the direction of children's education and behavior that must be accustomed to children. When a child is still in the mother's womb, there are two roles for the father in children's education. First, fulfilling the physical and mental needs of the mother, maintaining the feeling of the mother to always be happy, safe, and comfortable. The second is to pray that children who are still in the womb grow well in accordance with the expectations of parents.

In addition to responsibility for the education of children, the father also has responsibility for the education of the mother. Even though the mother is the main educator for the child, she must always discuss with father. The togetherness of father and mother is the most basic thing in carrying out children's education. Mothers are subtle, affectionate, willing to sacrifice for the success of their children. Therefore, Mother is considered as the appropriate person to carry out the role as the first and foremost educator in the family. The pattern of cooperation between father and mother in educating children to use the principle of a successful child because of a wise mother and a successful wife because of a wise husband.

### 3.4. The values used as the basis for implementing family education

Most of the informants said that the source of value that became the basis for implementing education was religious values, the rest said that the source of value which is the basis for implementing education is the norm of society. After being thoroughly explored through community leaders it turns out that the community norms in question are religious values that have become a tradition in the community. The character values that must be instilled in children are divine values, honesty, mutual respect, a good heart, discipline, independence, and responsibility.

## 4. Conclusion

Education is an effort to pass on knowledge and values to the younger generation, develop children's potential, shape children's personalities, increase children's dignity, and is an investment for children. The implementation of family education is based on three main pillars, namely: sharpening (*asah*),

caring (*asih*), and nurturing (*asuh*). The principles that are always held in educating children are: “being ahead gives an example” (*ing ngarso sung tulodho*), “build initiative when in the middle” (*ing madyamangunkarsa*), “give encouragement when at behind” (*tut wurihandayani*). Children's education starts when the child is still in the womb of the mother. The way to educate children in the mother's womb is to provide adequate nutrition to pregnant women and maintain the feelings of mothers to always be happy, safe, and comfortable, and to protect themselves from bad deeds.

The way to instill value in children is to teach the importance of these values in life, give examples in daily behavior, guide and monitor children's development, and pray. Character values that must be instilled in children are divinity, honesty, mutual respect, have a good heart, discipline, independence, and responsibility.

The father's role is as the head of the family and as a person who becomes a role model in the family. While the role of Mother is as the main educator in the family and as a person who is full of love and willing to sacrifice for the sake of the child. Cooperation between father and mother in educating children to use the principle of a successful child because of the role of a wise mother and a successful wife because of the role of a wise husband.

For young families need to prepare themselves to educate their children since the mother's womb, adequate nutrition for pregnant women and the mother is advised to keep themselves away from all bad deeds. When a wife is pregnant it is suggested to the father to always keep the feeling of the mother to be happy, safe, and comfortable. For the success of children's education, it is recommended that parents use the following methods, namely: teaching the importance of values in life through stories and fables, giving examples in daily life, guiding and monitoring children's development, and always praying for children's success.

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