



## Fostering the Child's Islamic Personality: Evidence from the Experiences of Career Muslim Woman in Watampone, Indonesia

Annaprimadoniati<sup>1</sup>; Aisyah Kara<sup>2</sup>; Muh. Wayong<sup>2</sup>; St. Azisah<sup>2</sup>

<sup>1</sup> Lecturer at State Islamic University of Bone, Indonesia

<sup>2</sup> Lecturer at Alauddin State Islamic University Makassar, Indonesia

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### **Abstract**

This study aims to determine the implementation in fostering an Islamic personality for children whose mothers are career women at Watampone. This type of research is qualitative research with a phenomenological approach, which describes reality in accordance with the phenomena in the field. Sources of data are career women in Watampone, research instruments are observation and interview. The results of this study indicate that career women have succeeded in implementing strategies in fostering children's Islamic personality in the aspects of faith, worship and morals, so that even though the woman or mother has a career, it does not hinder her in developing her child's Islamic personality.

**Keywords:** *Fostering; Children; Islamic Personality; Women*

### **Introduction**

In Islam all human beings, both men and women, are equal, so it is also in terms of work. Islam does not distinguish between works or good deeds carried out by men and women if it is based on faith and piety to Allah Almighty, then both will get a reward for what they do. Even Allah states that for those who work, he will get a good and quality life (QS an-Nahl / 16: 97).

Women who work for a living have existed since the time of the Prophet Muhammad. There were women at the time of the Prophet who worked in various professions, for example Siti Khadijah. So according to Muria (2011) it is not a problem for women to work, because women are also social beings who must defend their lives and serve their God.

Historically, with regard to the involvement of women in work, it is not an exaggeration to say that Islam justifies women being creative or working outside the home in various fields, either independently or with other people. Islam gives women the right to work outside the home so that they are able to support themselves. If the existence of women is needed, then a fair view of gender should be acceptable in society, in any community, including Islam (al-Jaubarie, 2009). Therefore, according to

Aizid (2018) Islam does not prohibit women from working and building businesses as stated in Q.S. at-Taubah / 9: 105.

Kartono (2007) explains that the reasons for a woman's career are that there are many needs that must be fulfilled. Household economic problems often require women to work to make ends meet. So that between husbands and wives who work, in this case there are formal relations in the form of division of labor, where the husband acts as the breadwinner and the wife functions as the housekeeper, but often the wife acts as the breadwinner. So that in managing this household, what is very important is the factor of the ability to divide time and energy to carry out 1001 kinds of chores at home, from dawn to late at night. Meanwhile, according to Shihab (2004) that women have the right to work, as long as the job requires it and or as long as they need the job, and the work is done in a respectful, polite atmosphere and can also avoid the negative impact of the work on themselves and their environment.

Although in Islam there is no prohibition for women to have careers, on the other hand, there are aspects for women that should not be ignored, namely giving birth when they are married and also taking care of their children. Therefore, according to Ananda (2004) basically, women were created to take responsibility for controlling the family and fostering children. This is an aspect that can hinder a mother from pursuing her career, because in addition to a mother having a career, she must also pay attention to her role in fostering the child's personality as well as her role in the success of fostering the personality of her child from the aspects of morals, worship and faith.

Women who double as mothers and also occupy important positions in their careers are not uncommon today. In the sectors of education, industry, health and so on, one can find the seriousness of a woman who is already a mother in pursuing her career. This of course will affect their role in the family, especially the care of their children.

The phenomenon of career women often creates dual role conflicts, because they are required to play a role in the domestic sphere and in the public sphere. The occurrence of this dual role often creates problems in the family, thus encouraging the community to follow the career woman's actions by assessing her appropriateness based on the values that apply to society. The values in a patriarchal society state that the main task of a woman is in the domestic sphere, so that society assesses and relates the welfare of the family, especially from the role of the mother. Therefore, if there is a successful career woman, society will wonder, what about her family? If the family of a successful career woman is in a mess, then society will judge the career woman as a failed woman. Therefore, society considers that the success of career women still causes many problems for their families, especially the patterns of fostering children's personalities.

