
INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

ISSN 2622-5840, Volume 2, 2018, Pages 146-156

DOI: <https://doi.org/10.24090/icms.2018.1858>

Proceeding of 2nd International Conference on Empowering Moslem Society in Digital Era

Gender Education in the Family (Urgency Parenting of Gender Equality in Early Childhood)

Layla Mardliyah
State Institute on Islamic Studies Purwokerto, Indonesia
ellamardliyah@gmail.com

Abstract: This paper focuses its discussion on primary family education is on parenting gender equality in early childhood. Parenting gender equality in early childhood is nurturing through gender education in the family that is undertaken to develop abilities covering the cognitive, affective and psychomotor aspects of the child. The main thing is to build a child's sensitivity in interacting with his social environment. Based on the research findings, the construction of community thought sokaraja believes that children are a valuable asset to be cared for with love and affection. This requires the role and responsibility of parents in providing education to children, as evidence of children is the pride and grace provided by God. Unfortunately in providing education portion in children happened gender bias that is inequality of responsibility and giving role between boy and girl. Gender bias makes children sensitive to differences and responsibilities. Children are treated in different ways, thus generating feelings of injustice in the child. The construction of understanding within the family eventually penetrates the society at large, partly in the school environment. In fact, religious elites often contribute to this gender bias. Therefore, to deconstruct the understanding of gender bias, the Child needs to be raised in a family environment that has parenting gender equality so that the child will have sensitivity and responsibility to himself and his environment. Child behavior in the future depends on the treatment and parenting in the family.

Keywords: *parenting, childhood, gender equality*

A. Introduction: Parenting of Gender in Early Childhood

Child in family is the most precious possession. Through good parenting the child will be a great pride. A child who grows in a family of love and filled with noble teachings and religious up bringing will make him grow as a quality human, through the family the Son will grow as a responsible person and have high social sensitivity. In other words, the family is primary universal environment for each individual

The family as the smallest unit of society plays an important role in the generation of quality human resources. Quality human resources are reflected in the behavior and development of quality children. Judging from its function, the family is not only a perpetrator of heredity only, but many other elements

obtained by children through the family, such as the development of intellectual, awakening environmental awareness so that children will not become a social problem. Family education in the form of parenting provided by the family becomes the turning point for the formation of his personality in the future. For the nurture of his family leads him to the maturity of stable behavior.

One form of family care is gender-related behavior, primarily a parenting that teaches about gender equality. Family education through parenting teaches children, about How boys and girls should behave. If his family teaches with equal treatment then the children will think and act without distinction. However, if family education underlies care with different treatment between boys and girls then it will form within them the difference of

treatment from an early age. Thus, treatment differences have begun since the child was born, to grow into adulthood. Just as the culture of society builds discriminant treatment. This culture makes boys more profitable and weakens the role of girls early on in the patriarchal cultural situation that exists in society. This condition makes women marginalized in many ways, including in the development process undertaken by the state. Even within a family institution, women are often victims of violence that result in suffering for women.

Gender education in the family becomes the substance and spirit of the parenting used by the family. Values about the gender sensitivity contained in the family will form a quality individual person, and able to build mentality of children who are gender conscious and have an insight into gender equality in real life in society. In fact, gender equality in the discourse of Indonesian society is not an easy concept to apply, especially in a society that is still firmly adhering to rigid old values. The implementation of gender equality in society is still faced with an impenetrable "patriarchal" high wall. But that does not mean there is no change in the community for this gender context because continuously Massive gender equality discourse continues to be echoed. This gender equality discourse seeks to dismantle and encourage change in the treatment of people who significantly position women in unequal places. Girls are treated as family assets, whose territory is domestic affairs related to kitchen or private households. Meanwhile, Boys are fully taught about responsibilities to their families and communities, so the role of the boy is stronger as the person in charge and always placed in a comfortable position.

