



How Parents Instill Religious Education in Early Childhood

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Article Information:

Received Feb 10, 2024

Revised Feb 19, 2024

Accepted Feb 26, 2024

ABSTRACT

This research is motivated by the importance of instilling religious education from an early age by parents, especially education in creed, morals, and worship. Religious education has begun to be embedded in children in Jorong Rumbai, this can be seen from there are children aged 3-4 years who have participated in reciting at TPA / TPQ, memorizing short letters, and participating in congregational prayers at mosques. This study aims to describe the way parents are, supporting factors, and obstacles in instilling creeds, morals, and worship in early childhood in Jorong Rumbai, South Batipuh District, Tanah Datar District. This study uses a type of qualitative research with phenomenal methods, the data sources used are primary data sources and secondary data. The results of this study show indicators of religious cultivation in early childhood, because busy so there is less time for children because they are too busy with cellphones so sometimes children become neglected, and family influence sometimes their older siblings who set a bad example. And also the influence of less educational viewing from television, cell phones, and so on. Based on the description above, it can be concluded that religious cultivation in early childhood in Jorong Rumbai is good, it's just that parents experience obstacles, for example from supporting media that are still inadequate. And constraints from the influence of parents, family, electronic media, gadgets, and the community environment.

Keywords: *Early Childhood, Parents, Religious Education*

Journal Homepage

<https://journal.ypidathu.or.id/index.php/ijnis>

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How to cite:

Angraini, M. (2024). How Parents Instill Religious Education in Early Childhood. *Research Psychologie, Orientation et Conseil*, 1(1), 1-15. <https://doi.org/10.55849/rpoc.v1i1.897>

Published by:

Yayasan Pedidikan Islam Daarut Thufulah

INTRODUCTION

Along with various advances that occur in the current era of globalization, it has a significant impact (Carreira-Casais et al., 2021), both positive and negative impacts. One of the negative impacts (Ballard-Rosa et al., 2022) in this era of globalization is that there has been a moral crisis in some adolescents and adults, and even children. So that various forms of delinquency have become a phenomenon (Hägg & Gabrielsson, 2019) in society including promiscuity, drugs, rape, liquor, theft, motorcycle gangs,

smoking among children, and so on. In addition to the moral crisis in society, there is also a crisis in religion (Algahtani et al., 2021). Not a few teenagers and adults who have not been able to read the Qur'an (Pérez-Sánchez et al., 2023) and learning to read the Qur'an after adulthood is much more difficult and long than learning in childhood. Not a few adolescents and adults who have not carried out the required worship (Rodriguez-Anton et al., 2019) such as prayer and fasting. One of the factors causing the moral crisis and religious crisis in adulthood is because of the lack of effective cultivation or even not obtaining adequate religious education in childhood.

Early childhood experiences very rapid development (Dwivedi et al., 2021), so it is often referred to as the golden age, usually marked by changes in physical, cognitive, social, and emotional development. In order for this period to be passed well by every child, it is necessary to strive for proper education (Tran et al., 2019) for early childhood. Khadijah (2016: 37) early childhood is a child aged 3-6 years. Because at this time children begin to recognize objects they have seen, children also begin to think and are able to understand simple concepts (Scander et al., 2021), because children are at the stage of concrete pre-operational cognitive development. According to Sisdiknas No. 20 of 2003, Early Childhood Education or abbreviated as PAUD is a coaching effort (Roberts et al., 2021) intended for children from birth to the age of six, which is carried out by providing educational stimulation to help physical and spiritual growth and development so that children have readiness to enter further education. According to Fadlillah (2012: 67) Early Childhood Education (PAUD) is education intended for children aged 0-6, which is intended as an effort to develop all the abilities (potential) possessed by the child in order to prepare for further education.

Education is a citizen's right (Giudice et al., 2021), including early childhood education is a citizen's right to develop their potential from an early age. Early childhood is the best foundation (Armaghani et al., 2020) in developing their lives in the future. In addition, early childhood education is one form of education implementation (Zhao et al., 2020) which focuses on laying the foundation for physical growth and development (fine and gross motor coordination), intelligence (thinking, creativity, emotional intelligence, spiritual intelligence) social emotional (attitudes and behaviors and religion) language and communication, in accordance with the uniqueness and stages of development passed by early childhood. So it can be understood that Early Childhood Education is a form of coaching efforts aimed at children from birth to the age of six years in an effort to develop all the potential that exists in the child.