A career woman can still be successful in raising and educating children, if she has the right strategies and methods. This has been proven for a career woman as well as a mother in the Watampone area, Bone Regency. Career women in this area, apart from being active in all their activities or careers, also pay attention to their duties and responsibilities as housewives. This is an interesting aspect to examine in this paper.

## ***Methodology***

This type of research is field research, which is the object of research taken from empirical data and facts in the field. The nature of this research is qualitative, which according to Sugiyono (2009) is considered the most suitable to be used to develop a theory that is built through data obtained through the field.

This research is descriptive qualitative which aims to describe, summarize various conditions, various situations, or various social reality phenomena that exist in society which are the object of research, and attempt to draw that reality to the surface as a feature, character, nature, model, sign, or a description of certain conditions, situations, or phenomena (Bungin, 2010). The qualitative descriptive nature of this research is carried out in the form of case studies, namely focusing on a particular unit and various phenomena. The phenomenon studied is the case of the success of career women in developing children's personalities. The location of this research is in Watampone in three districts, namely Tanete Riattang District, East Tanete Riattang District, West Riattang District. The data sources in this study were career women in Bone Regency with details of married women aged 35-55 years and having children aged 10-30 years.

## ***Result and Discussion***

There are 3 aspects studied related to the methods and strategies of career women (mothers) in fostering the personality of their children in an Islamic way, namely fostering faith, worship and morals.

### *1) Fostering Children's Faith*

The first task that must be played by parents, especially mothers, is to teach religious basics to their children by solidifying the cultivation of faith in their minds, introducing who created them, introducing them who are the prophets, messengers and also God, so that in the child's heart will grow strong belief. Through the capital of belief in Allah and His Messenger, after the child grows up he will do things in accordance with the teachings of Islam.

The following are some of the results of interviews with respondents in terms of fostering their children's faith:

- Mrs. Suriana<sup>1</sup> said that: "fostering a faith for children is very important and the main thing is even a way for children, because without good faith development, children will not know about their responsibilities as God's creatures".
- Mrs. Nadira<sup>2</sup> said: "Although my husband and I are busy working, we did not forget to teach my children about faith. In our opinion, the values of the faith are very important to be taught to children from an early age to avoid children from unreasonable associations. So, we always educate children with Islamic values, besides that we put our children in Islamic boarding schools so that they know more about religious knowledge and can later apply it in society".
- Mrs. Haryani<sup>3</sup> also revealed: "I used to live in a boarding school, so I understand teaching my children the faith".
- Mrs. Suriana also explained: "I keep trying and always try to instill in my children the pillars of faith that we must believe, even though the way I convey them to children is not optimal, my husband also often helps teach our children".
- Mrs. Sitti Atirah<sup>4</sup> said: "My effort is to foster the child's personality, namely to keep trying to consistently send my children to religion-based schools or what is known as Islamic boarding schools so that our children are able to fully understand religion".

<sup>1</sup> Suriana Zulkarnaen (35 years old), Nurse at Tenriawaru Watampone Hospital.

<sup>2</sup> Nadira (45 years old), lecturer.

<sup>3</sup> Haryani (50 years old), Teacher/Chairman of Fatayat NU, Bone Regency.

<sup>4</sup> Sitti Atirah, (48 years old), Health Officer.

Cultivating respect, love for Allah, family members, friends and society is an important aspect for children. The role of the mother greatly determines the continuity of character and personality in instilling this aspect. So that even though mothers are busy working, they must also teach religious values to children since they are young and always remind them when their children are wrong and teach them to do good.