This treatment creates an injustice that makes girls seem to be unfamiliar with the public sector. Gender equality Meaningless men and women should be the same, but rather how to provide opportunities for women to have a role in private and public spheres. children who live in a comfortable environment without distinction, are also recognized by society, religion and state. This context underscores the importance of recognition and treatment of men against women and men, not

of sex. But based on the actual role that can be done by men and women.

Culture that has been carried out in the family is the elaboration of the tradition used by society, unfortunately this treatment is also ditebalkan by social environment where children grew up as in school, in bermaian, even not infrequently religious doctrine also strengthen this difference, thus increasing the thickness of the discriminant barrier . In fact, unequal treatment in the upbringing of boys and girls will lead to gender inequality, girls become less aware of their responsibilities in social life because they are only preoccupied with domestic affairs. While boys are taught to play a full role in the public domain so as to assume that the domestic domain is not responsible for it.

Tracing the roots of this inequality the author starts from the family environment, parenting and family education received by children. Family environment is the first home for children to get an education. The role of parents is especially central to family education. Mainly is the role of father and mother in the provision of education that is applied directly in everyday life in early childhood. Through the family occurs the process of planting values and also the character formation of children. In family education, parenting patterns of both parents contributed to a high contribution, through the pattern of care that is applied in this family will see the development and behavior of children in the future.

B. Method

This study used qualitative research method. The qualitative research is a particular tradition in social science that is fundamentally dependent on human observation in its own region and relates to such persons in its language and in its terminology (Moleong, 1993). According to sugiyono (2008 : 1) the method of qualitative research is used to examin the natural condition. Descriptive qualitative researches are uses data collected in the form of words or images, not emphazise on the figure

This research has several objectives. According Moleong there are two specific intentions desired by researchers in setting the

focus. First, the determination of focus to limit the study. Second, the determination of the focus serves to meet the criteria of exclusion-exclusion (inserting and issuing) a functioning functioning information obtained from the field (Moleong, 1991: 10). To achieve this goal, the researcher focuses on two things; (1) Gender education through parent-to-child family education (2) Parenting gender equality in early childhood.

The subject of this research is the parents who are in the village sokaraja. Outcome of gender education process through family education and gender-foster care in early childhood. As an argument for the significance of this study, the researcher presents two important points: (1) Theoretical benefits, can be useful as a source of information for research on family education on gender equality in children; (2) Practical benefits, especially for parents of children to provide maximum education from an early age and provide knowledge to the reader in general and observers of children in giving dukuan and input for the education of children.

To clarify the research process and avoid misunderstandings, some limitations of operational terms and meanings are necessary, the researchers explain as follows:

1. Gender and gender equality

The concept of Gender differs meaningfully with sex. To understand the concept of gender, it is necessary to distinguish between the word gender and sex. The definition sex is the division from two sex of human specified biologically inherent in certain gender. For example, that human man is man who has penis, Adam apple, and produce sperm. Women have reproductive organs such as uterus and ducts for childbirth, egg production, vaginal discharge, and breastfeeding devices. It is biologically attached to human beings of both sexes and men. This means that biologically these tools can not be exchanged between the biological devices inherent in men and women. It is permanently unchanged and is a biological provision or is often said to be God's nature or provision of the above definition of gender, in contrast to Gender, a trait which is attached to men and women constructed both socially and culturally (Fakih 2003: 8). thus, social

construction forms the doctrine that women should be motherly, gentle and beautiful, while men are strong, rational, and mighty. The characteristics of the nature itself are interchangeable traits, meaning that men can also be emotional, gentle and there are also strong, courageous, rational and mighty women

Differences in behavior between men and women are socially constructed, differences created by human (not natural) through long social and cultural processes. (Fakih, 2003). Thus, gender is a cultural concept that seeks to differentiate in terms of the roles, attitudes, mentality, and characteristics of men and women that develop in society. Gender into cultural construction is derived culturally and became a hereditary belief from generation to generation even regarded as ideology

