Parenting of Kyai Java;
Phenomenological Study of Success Kyai Java's Children

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Abstract

Parenting in the family is an important part of the process to make the useful life. In every region, every community has the means, methods, and each culture to educate their children to become human ideal and superior. Kyai Java has a distinctive way to educate their children in order to become a superior human being, personality, and quality and benefit to the family, the nation, and the state based on Kyai's education. This study aims to determine the methods used in Javanese Kyai families in educating their children to reach their success. By descriptive phenomenological approach of this research is expected to be able to present the authentic objective data.

The results of this research that found their parenting methods applied Kyai to his children. Apply the method of compassion, examples, appreciation and punishment, and blessing. The methods delivering the children of Javanese Kyai reaches the success in their life. For the example, be Qur'an memorized, businessmen, preachers, and get scholarships; all have a good personality and character as children of Kyai Zarkasyi Gontor.

Keyword: Education, Kyai Java, Success.

Parenting Kyai Java

In each family each has a model or nurturing behavior towards his children, and all of them aimed so that their children to be the best match expectations of parents. In this case a Kyai which is a socio-religious title is given to one who has a high religious knowledge dibading with certain Java community groups become hero or a role model in all respects (Fadhilah, 2011). In a society Kyai has multi existence (Arina, 2012; Makmur, 2012; Ubab, 2012) as well as a single authority (Ismail, 2014) as the number one social order. Kyai has many advantages compared with members of the public at large, ranging from the independence of science, economics, psychology, and management of mature personality. For example nurturing behavior towards their children who become exemplary mostly Java community groups. Kyai emotional maturity in all aspects (Suciati, 2014) is the main asset in educating their children. There are a few things done by a Javanese Kyai in educating their children as some explanation follows below:

Exemplary

It's first and foremost in the family culture in educating family Kyai provides exemplary. Kyai becomes a model of each of his children. Thus the most appropriate educational model provides exemplary (Weber, n.d.) to the children. Exemplary be able to touch the inner and outer aspects of a child, both cognitively and emotionally. Each child will learn from seeing, hearing, and doing everything that the environment in which he is doing. An environment is a place where every human being to learn many

things, notably Java, which have values of high culture (Kuswardani, 2012), in which there is the concept of mature and independent life. Environment or culture has a role of great influence in the growth process of a person's independence. For families of Java, a Kyai who realizes that life to evolve environment can affect the child from the mindset to his attitude.

Authoritarian

In some ways, the clerics would force their children to do it to the fullest. For example, studied religion in schools, the association, until the problem mate, everything is arranged and stressed to the children in such a way. However, that attitude of authoritarian parents will also be able to affect the child's mood, especially if the child continues to grow toward adolescence and adulthood (Piko & Balázs, 2012). The role of parents as the first educators (Zellman, Perlman, & Karam, 2014) at home is key as the foundation of the child's personality.

For a Kyai, rushing in social activities or boarding a daily activity, and is able to design an environment that is very influential (Sadiran, 2013) to each personality. However, Kyai still spends a special time to educate their children. Each child is required to memorize the material Arabic and memorize some particular book. This kind of education is part of the concept of Kyai families in educating their children (Fahruddin, 2015).

Every parent wants the best for their children. Kyai and his wife to apply some educational system in the family so that his children to be the best generation. So in some ways, the father and mother are complementary to decide something for their children. This is done so that together as a father and mother to his children each responsible individual. Condition even to the future of the child is determined by his parents, the principle is that any problems to be faced by the children will be resolved properly (Bornstein, Putnick, & Lansford, 2011; Chang, Chen, & Ji, 2011; Di Giunta, Miranda, & Zelli, 2011; Di Giunta, Uribe Tirado, & Araque Márquez, 2011; Lansford et al., 2011; Lansford & Bornstein, 2011; Leung & Shek, 2015; Oburu, 2011; Tapanya, 2011).

Democracy, Love, and Compassion

Kyai more to give freedom to their children (Chrismawarni, 2016; Purwanto, 2013) to do everything they liked. Religious values and norms set the boundaries for each member of the family that everything that is done should not be out of bounds that have been made so that children can learn a maximum in exploring all the potential that exists within him. Kyai freedom given to the children is part of Kyai encouragement to them to be children who are strong, independent, the able to face the challenges and become strong and useful for the people. It is a form of awareness as a parent that the child is a mandate from the Lord (Sucipto & Others, 2012) that must be taught well. The educational model of democracy is a form of freedom of expression of the child (Ningsih, 2014), in which all the potential of children can grow well in accordance with their respective talents.

Morals and morality are the essences of which should be guided by good (Muniroh, 2015), as both are an intact form of the personality of a Muslim. A noble character can make social interactions between people be good (Rohidayati, 2015), not only to men but also the natural environment will be maintained. Moral education is the most important part (Hidayat, n.d.) of the educational process for children, especially in the process of family education. Morales will be formed well when all the components of a child's environment optimally conditioned.

As a religious figure at once spiritual, Kyai a source and disseminator of affection among the people even more special to his family members. Kyai the able to be a personally powerful role of two characters at once, that as human beings with all their characteristics and become a powerful angel figure and obedient to God. In any case, Kyai will remain a strong personal as a container all the problems his family and society is demanded to provide a solution to all existing problems. This is the hope of the people to Kyai which is regarded as the sole source close to God. However, Kyai also aware of the role

and responsibilities as parents should be gentle and compassionate, because the child is a mandate from God that should be well educated.

Conclusion

Family education Javanese Kyai did optimally by combining the Javanese culture as the instinct environment with the values of the Islamic religion on the religious educational background. Modeling, authoritarian, democracy, love, and compassion are some models that are applied Kyai to educate their children. Togetherness between fathers and mothers in educating children is the key to success in the face of her future child.

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