Besides that, a mother also has limitations in fostering the personality of her children, so some other mothers choose to send their children to Islamic schools (Islamic boarding schools), with the aim that their children will have sufficient knowledge of their religion. Sending children to Islamic school institutions is a good choice, but it should be remembered that the main task of mothers is to continue to nurture and equip their children with a variety of knowledge. Therefore, mothers should not just let go of their responsibilities after their children enter Islamic schools, but mothers still have to supervise and continue to educate their children as best they can.

## 2) *Fostering Child Worship*

Apart from the aspect of faith, mothers also play an important role in guiding and teaching worship to their children. Worship that is taught from an early age according to Islamic teachings will provide provisions for children as adults. The following are some of the results of interviews with respondents in terms of fostering their children's worship:

- Mrs. Siti Atirah said: “My method in fostering my child's worship, started when my child was 3 years old. I teach my children how to pray, do good deeds to their parents, I also often take my child to Islamic recitation places so that my child always understands how a child should behave towards his parents”.
- Mrs. Hj. Hasma said: “Apart from my busy life as a career woman, I use a strategy that is to take my child to a recitation place, namely TPA / TPQ. The teachers at TPA / TPQ really helped me in supervising my child's worship, even though since the age of my child was 4 years old, I have started teaching prayer procedures to my child as well as supervising him, but the time I give to teach and supervise my child is by myself is fairly lacking”.<sup>5</sup>
- Mrs. Sundahari said: “When my child was 4 years old, I started teaching my children how to pray fardhu then at the age of five I took him to a recitation place, namely TK / TPA, besides that I also taught myself at night so that my child easy to remember and understand how to pray and have good character to both parents. With the guidance I do, it makes it easier for children to carry out the fardhu prayer, and to always do good to others, especially their parents”.<sup>6</sup>
- Mrs. Ernawati said: “As for the strategy for building my child's personality, since I was five years old, I had registered my child at the recitation center. At the recitation place, he was taught about the procedures for praying and not only the procedures for praying but including the Pillars of Faith, Islam and the Shahada so that my child would believe in the obligation to pray”.<sup>7</sup>
- Mrs. Asniar Musa, said that: “As a mother with 2 children, I must always set a good example for my children, because I as a parent is a role model for them. By giving examples such as praying and fasting first and being seen by the children, then telling them to do that, it is easier for them to accept, compared to just telling them without their parents to do it first”.<sup>8</sup>

<sup>5</sup> Hj. Hasma, (55 years), Puskesmas staff.

<sup>6</sup> Sundahari, (49 years old), Staff of KUA & Religious Instructor.

<sup>7</sup> Ernawati (35 years), Bank Employee / Young Entrepreneur (HIPMI).

<sup>8</sup> Asniar Musa (50 years), Teacher.

In the aspect of fostering child worship, the mothers at Watampone teach their children how to pray as early as possible. Children at an early age apply what is taught faster and will be used to adulthood. The care of mothers is very influential in the future for their children. Some mothers directly teach their children about worship such as prayer, and many mothers also entrust their children to the recitation place. From these two, the data shows that most of the career women in Watampone entrust their children to places of prayer and Islamic boarding schools to develop their religious aspects. Therefore, from the data obtained from respondents, researchers can draw the conclusion that mothers with careers have played a good role in fostering their children to worship their God.

### 3) *Fostering Children's Morals*

Mother and child are one of the bonds in the soul that are united in the bonds of eternity, no one can separate. The bond is in the form of an emotional connection between the child and the mother which is reflected in behavior. The following are some of the results of interviews with respondents in terms of fostering children's morals:

- Mrs. Sundahari said that: "One of the strategies in developing the children's morals is to teach how to respect, respect the elders as early as possible and always provide an example to the children, besides that, children are always invited to the recitation place, and participate in religious activities."
- Mrs. Suriana said: "I always teach my children to always be nice and speak politely to anyone. But first, we are the parents who will always try to set an example because children at the age of 3 will always imitate whatever their parents do".
- Mrs. Hj. Hasma said: "I give moral lessons to children so that they always have respect, this is given so that children are able to be polite. Apart from that, I also teach children how to respect others by not speaking negatively related to personality and behavior to others. Sometimes also being assertive so that children want to respect others".
- Mrs. Haryani said that: "The most important effort in fostering children's personalities is to be the first role models for children in shaping morals, so here we act as role models for children, both exemplary at the theoretical and practical level".
- Mrs. Atira said that: "From a young age I educated my children to be responsible for what they did, and always gave advice on how to have good character and good worship too. I also prioritize children to continue studying religion but to fulfill all of that, we enroll children in religion-based schools, namely pesantren".