One that must be instilled from an early age is religious education (Campbell et al., 2019). Noor (2017: 49) the cultivation of Islamic religious values (Usip et al., 2022) is a way or method of giving directions that aims to shape someone to have an Islamic soul and character. The cultivation of religious education should be instilled as early as possible because at this time children are at a period of experiencing very rapid growth and development. In the golden age, children need to develop their potential, one of the

potentials in the field of development that needs to be developed through education is the religious field.

The religious field can be developed through education, namely religious education (Anggadwita et al., 2021). This is in accordance with the intention of article 1 paragraph 1 of Law No. 20 of 2003 concerning the National Education System, which states that education is a conscious effort (Park et al., 2022) and is planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills necessary for himself, society, nation and state. In addition, article 3 of Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, expressly states:

Education functions to develop abilities (Li et al., 2022) and the formation of dignified national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Religious education will succeed well, if it is implemented integrally, both in terms of aspects of its teachings (Campbell et al., 2019) and in terms of its implementation by families, schools, and communities. Religious education that is carried out informally at home (in the family) plays a big role, especially in the cultivation of religious values (Youngs, 2021) and the formation of attitudes or personalities. Because religious education at home basically knows no time limit. Education (Lencina et al., 2022) religion can start from preconception. That is when someone looks for a life partner, continuing during marriage, then in the pre-natal period (before birth), namely in the fetal period, then in the post-natal period (after birth), in childhood, adolescence until entering adulthood. It was until that phase that the task of formally educating children ended (Abrari Vajari et al., 2020). Furthermore, children can develop themselves through education at the higher education level, because efforts to seek knowledge and develop self-quality can continue indefinitely or place, and can continue to be done in formal and non-formal education.

According to Juwariyah in Erzad (2017: 427) children are actually born with true religious fithrah, but if in their development there will be deviations from religious teachings, it is more due to lack of vigilance (Abtahi et al., 2011) from both parents or educators. Masruroh (2018: 80) stated that educators and parents have a great responsibility to give birth to a golden generation that is based on the foundation of faith and teaches the basics of Islam, so as to give birth to children who are based on the foundation of perfect faith education and get the pleasure of Allah SWT.

So it can be concluded that the role of all circles of society (Yin et al., 2019) is needed, both the government, the community environment and especially the family environment. The family has a very important role because the family is a place to build the foundation of children's learning first and foremost for children. Parents have a huge responsibility for the education of their children. The family is the first and foremost educational institution that is obliged to provide Islamic Religious Education and

protect its children from hellfire. This is in accordance with the word of Allah Almighty in QS. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O men of faith, preserve yourselves and your families from the fires of hell whose fuel is man and stone; his guardians are angels who are harsh, hard, and do not disobey God what He commands them and always do what He commands." At-Tahrim:6).

So it can be concluded that the family consists of parents and children. Good child growth and development (Prüss-Ustün et al., 2019) depends on both parents. If parents do not educate their children properly, then children commit sins, then parents are also responsible (Ni et al., 2021) before Allah Almighty for their children's mistakes. However, if the parents have carried out the education but the child remains recalcitrant and sins, then the parents have escaped their responsibility. Vice versa, if parents have educated their children well so that children become sholeh people, parents will get rewards from their children's practices even though the parents have passed away.

Berdasarkan hasil observasi yang dilakukan pada tanggal 3 Februari 2020 di Jorong Rumbai, penulis menemukan that parents have begun to realize the importance of instilling (Montgomery et al., 2020) religious education from an early age, especially education of creed, morals, and worship. Religious education has begun to be embedded in children in Jorong Rumbai, this can be seen from there are children aged 3-4 years who have participated in reciting at TPA / TPQ, memorizing short letters, and participating in congregational prayers at mosques. The researcher also conducted an interview with one of the parents where the researcher asked how parents instill religious education (Anggadwita et al., 2021) in children, such as how to instill creed, morals, and worship in children. The way parents instill (Roy et al., 2020) creed in children such as parents introduce who the creator is and introduce about the Prophet by telling stories or showing videos about the Prophet's story and others. In instilling morals like parents meeting their father and mother, they greet them and children also greet their grandparents just like their parents do. The cultivation of worship is like doing it together where parents are models. Then through the habituation method also every prayer time they ablution and pray together and parents immediately give examples to the children.

