THE EXISTENCE OF CAREER WOMEN IN INSTALLING RELIGIOUS AND MORAL VALUES IN EARLY CHILDREN IN THE COLLEGE ENVIRONMENT OF THE ISLAMIC RELIGIOUS INSTITUTE AL-QODIRI JEMBER

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Abstract

For a mother who is involved in the career world, it is certainly not easy to share roles professionally. Mothers are the first to educate and introduce children to the world. In educating a child, the most important thing to instill is religious and moral values because religion and morals are the main foundation in forming a human character. That is why it is so important to instill aspects of religious and moral values in children as early as possible. This research aims to describe the strategies used by career women in instilling religious and moral values in early childhood and the obstacles faced by career women in the Al-Qodiri Jember Islamic Institute Higher Education. This research approach uses qualitative, the type of design used is a case study. The technique for determining informants uses purposive sampling and snowball. while data collection techniques use observation, interviews and documentation. The researcher's data analysis technique refers to the Miles and Huberman model, namely: data reduction, data presentation and drawing conclusions. Data validity uses source triangulation and technique triangulation. The research results show that the strategy used by career women in instilling religious and moral values is through Direct strategies include increasing prayer while the child is still in the womb, being exemplary in congregational prayers, reciting the Koran together, fasting, memorizing prayers or short letters every night and getting into the habit of saying thank you, using the word please, saying hello, respecting elders and kissing. the hands of an older person. An indirect strategy is to send children to religious schools in the morning and entrust their children to TPQ in the afternoon. Barriers to career women in instilling moral and religious values in early childhood are external, originating from outside the child in the form of limited parental time, inability to control influences. bad friends and the bad influence of social media.

Keywords : *Career Woman, Religious And Moral Values, Early Childhood*

Abstrak

Bagi seorang ibu yang terjun dalam dunia karier tentu bukan hal mudah untuk berbagi peran secara professional. Ibu yang pertama kali mendidik dan memperkenalkan dunia kepada anak. Dalam mendidik seorang anak, hal yang paling utama ditanamkan adalah nilai agama dan moral sebab agama dan moral adalah pondasi utama dalam membentuk karakter seoang manusia. Itulah mengapa begitu pentingnya aspek nilai agama dan moral ditanamkan pada anak sedini mungkin. Penelitian ini bertujuan untuk mendeskripsikan strategi yang digunakan wanita karir dalam menanamkan nilai agama dan moral pada anak usia dini dan hambatan yang dihadapi para wanita karir yang ada di lingkungan Perguruan Tinggi Institut Agama Islam Al-Qodiri Jember. Pendekataa penelitian ini menggunakan kualitatif, jenis rancangan yang digunakan adalah studi kasus. Teknik penentuan informan menggunakan purposive sampling dan snowball. sedangkan teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisis data peneliti mengacu pada model Miles dan Huberman, yaitu: reduksiadata, penyajian data dan penarikan kesimpulan. Keabsahan data menggunakan trianggulasi sumber dan trianggulasi metode. Hasil penelitian menunjukan bahwa strategi yang digunakan para wanita karir dalam menanamkan nilai agama dan moral yaitu melalui strategi langsung berupa memperbanyak doa saat anak masih dalam kandungan, Keteladanan dalam sholat berjamaah, mengaji bersama, berpuasa, menghafal doa-doa atau surat-surat pendek tiap malam dan pembiasaan mengucapkan terimakasih, menggunakan kata tolong, mengucapkan salam, menghormati yang lebih tua dan mencium tangan orang yang lebih tua. Strategi tidak langsung adalah dengan menyekolahkan di sekolah agama di pagi harinya dan memercayakan anak ke TPQ di sore hari, Hambatan wanita karier dalam menanamkan nilai moral dan agama pada anak usia dini bersifat eksternal yang berasal dari luar anak berupa keterbatasan waktu orang tua, ketidakmampuan mengontrol pengaruh buruk teman dan pengaruh buruk media sosial.

Kata Kunci : Wanita Karir, Nilai Agama Dan Moral, Anak Usia Dini

A. INTRODUCTION

Talking about women is interesting, warm, current and has been on the agenda from time to time until now. The emergence of the idea of the role of women working outside the home or more popularly known as career women begins with the assumption that women are the people who contribute most to the birth of a strong and resilient new generation. Career women are women who work outside the home and can earn a living, not just as their main income but also as additional needs. Apart from that, he is also able to get a job with his own efforts and there is a tendency to show development and progress in his work. And it can

be emphasized, seen from current developments, women work not only to earn extra money for the family but more regarding self-esteem issues, especially for educated women because with the skills and education they have they are able to optimize their ability to realize their scientific theories in the practical well (Sumaryono).

Many women now prefer to be career women and housewives. For a mother who is involved in the career world, it is certainly not easy to share roles professionally. Especially in this era of digitalization, the role of mother is very necessary for the development of her child's education. The birth of the nation's next golden generation is the result of family education, which is largely dominated by a mother's education. It is the mother who first educates and introduces the world to the child, creating a complete system (Dwi; 2015).