The history of gender differences between men and women occurs through a long process. The formation of gender differences due to many things, even constructed socially and culturally, through religious teachings and the state. Through this long process, gender socialization is regarded as the nature of god, even considered biological and can not be changed. Gender differences do not really matter as long as they do not give birth to gender inequality (faqih, 2003: 9-10). The gender difference, which has been heavily criticized, is the unfair treatment of both men and especially women. This gender injustice is a system and structure in which men and women are victims of the system. The manifest of injustice is form can be seen from the process of marginalization, subordination, the existence of stereotyrpe even violence and workload longer.

2. Early Childhood and Family Education

The family is a crater charged with affection by parents against their children. Children learn life starting from family upbringing. Ki hajar dewantara stated that the family is one of 3 educational centers owned. The family role according to him should give a good example. Well-known pajarnya in the concept of Ing Ngarsa sung Tuladha, Ing Madya mangun Karsa Tut Wuri Handayani (in front of the example, in the middle of encouraging and behind giving power) very attached to the hearts of Indonesian society.

Including here, the idea of pestalozzi (Anwar, 2016: 2009) housekeeping is a center of affection and mutual assistance among its members, has become a very important institution as a child's education. Therefore, the parents are most responsible for the education of their children.

Early childhood is categorized as children from birth to 8 years old. Ideally from an early age he is in the comfortable environment of his family. A livable environment of affection and accompanied by the provision of family education, laden with the noble values of life that will shape its independence and personality in the future. Childhood is a golden age, and glory and a phase to absorb, learn and develop many things in a child's life. The role of parents, family education and the surrounding environment will maximize its growth. The child is the property of his family, the pride that should be educated wholeheartedly.

One of the rights of the child to be fulfilled by his parents in addition to gaining affection, education, and sense of security is the right to obtain non-discriminatory parenting (Pusat Pelatihan Gender dan Peningkatan Kualitas Perempuan Badan Koordinasi Keluarga Berencana Nasional, Ms). The purpose of parenting is to deliver the child into a useful, independent, and responsible community member.

Family education in children is given from an early age. The existence of a child in a family is a mandate of God that must be maintained. If a family believes that the child is so valuable then good will be given. family education for early childhood is very important, it is still growing and growing up to adulthood, and during the process children will not feel very fast growing, if the education in the family is not obtained then the children will experience psychological anxiety that leads to the behavior negative of the child. As the Islamic religion teaches for every family to educate children according to religious scores. In a hadith it is said that the child is born in a holy state, so it includes the role of his family that will give color in the child's life.

3. Gender Equality Education in the Family

The family is a sub-system of a society that has its own social structure and system. As a

sub-system of the community, the family has a strategic function in instilling values of equality in every activity and pattern of relationships between family members because in the family all the structures, roles and functions of a system are located (Widianingsih, 2014: 1). The family is the first school to provide a foundation for children to develop optimally, helping to direct and provide future direction for them to be able to socialize, participate and adapt to the environment in which he lives.

The Family's position in the lives of children is the safest, peaceful and peaceful place for all of its members. Especially if in the family there is a role and gender division of labor in the family (husband and wife). But the problems that occur in the family are caused more by social and cultural constructs that are understood and embraced by the community which are not based on the principle of gender equality, resulting in double burden for the wife. Understanding of subjects, dominant-non-dominant, superior-imperial and the division of unbalanced roles between male family members such as fathers, sons and daughters such as mothers, daughters (Anwar, 2016: 200). this is where gender equality education needs to be done through family education, especially in the care of children