RESEARCH METHODOLOGY

The type of research that the author conducts is field research (Field Research) with a qualitative approach, namely research that intends to understand phenomena (Setti et al., 2020) about what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically by means of description in the form of words and language, in a special natural context by utilizing various scientific methods.

The phenomenon observed in this study is How Parents Instill Religious Education in Early Childhood in Jorong Rumbai, South Batipuh District, Tanah Datar District. The background or place of the research that the author did was in Jorong Rumbai, South Batipuh District, Tanah Datar District. Meanwhile, the time used in this study was starting from the pre-research month on February 4-September 12, 2020. The subjects and benchmarks in this study are parents. Because parents are the main source for this research.

According to Sugiyono in Wijaya (2018: 21), qualitative research that becomes a research instrument is the research itself. Therefore, researchers as instruments must also be "validated" how far qualitative researchers are ready to conduct research which then goes into the field. In qualitative research, simple research instruments are further developed by completing data and comparing with data that has been found through observation and interviews.

So, qualitative research makes researchers a key or main instrument (Holczer et al., 2019). As a key instrument, researchers conduct data collection, checking data validity, and data analysis. The supporting instruments used are observation guidelines, interview guidelines, and documentation. In qualitative research, a sample of data sources (informants) is selected by purposive sampling. Researchers took 5 parents who had children aged 3-4 years who were in Jorong Rumbai. The reason researchers took 5 parents who had children aged 3-4 years was because parents who had children aged 3-4 years who had good religious development were only 5 people.

There are many ways that can be used to collect research data (Martin et al., 2019). In accordance with the type of research above, the data collection technique, namely Observation, is a data collection process carried out by observing ongoing activities with the object under study (Johni Dimiyati, in Nisa, 2019: 37). The process of observation is identical to the observation of the behavior or behavior of someone who is being observed. Interview is a data collection technique by asking questions to respondents and recording or recording respondents' answers. Interviews can be conducted directly or indirectly with data sources. Direct interviews are held with the person from whom the data is sourced and are conducted without intermediaries, both about him and about everything related to him in order to collect the necessary data. While indirect interviews are conducted on someone interested in information about others.

The interview that the author conducted in this study was an interview about the way parents instill religious education in early childhood in Jorong Rumbai, South Batipuh District, Tanah Datar District. The interview was obtained by conducting questions and answers directly to parents. Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, breaking it down into units, synthesizing, arranging it into patterns, choosing which data is important to be studied, and making conclusions so that it is easily understood by oneself and others.

In short, data analysis is the process of simplifying data into an easier to read and understand. The steps of data analysis techniques which include Reducing data means summarizing, choosing the main things, focusing on important things, looking for themes and patterns and removing unnecessary ones. When all the data has been collected, the next step is to review all available data from various sources. After reading, studying, and studying. Then, hold a data reduction. Data reduction is the process of combining data and homogenizing all forms of data obtained into one form of writing (script) to be analyzed. The results of observations, interviews, documentation results and questionnaires are converted into written form (script) according to the format.

After the data is reduced, the next step is to display or present the data. The goal is to simplify information, from complex information to simple information so that it is easy to understand its meaning. The next step in qualitative data analysis according to Miles and Huberman is conclusion drawing and verification (Sugiyono in Nisa, 2019: 42). The author in drawing conclusions by observing and using the developed mindset. Drawing conclusions from the results of this study answers all problem formulations that have been set by the researcher.

Data validity test is used to determine the truth of a data. In testing the validity of the data, using the method of testing the credibility of qualitative result data by triangulation. Triangulation in credibility testing is defined as checking data from various sources in various ways, and at various times. The triangulation technique among them is Source Triangulation, researchers can check the validity of data from various parties, namely statements from parents who are interviewed researchers. Triangulation Technique, researchers can check the validity of their data through data collection techniques used by researchers. For example, interview data can be checked for credibility with data obtained from observations, and data from observations must certainly be supported by relevant documentation. Time Triangulation, researchers can take different times in collecting data in Jorong Rumbai, if the findings obtained from interviews and observations at different times then the data obtained is guaranteed certainty. Triangulation in this study used source triangulation techniques, researchers checked data obtained through several sources, namely mothers. Data from such sources are described and categorized.