As parents, they should always think positively and do not get prejudice against their children. In addition, parents must always be sure of what they want to do so that they can get success in nurturing their children. People who hesitate in educating children will never succeed in nurturing children. As the Prophet Muhammad said, "Leave something that is doubted becomes something that is not in doubt" (Hadith). So that it becomes necessary to instill a good belief and prejudice that one day parents will be successful in fostering children's morals.

The facts have also proven that the success story of a career woman in fostering the personality of her child cannot be separated from the devotion of the career woman to her parents and the prayers of her parents. Parents' success in developing children's personalities cannot be separated from the great power of parents. This is very relevant to Islamic teachings. One time Rasulullah saw., Was asked about the role of the parents then he replied: "They are (who cause) you to go to heaven or you go to hell." (Hadith).

The level of participation of career women in fostering children's personalities in Watampone, Bone District is shown through parenting by their parents and habituation or giving role models to children so that they have good morals. Career parents must always pay attention to children's learning methods, therefore parents should make a program of activities that their children must do every day, so that their career and foster children's morality can go hand in hand.

Teaching children about morals from an early age is important. The emergence of concern for mothers with the various kinds of encouragement that makes children do delinquency, so that the role and supervision of mothers from an early age is very important. On another occasion, mothers mentioned that the values taught by Islam are the strongest motivation which is the reason for mothers to form good morals in their children because this is the responsibility of parents towards their children and religion.

### **Conclusion**

The role of mothers is very important in teaching religious knowledge to children from an early age to adulthood, especially when children reach adolescence, where children are very vulnerable and easily influenced by the environment and their peers. The results of this study inform that in guiding and educating children in teaching faith, morality and worship, it is not enough for mothers to only order children to worship, but mothers also have to provide examples in efforts to train children to practice worship themselves or provide good examples to children.

Based on the results of observations and interviews with informants that the researchers have done, the researcher concludes that the children of these career women are motivated by their mothers who are able to set good examples, become good mothers for their children who always give time even though time is limited. to give the importance of personality development to children, because when a woman with a career is not able to provide motivation and a good example, it will certainly have a negative effect on the development of children's personality. Children will behave negatively. Even informants will seek outside attention such as drugs, promiscuity, drinking alcohol. The role of parents (mothers) in providing good examples for their children has gone well, this is based on the data that the authors obtained above.

Based on interviews conducted by researchers with career women at Watampone, it can be concluded that the type of personality development pattern in children can affect children's psychology and emotions. To form a good relationship between children and parents, the family implements democratic coaching that makes children more responsible, children are more comfortable communicating with parents, besides those children value their parents' advice and direction more. And always obey in carrying out his worship in everyday life.

The following are some of the implementations of children's personality development carried out by career women at Watampone in carrying out their dual roles between fostering children's personality and work:

- a. Convince children about the pillars of faith and the pillars of Islam
- b. Teaching children how to worship, fasting, read the Koran, prayers and zakat from an early age
- c. Provide a good role model for children in both words and deeds
- d. Instilling respect, care and love for others
- e. Teaching children to be disciplined in all things, especially in worship

- f. Send children to Islamic education institutions (Madrasah, Islamic boarding school, TPQ)
- g. Remind children when they enter worship time
- h. Creating a conducive, safe and comfortable home atmosphere
- i. Teaching children to always pray in congregation

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