Indonesia's gender-based education policy is implemented through gender mainstreaming in all lines in Indonesia. The purpose of gender-based education is gender equality. This program is known as Gendered Family Education (PKBG). Since 2005 the Directorate of Community Education has provided facilities to partner organizations / organizations in implementing and developing PKBG activities. Among the underlying legal grounds is Presidential Instruction number 9 of 2000 on gender mainstreaming in all areas of development and Minister of National Education Regulation number 84 of 2008 on Gender Mainstreaming in the Education Sector. The Directorate of Community Education explained that PKBG is an awareness-raising understanding of the rights and obligations of men and women roles integrated through life skills education to bring about equity and gender equality in the family. The purpose of PKBG is to improve knowledge,

understanding, insight, awareness and life skills, and family commitment (especially parents) in various ways, among others:

- a. Fair and gender-worthy behavior toward men and women in the family.
- b. Mutual respect for differences in diversity and resolve household issues through dialogue.
- c. Awareness of the basic rights of children (women and men)
- d. especially in education.
- e. Protect maternal and child health, prevent maternal and infant deaths, prevent abandonment and violence against children and provide protection to children (marginal, neglected, and problematic with the law)
- f. Seeking alternative solutions to the problem of human rights violations.
- g. Strengthening family welfare through economic management
- h. Family (Kemendikbud, 2014: 5)

One component of human rights in accordance with the Universal Declaration of Human Rights approved by the General Assembly of the United Nations on November 20, 1989 is gendered Education. Gender Equality and Equity Education (KKG) provides equal and widespread opportunities for men and women to gain access, benefits, and participation in various types of educational programs so that gender gaps can be eliminated. In general, gender equitable education is the achievement of the GFC on the performance of national education development which consists of gender equality and justice in the aspects of: (1) the strategic environment of education; (2) equity and equity in education; (3) quality and relevance of education; and (4) education management (kemendikbud, 2014: 11). While gender equality education in the family is to provide fair opportunity to father, mother, son and daughter to carry out their role in family and in exercising their rights and obligations in accordance with their role fairly and wisely.

4. Forms of Gender Increased Education in the Family

Educating children with a gender equality perspective, for families can serve as a foundation for building equal affection in

children. There is no difference in treatment of children of the same sex. Equitable, proportional and non-gender roles are part of gendered family education practices in the family. The form of gender-sensitive education in the family is respect for human rights and meets the main criteria referring to gender equality and gender justice :

- a. there are similarities for male and female family members to obtain their opportunities and rights as human beings, without being constrained by their sex.
- b. there is fair treatment of male and female family members due to different needs; justice also needs to be enforced if there are family members who have special needs.

Therefore, in a gender-sensitive family, it is necessary to avoid marginalization, subordination, stereotypes, violence and double burdens.

- a. Marginalization, meaning no children are seconded. All members in the family need to be given a formal, informal, informal learning opportunity and of course learn from the parents,
- b. Subordination, meaning there is no 'oppression' of one member of the household. Fathers, mothers and children must have a fair and balanced role, according to their abilities,
- c. Stereotype or negative labeling, meaning there should be no stamp given to one of his family members related to his gender. Avoid utterances such as 'slow female floor 'or' rude male base, etc.,
- b. Violence, meaning there should be no harsh acts against one family member. Treat every member of the household well. It needs to be reminded to all family members that violence is an unnecessary crime of offense for the police to investigate.
- c. 5. Double Burden, meaning that the workload is balanced between family members. Give the opportunity to family members to have time to rest in

order not to be too tired and always healthy (kemendikbud, 2014: 31)

To realize a good education in the family, need to build a mutually supportive relationship between parents and children. The roles are:

- a. Husbands and wives should always turn good, smooth, two-way communication based on a sense of responsibility, sincere and honest in order that any situation (good or bad) can be communicated well.
- b. The relationship of husband and wife, is not a relationship "Superiors with Subordinates" or "Employer and Laborer" or "Person Number One and Rear", but is a relationship of "Merdeka" persons, persons who are united into a unified container which is based on mutual need, mutual protection, complementarity and mutual love each other to be equally responsible in the community and in front of God Almighty.
- c. The relationship of husband and wife should be no element of coercion, for example the husband forced the wife to do something, and instead the wife forced the husband to do something, including also in the husband-wife intimate relationship.
- d. The meaning of a genuinely "Family Leader" means the "Collective Leader" between husband and wife by complementing each other's capabilities and weaknesses. So, it is not authoritarian leadership that as if the wife / husband should submit to the will of one party. Thus, the gender equitable form of the family begins with the "Equal Partners" between husband and wife (although the husband remains the leader of the family), each of whom becomes a good listener for others as well as from the children.
- e. The status of a husband or wife does not impede or prevent any party from positively actualizing themselves (husbands and wives already have jobs before marriage, and each has their own intellectual and skill

capabilities). Each has the right and obligation to participate in all areas of society. In fact, if possible, the new status of husband and wife can support each other in carrying out the individual participation in society.

- f. Husband and wife must be able to manage time and interact well and can share duties in carrying out their respective roles in a fair and balanced, because in essence all household affairs, both productive aspect, domestic, and social, and kinship is a joint affair and responsibility answered with husband and wife. Therefore, the ability to control oneself and the ability to cooperate based on mutual understanding is the main key in fostering togetherness.
 - g. For the husband, although according to most customs and norms and religion is the head of the household or the leader for his wife, but not automatically the husband may arbitrarily with his will to be an authoritarian person, self-defeating and hard-hearted to lead the family without considering the will and his wife's intellectual ability.
 - h. Treating the same boys and girls in gaining access to formal education, family resources and other coaching. Girls should not be seconded in the family, either in the distribution of inheritance rights, the right to food, the right to property, the right to education, and the right to decision-making.
5. Parenting Gender Equalized Children
- Parenting is a process of action and interaction between parents and children (Broke, 2011: 11). Parenting involves parents as individuals who nurture, protect and guide children from infancy to adulthood. Parenting is done by parents, has a direct impact on the growth and development of children. Parents carry a complex set of needs and qualities in parenting peroses, unlike children undergoing parenting in new circumstances and without experience, parents have a history of relationships with other responsibilities that affect their parenting behaviors. As brooke

(2011: 13-14) highlights parenting by including:

- a. Gender and temperament quality as shown by the child
- b. Personal qualities such as association and self-esteem
- c. Their relationship with parents and relatives
- d. Physical and Psychological Health Level
- b. The relationship they create with others
- c. Their relationship with the wider social network
- d. Ability to solve problems
- b. Boys and girls are different, but do not be differentiated.
- c. Every member of the family is open to communicate, can listen to family members' complaints, solve family problems together, open and clear communication, sharing and empathy, trusting and respecting each other.
- d. Father & Mother should pay attention to the personalities of each unique child
- e. Parents give examples of how men and women partnerships within families and communities.
- f. Grow motivation to learn, choose courses that match with competence and interests.
- g. Provide capable girls opportunities for schools outside the city and to colleges with engineering studies and exact sciences courses. Meanwhile there is no harm in giving boys a chance for school with social studies courses, family, and housekeeping.
- h. Train self-reliance for both boys and girls.
- i. Girls should be able to understand electricity, gas stove, vehicle, and sense of dangerous for "survival" purposes. Boys should be able to cook, wash, iron, and clean their own beds for "survival" purposes.

Conditions that occur in the culture of the cultural community echoed through parenting in family education conducted by parents in line with the needs of the community needs, which meghendaki children grow in a good family environment, understand the courtesy, adhering to the traditions and culture developed by the community and building the environment as people want it. Through this community institution, children are trained according to tradition. Children who are educated in a discriminant and growing environment without gender equality. This family educational institution that is able to transform this mainstream, the family educates children with full goodness, contains values and good manners both in social and individual relationships. The family is able to build an independent child self. Children become good social responsibility. Children are sensitive to differences and can accept non-discriminant roles.