RESULT AND DISCUSSION

Nagari Padang Laweh Malalo consists of 4 Jorong including Jorong Rumbai, Jorong Padang Laweh, Jorong Tengah Duo Pulauah, and Jorong Tanjung Sawah. The participation of the people of Padang Laweh Malalo is very high in animating a sense of community as a sign of proof of fellow social beings and upholding existing customs.

The history of the origin of Nagari Padang Laweh Malalo is also inseparable from the history of Minangkabau because its origin cannot be separated from the influence brought by Dt. Katumanguangan and Dt. Parpatih Nan Sabatang, because before Nagari was named Padang Laweh Malalo it was once a village whose population was

still small and the community still lived manaratak, and at the time of manaratak's life the people still used the term in Minangkabau, namely *katik lalu*, The blade dies, the blade is thrown away.

As for deliberations from the beginning, until we know together there is an area at the foot of Broken Tooth Hill with the name Tampuniak. Tampuniak comes from the word Tampu Niniak which means a meeting place for the community at that time the community cleared land. After the formation of customs and *limbago* applied by the two Niniak Mamak mentioned above, the bakoto community began, when still using the term bakoto as the leader was *tuo Kampung* or the traditional head of each tribe that existed, after bakoto then the banagari community. Nagari Padang laweh Malalo consists of 2 Jarai, namely Jurai Padang Laweh and Jurai Tanjung Sawah. Based on the data obtained by the author, the population of Jorong Rumbai in 2020 amounted to 509 people, consisting of 302 men and 207 women. The existence of residents in Jorong Rumbai is still categorized as rare.

Researchers took 5 parents who had children aged 3-4 years who were in Jorong Rumbai. The reason researchers took 5 parents who had children aged 3-4 years was because parents who had children aged 3-4 years who had good religious development were only 5 people. Based on the results of research that has been conducted in Jorong Rumbai through interviews with research informants on "How Parents Instill Religious Education in Early Childhood in Jorong Rumbai, South Batipuh District, Tanah Datar District" this study obtained information from parents. Based on the results of interviews and observations that the author conducted with informant I (First) parents instill creed starting from an early age / postpartum.

Based on interviews that the author conducted with informants II, III, IV, and Vmaka the author knows that parents instill creed already from the womb, namely by stroking the stomach while saying good and reciting verses of the Qur'an. From the statement above, it can be seen that parents already know when the start of the cultivation of creed in children. Parents have instilled creed since the child is still in the womb and postpartum. The way the mother instills the creed from the womb is by thickening the faith and multiplying worship earnestly and solemnly. And take care not to do what is forbidden by religion. Then after being born into the world of cultivation and formation of creeds continued with a real form of education in the sense of through concrete actions against the child born.

Based on information obtained by the author from several informants the form of creed education given by parents is by introducing to children who created it and nature and its content. Provide an understanding of God and prophets that can be used as role models for children. Based on information from the informant that in general, parents who have been interviewed by researchers use exemplary methods, namely making parents examples for children who can be emulated and become role models for early children, habituation methods, giving examples and stories like parents telling about the greatness of God and his creation. And also tell about the stories of the Prophet who can be used as a role model for children.

Based on information obtained from several informants parents instill morals in children since they are still in the womb because parents assume that when a mother is pregnant she must behave well and say good because it will affect the fetus she is carrying. And there are also parents who instill morals in children since they are young who can follow what their parents do, since children have begun to shake hands and have begun to speak.

Based on information from several informants, it can be concluded that parents instill morals in early childhood quite well, The form of morals instilled in children such as respecting parents, shaking hands, saying hello when entering the house, loving younger people and just as big, asking for help, thanking, greeting everyone who meets. For parents who have daughters, it is customary to wear hijab when leaving the house, not to say rude and take care of parents' feelings, to speak softly, to be kind to anyone. Teaching children to always tell the truth, to always share, for example when eating, parents teach children to share their food with friends and share toys. Good things that are always instilled by parents in children's daily lives will be able to form good morals for children and will be well embedded in children.

Based on the information that has been obtained from all the informants studied, it is clear that parents use exemplary methods, namely with parents as examples for children such as greeting elders, greeting everyone who meets and parents also tell their children to do that and because it has been taught like that, children become accustomed to it. Parents also use habituation methods such as eating must use the right hand, give or receive something with the right hand, say greetings before entering the house, if passing in front of people must excuse me first and others. And parents also use supervision methods such as supervising every action or speech of children, if possible children forget parents try to remind children again about having good morals.

In general, parents use these 3 methods, the exemplary method is intended by parents, namely as parents who are the first madrasah for children, they should be a good example for children. The habituation method is intended to make children accustomed to doing good things, if the child has been accustomed every day then it will become a habit that will always be done by the child. While the supervision method is intended to supervise every child's behavior, parents at home have taught good things but out there are still bad influences that can damage the child's morals, so parents supervise so that children stick to and remind children if children forget.

Based on research that researchers have conducted in Jorong Rumbai, South Batipuh District, Tanah Datar District, it can be seen that the cultivation of creed carried out by parents begins from the time the child is in the womb and after giving birth. Because parents think that creed is the foundation of human life, the formation of this creed must begin early, namely since the human is still in the form of a fetus in the mother's womb. This is in line with the theory that states that at birth, children are not yet religious, they only have the potential or nature to develop into religious people. Babies do not yet have religious awareness, but already have psychological potential and the basics of godly life. The content, color, and pattern of development of children's

religious consciousness are strongly influenced by the faith of their parents. The mental state of parents has affected the development of the child's soul since the fetus is in the womb (Ahyadi in Mardiyah, 2015: 110).

The form of creed education given by parents based on the results of observations and interviews that have been conducted with several informants is by introducing to children who created it and nature and its content. Provide an understanding of God and prophets that can be used as role models for children. Parents really understand the importance of cultivating creed for children. This is in line with the theory stated by Nipani in Jamari (2016: 415-417) that among several things that need to be instilled in children related to creed is reading tawhid sentences, instilling the value of love for Allah and his Rosul.

Based on the results of research obtained in the field that parents have begun to know how suitable and good methods can be applied in instilling creed in early childhood. Parents already understand that the method used must be in accordance with the character of early childhood and not impose the will of parents alone, and not use the same method as he teaches older children. The cultivation of creed in children is carried out using an exemplary method, namely making oneself an example, habituation, which is to accustom children to remember Allah, know who Allah and His Prophet are, giving examples and stories in instilling creed education to children. This is in line with what has been stated by Nurjanah (2018: 48-51) stating that there are several methods that can be used to optimize the development of religious and moral values in early childhood in children's lives, including the following: Exemplary Method, The purpose of this method is that children are given examples of good behavior continuously by adults so that children imitate, Because at this time children tend to imitate. There are two things that must be considered in using the exemplary method, namely first, in the implementation of this exemplary method, there needs to be a match between the behavior of parents or ECCE educators with what parents or ECCE educators demand of children. Second, parents or educators must show a positive response when using exemplary methods. If it can be done, then the child will really make it a role model.

The habituation method is an activity to do the same thing, repetitive earnestly with the aim of strengthening an association or perfecting a skill in order to become accustomed. In other words, the habituation method is a way of educating children by instilling the habituation process. The motto of attention and supervision is an activity to accompany children in various activities in an effort to optimize the development of religious and moral values of early childhood. Parents and educators can use reward and punishment methods in optimizing the development of early childhood religious and moral values. The purpose of this method is that children are directed to become self-disciplined humans in their social associations. The method of self-discipline is to provide non-physical punishment for children who are not disciplined and provide rewards for children who are disciplined. In this method of advice, parents or educators give positive messages by lecturing to children both individually and classically. The

game method can be done by parents or educators in optimizing the development of religious and moral values in early childhood. Games that can be used include clap games. This clapping game is a play movement that combines physical activity and imaginary activity. There are several games that can be used to develop knowledge about religious and moral values, namely the clap of sholeh, the pat of ablution, the pat of angels, the pat of calm, the pat of fingers, and the pat of prayer.

To optimize the development of religious and moral values in early childhood, parents or educators can invite children to do field trip activities, such as visiting mosques, making pilgrimages to the tombs of heroes. Make pilgrimages to the tombs of saints, and more. The storytelling method can be used as an effort to optimize the development of religious and moral values in early childhood. Parents or educators can pick up stories about the Prophet, about the courage and generosity of the Prophet's companions, about important events experienced by prophets and companions. but it actually has a poor charge.