Parenting of gender equality, referring to the focus on the problem here is the study of parenting developed by the parents of their children, to teach the values of life, including consciousness awareness of gender equality. Parenting gender equality contains the core:

- a. Educating children on the basis of gender justice means giving equal opportunity to children in gaining access, benefits, participation, control over all family resources to realize healthy human and physical resources

C. Research result

Gender Education in the Family in this case focuses on parenting urgency Gender Equality In Early Childhood of the sokaraja community. the results showed that each family has different educational patterns between one with other families. This also shows an unequal pattern of parenting in the education of the families of each subject. The research process produces interesting patterns and phenomena based on parenting that is applied in the family of sokaraja which the authors group in 3 patterns of parenting as follows:

Families in the sokaraja community are divided into:

1. Family caring with disregard for gender

The upbringing of a family that educates their children by sex consists of a family with a background with a low level of education, the educational model tends to ignore the issue of gender equality. Parenting is done by giving unequal treatment between boys and girls. In this family education factor, tend to neglect the education of their children. Given the economics of this family already find it difficult to send to school, while in daily life the parents in this family more involved in family economic turns such as washing laborers, small traders, and so nurturing is done naturally. That is important children can eat, can school though not high and after school children can work and help the family economy.

A family statement related to her parenting, assumes that the boy should be responsible to the family. He sent school to work to ease the burden of his family. While girls help at home, educated unnecessarily high because there is no cost, those who clean the house and prepare everything as long as his parents work. In fact, the daughter of this family when an adult has chosen to become a female worker. However, the communities within the study area live in an environment that is religiously condensed with religious activities. Her children are required to attend the recitation, in order to have a religious provision.

2. Family know Gender but still nurturing by distinguishing

Family nurturing and education in this type, is a family that is not educationally low. Judging from his work there is an elementary school teacher, batik business, and others. some are local religious figures, but in nurturing still apply strict principles. family like this is a family that has been nurturing children by providing educational opportunities to their children. Unfortunately, the upbringing used still has not fully accepted gender equality, in this family boys should be prioritized education. He was educated and fostered more loosely. The education of children with this model is relatively more open. Girls have been allowed to go to higher education, but have not been free from gender differences. This is seen from his parenting that assumes that although the girls are educated they still have to live their nature as

women who can take care of household and obedient family upbringing.

3. The family cares without distinction

Respondents who nurtured by not differentiating gender are more concerned with equal treatment in educating their children. One of the subjects of this study is the kyai who is often identified as strictly educating his family, but in this process it shows non-gender-biased treatment and gives his child a chance to go to high school and even take a general faculty department. The family believes that children are important to have equal opportunities, between boys and girls. the main is in terms of educated. Children in this family are educated regardless of gender. Children begin to be taught responsibilities and roles together. Boys and girls are introduced to domestic work, remain educated and taught to understand the differences. The future expectation of this family is, the children will be able to live their lives better. The child can build his future without having to depend on others. children who are independent and creative.

Equal treatment in educating children is recognized by this family can make children closer to parents, as there is no sharp gap that limits the family. Education is applied democratically, the parents give freedom for the children to choose to go to school where, play what, or play with whom. In this upbringing, the child is also taught responsibility for the freedoms given.

In the observation of researchers, children who are raised with this model are easier to get along with others.

The results above illustrate that some parenting in families that apply gender equality shows non-discriminatory parenting patterns from an early age. Children are treated proportionally and given the same education. This family of applying care is an educated and socioeconomic family not in the low category. While discriminatory treatment and tend to put forward boys in parenting, even giving more portion of the opportunity to move and also attend school comes from families who care less about gender equality in the care of their children. The interesting thing in this research is that there are families who become religious leaders, showing a relatively

gender-conscious parenting pattern. Where this figure implements gender education in his family since his children were young. Applied parenting does not show gender-biased parenting. His children grew up as a polite person who appreciated the differences and was also sensitive to his surroundings.