Based on the results of interviews that have been conducted in Jorong Rumbai, South Batipuh District, Tanah Datar Regency that the average parent instills morals to children since they are still in the womb, because parents assume that when a mother is pregnant she must behave well and say good because it will affect the fetus she is carrying. And there are also parents who instill morals in children since early childhood who can follow what their parents do. This is in line with the theory that states that at birth, children are not yet religious, they only have the potential or fithrah to develop into religious people. Babies do not yet have religious awareness, but already have psychological potential and the basics of godly life. The content, color, and pattern of development of children's religious consciousness are strongly influenced by the faith of their parents. The mental state of parents has affected the development of the child's soul since the fetus is in the womb (Ahyadi in Mardiyah, 2015: 110).

Based on the results of interviews that researchers have conducted with several informants that parents instill morals in early childhood quite well, the form of morals instilled in children such as respecting parents, shaking hands, saying hello when entering the house, loving younger people and just as big, asking for help, thanking, greeting everyone who meets. For parents who have daughters, it is customary to wear hijab when leaving the house, not to say rude and take care of parents' feelings, to speak softly, to be kind to anyone. Teaching children to always tell the truth, to always share, for example when eating, parents teach children to share their food with friends and share toys. Good things that are always instilled by parents in children's daily lives will be able to form good morals for children and will be well embedded in children. From this, it is clear that the moral cultivation carried out by parents in Jorong Rumbai is quite good, this can be seen from instilling good morals in children so that they can be embedded in children. Children always have good morals and always do it in their daily lives.

This is in line with what Basri explained in Jamari (2016: 414) in his book *Keluarga sakinah* that among the forms or qualities (morals) of mahmudah include

patience, trust, being right, fair, thrifty, compassion, shame, humility, and forgiveness. Based on the findings obtained from observations and interviews that have been conducted by researchers that the methods used by parents in instilling morals in children are through the method of example, habituation, and supervision methods. In general, parents use these 3 methods, the tauladan method is intended by parents, namely as parents who are the first madrasah for children, they should be able to be a good example for children. The habituation method is intended to make children accustomed to doing good things, if the child has been accustomed every day then it will become a habit that will always be done by the child. While the supervision method is intended to supervise every child's behavior, parents at home have taught good things but out there are still bad influences that can damage the child's morals, so parents supervise so that children stick to and remind children if children forget. This is in line with what Nurjanah (2018: 48-51) stated that there are several methods that can be used to optimize the development of religious and moral values in early childhood in children's lives.

CONCLUSION

Based on the results of data descriptions and research analysis that the author has conducted on the way parents instill religious education in early childhood in Jorong Rumbai, South Batipuh District, Tanah Datar District, it can be concluded that in instilling creed education to children, parents have begun to know how or methods are in accordance with what is expected. Parents have begun to instill creeds since the child is in the womb and postpartum. It's just that the obstacle is that parents still have difficulty in explaining according to the child's thoughts. In instilling moral education to children, parents have begun to know the ways and methods that are as expected. Parents have taught children about how to have good morals, such as behaving politely, honestly, patiently, lovingly and others. However, based on the results of research, there are still parents who experience obstacles in instilling this attitude, this is due to environmental factors where children's playgrounds are less conducive and safe.

In instilling worship, parents have accustomed children to daily worship such as doing prayers, teaching children to read the Qur'an or Iqra', teaching alms and other worship. Some parents have given direct examples to children and told children that prayer is very important to do. Likewise with other worship, parents have tried to train children in doing these practices. However, there are some parents who have not instilled worship education above as a whole, due to the lack of understanding of parents in instilling religion in children. In instilling creeds, morals, and worship in early childhood, parents have provided various supporting factors that can provide a good understanding of religion for children. Parents provide support such as using videos, providing good viewing for children, through providing supportive media such as posters. It's just that parents still cannot provide a lot of media to support the cultivation of religion in children, the media used is only in the form of standard media owned by parents.

The obstacles felt by parents in instilling creed, morals, and worship in children are that parents are constrained by environmental factors. Sometimes parents have taught good religion to children while when children hang out outside, sometimes children are also affected. Parents are also constrained both by children who like tantrums, parents who find it difficult to explain to children in language that children can understand, and less able to control children from less educational shows, because busyness becomes less time for children because they are too busy with cellphones so sometimes children become neglected, family influence sometimes their older siblings who set a bad example. And also the influence of less educational viewing from television, cell phones, and so on. The implication of research on the way parents instill religious education in early childhood in Jorong Rumbai, South Batipuh District, Tanah Datar Regency is to be an evaluation material for parents to improve the way of instilling religious education in early childhood and become natural educators in the family in accordance with the foundation of the Qur'an and Hadith.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

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