Such families are categorized as having gendered insight into family education. gender roles by using the androgyny concept. The concept of androgyny is the concept of gender-free education which assumes that men and women have the same potential to be masculine and feminine, so it needs to be done equally (Megawangi, 1999 in Widayani and Hartati, 2014: 153). While in the family who cares for children with the priority of boys than girls stated that, the boy will later raise the degree of his family. Boys will become priests and therefore boys should be taught to be leaders and responsible to the family. Girls in this family, taught about households and not in high school. The guidelines adopted by this family are, the daughters will be taken by their husbands and may live with their father-in-law, so the girls will be taught more specifically how to be gentle and know homework.

Gender inequality occurs because of the assumption in the community that a daughter will be brought later by her husband so that the most important thing to teach is that children know about homework. In other words, the family supports the marginalization of girls in parenting by sub-ordinating children by sex. Girls from an early age are nurtured with teachings that give him an excess burden by putting homework responsibilities on his shoulders. And in general the bear is women with the tradition and belief of the community that women who duty and maintain the neatness of the house, and responsibility for the implementation of the overall domestic work (Fakih, 1996: 72-75).

Gender education in families conducted through care of gender equality in early childhood demonstrates an ideal parenting pattern, in which a family education that carries without distinction positively affects the child's cognitive and affective development. This pattern makes children have high sensitivity and social responsibility. In the daily life of the child is also a child who

behaves with a view of gender equality in the environment. Children cared for by applying gender equality education make children more independent and aware of the differences, and sensitive to gender inequality. While the family who cares for children by differentiating the sexes shows the fact that their children have no social responsibility and are always dependent on others such as their husbands or families

Family involvement through parental care in the study proves that the greater the involvement of parents in childhood programs for their children, the greater the development in terms of cognitive areas, language and emotional socio. children who usually get what they want is reasonable and not excessive will have an optimistic outlook on life when he grows up and his life is full of excitement and excitement. Conversely, a child who often fails to meet his needs will have a pessimistic outlook, doubtful and dare not face difficulties, even if the difficulties are small and light (Daradjat, 2001: 92).

Family education review of the practices that developed in the tradition of our society is still there to teach children of female sex is not displayed as a figure in front, more a second player after the boys. This is also evident in the parenting pattern, in everyday life, boys are taught about courage, independence, and firmness. This is apparent in the teachings given to boys such as being taught to climb trees, not to cry and to be firm in making decisions. While the nurture of girls, it is much more likely to undermine her role and ability, under the pretext that girls are creatures of gentle character, must be polite, maternal and full of restrictive treatment. girls in our tradition are taught to play cooking, play dolls, go to the beach and help mothers in the kitchen. This kind of treatment, will indirectly lead the child's reasoning that it becomes a duty that must be lived by children according to gender. However, along with the development of the era and the increasing understanding of education society to accompany the process of parenting in the community through the family to educate and nurture equally, without Distinction

Indeed, meaning that does not fit according to the authors are in the realm of

understanding of society who still considers that the upbringing and educating children as if they have a certain gender. Although without a label, without writing continues to be perpetuated in the level of our social activities. Until it appears in everyday life, children grow in conditions that seem to have been designed to walk according to their own nature without distinguishing what is nature and what is not. This is where gender equality becomes important

Women's injustice that continues to occur in the life of society is not practiced by the family and seems to be legitimized by religion through the practice of daily treatment of children. This shows that understanding and efforts to realize gender equality still find many obstacles. The strong patriarchal culture leads and positions women to marginalized stereotypes, roles, and positions. gender equality builds an equal relationship between men and women in all aspects of life

Gender equality according to UNICEF 2007 Report (Hartiningsih: 2007) will result in a double "dividend". Healthy, educated, defenseless women will have healthy, educated and confident girls and boys. The enormous influence of women in households has shown a positive impact on the nutrition, health care, and education of their children. So the effort that must be done is the mainstreaming (mainstreaming) of gender which is a strategy to achieve justice and gender equality in all aspects of social life. Gender equalization is one of the implementations of gender mainstreaming implemented through family education.

The establishment of patriarchal society and positioning of women in the domestic sector has resulted in women being more active in reproductive activities. And make the access and control of women to social activity is smaller than men. The treatment of parenting in a strong family with Gender differences leads to an ideological awakening of the image of the position, nature and acceptance of women's destiny. So women themselves also assume that the current position and condition as something normal and natural. Family education that teaches equality will result in children who are

intelligent, independent, able to compromise and work together in difference.

D. Conclusion

Parenting gender equality in the family is essential to building a Gender-sensitive family, and shaping the child's independence, responsiveness and social responsibility to the environment. Gender education through the family is an important aspect that should be encouraged as families are the basic foundation for children in education. Gender education is one of the forms of parenting provided by families to realize children who are aware of gender equality, sensitive to differences but compromise in changing roles that can be shared.

Another important thing is expected to apply family education that has undergone a gradual change to cultural shackles that harm both men and women in demanding formal education in school. Therefore, gendered aesthetic care is the right solution to increase the sensitivity of children to their environment, both for men and women. In raising children, they have child confidence as a valuable asset to be cared for with love and affection. Parents' roles and responsibilities are given in the form of good education and care. This is a proof of the child is the pride and grace given by God. Although some families still nurture a less gender-sensitive pattern, and also show a gender bias. Children are treated in different ways, thus generating feelings of injustice in the child.

Therefore, it is important to attempt to deconstruct the understanding of gender bias, so children need to be raised in a family environment that has parenting gender equality so that the child will have sensitivity and responsibility to himself and his environment. Child behavior in the future depends on the treatment and parenting in the family.

Bibliografi

- Anwar, S. (2016). Urgensi Pendidikan Gender dalam Keluarga. *Terampil: Jurnal Pendidikan dan Pembelajaran Dasar*, 1-21.
- Brooks, J. (2011). *The Process of Parenting*. Yogyakarta: Pustaka Pelajar.
- Daradjat, Z. (2001). *Kesehatan Mental*. Jakarta: Toko Gunung Agung.
- Direktorat Pembinaan Pendidikan Masyarakat. (2014). *Norma, Standar, Prosedur dan Kriteria Petunjuk Teknis Penyelenggaraan Program Pendidikan Keluarga Berwawasan Gender (PKBG) dan Tatacara Memperoleh Dana Bantuan dari Direktorat Pembinaan Pendidikan Masyarakat*. Jakarta: Direktorat Jenderal Pendidikan Anak Usia Dini, Nonformal dan Informal.
- Fakih, M. (1996). *Analisis Gender dan Transformasi Sosial Cet. I*. Yogyakarta: Pustaka Pelajar.
- Fakih, M. (2003). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Moleong, L. (1992). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Puspitawati, H. (2007). *Modul Pendidikan Adil Gender dalam Keluarga. Makalah (Tidak diterbitkan)*. Jakarta: Dirjen Kelautan, Pesisir, dan Pulau-Pulau Kecil DKP.
- Suhra, S. (2013). Kesetaraan Gender dalam Perspektif Al-Qur'an dan Implikasinya terhadap Hukum Islam. *Al-Ulum*, 373-394.
- Umar, N. (1999). *Argumen Kesetaraan Gender Perspektif Al-Qur'an*. Jakarta: Paramadina.
- Widaningsih, L. (2007). *Responsifitas Gender dalam Penulisan Bahan Ajar*. Bandung: Departemen Pendidikan Provinsi Jawa Barat.
- Widayani, N. M., & Hartati, S. (2014). Kesetaraan dan Keadilan Gender dalam Pandangan Perempuan Bali: Studi Fenomenologis terhadap Penulis Perempuan Bali. *Jurnal Psikologi*, 13(2), 149-162.