Parents, especially mothers, serve as the main role in internalizing the values of Islamic education in children, especially early childhood (0-6 years). Early childhood is a golden age where the stimulus for all aspects of a child's development plays an important role in further developmental tasks. . At this time, all aspects of development including: motoric, language, cognitive, social, emotional and moral experience very rapid development so they require guidance so that all their potential develops optimally, especially in cultivating religious and moral values (Anita; 2019).

Many children still commit deviant acts, acts of violence, behave disrespectfully and carry out actions that are prohibited in religion. This can happen due to a lack of religious and moral instillation from an early age. This bad behavior can damage future generations, especially now that many children imitate their friends around them. It is also necessary to monitor the environment around the child which influences the child's development. Parents, society and the environment play an important role in a child's development, especially in forming the child's character. If children are allowed to grow up without being introduced to aspects of moral and religious values, it will be difficult to straighten out children's attitudes that are already bad or not good.

In educating a child, the most important thing to instill is religious and moral values. Because religion and morals are the main foundation in forming human character. If a human does not have morals, then his attitude will be bad, likewise if a human does not have a religion, then his life goals will not be clear. Another dangerous impact if a mother cannot accompany her child is that it can cause the child to behave badly, like to argue, be defiant and get angry easily (Arum; 2020). That is why aspects of religious and moral values are so important for young children. Children are like a piece of white paper that is still clean. And

what we teach is like black ink that will be imprinted on the child. Therefore, from an early age, children must be taught good things.

Therefore, early childhood requires more attention in terms of care and education. One of the basic attitudes that a child must have is religious and moral values. In his behavior, he is able to reflect his attitude as a devout servant of God, both towards religion, family life, community, nation and state. However, there are still many children who lack good religious and moral attitudes because their parents are busy (Munawaroh).

Islamic teachings have given considerable responsibility regarding the role of parents in the education of their children. Therefore, parents have an important role in children's education in the household, it is from parents that children can inherit good qualities. Furthermore, a mother's education for her child is basic education that cannot be ignored at all. Moreover, a mother is the first madrasah for children to receive education, especially in instilling religious and moral values in early childhood.

Children's development cannot be separated from the important role of parents, where parents are responsible for everything, especially the role of a mother in caring for and educating because the mother is the first teacher for her children. Parental involvement in guiding children will determine the child's growth and development, especially in the context of education. This is in line with the word of Allah SWT. In the Qur'an as follows.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

> It means " you who believe! Protect yourself and your family from the fire of hell whose fuel is people and stones; The guardians are angels who are rough and tough, who do not disobey Allah in what He commands them and always do what they are commanded." {QS At-Tahrim (66): 6 }

Based on the verse above, it is a necessity for parents to always guide, direct, care for and provide special attention to their children. However, not all parents can guide, direct, care for and provide special attention on an ongoing basis, because parents have other equally important obligations, namely earning a living and living expenses for the family. In the context of family education, it is explained that the presence and existence of parents, especially female parents, is the main madarasah for their children, where the presence of female parents can determine the success or failure of early childhood growth and development in education. Therefore, we cannot deny that women occupy a central position in the

family and children's education, especially in instilling religious and moral values in children, especially early childhood.

On the campus of the Al-Qodiri Islamic Religion Institute, Jember, there are many female workers with different professions, some work as cleaning services, administrative staff and lecturers, of which some of the lecturers are officials and some are not officials. , assistant lecturer, head and secretary of the study program. However, not all career women who work at the IAI Al-Qodiri campus are married and have children, but those who are married and have children are more dominant than those who are still single. In the research that will be carried out, researchers will only select career women who work in accordance with their educational background and have positions, namely lecturers and officials, as future subjects or respondents.

The reason for choosing career women who work at the IAI Al-Qodiri Jember campus is because researchers see that career women who work from morning to evening are required to be professional in dividing their time, where on average they have children at an early age. The multi-roles they are involved in do not make them forget their main task, namely educating children. The results of the researchers' initial observations showed that the children of career women who work at the IAI Al-Qodiri Jember campus have so far not seen children who have problems in the community. and at school, they even excel in the religious field (Observasi; 2023).

For this reason, researchers are very interested in conducting this research because they want to know the strategies of each career woman in educating their children, especially in instilling religious and moral values amidst their busy profession, because each individual will definitely have a different way, too. the obstacles they have overcome. Therefore, this research is entitled "The Existence of Career Women in Instilling Religious and Moral Values in Early Childhood in the IAI Alqodiri Jember Campus Environment".

B. RESEARCH METHODS

This research approach uses qualitative. The type of design used in this research is a case study. Apart from that, this research also uses a qualitative phenomenological approach. A phenomenological approach is research that emphasizes subjective and human aspects. The researcher tries to enter into the conceptual research in such a way that the researcher understands what and how an understanding is developed around everyday events (Moleong; 2009).

Informants in qualitative research are specifically determined by the researcher. Informants were chosen because they were considered capable of explaining a problem and able to construct the information needed in the research.

In qualitative research, there are two ways to determine informants (research subjects), namely: 1) how to determine research subjects based on objectives (purposive) and 2) how to determine research subjects using the snowball technique (Arikunto). In this study, researchers used both techniques so that the information obtained was more accurate. Data collection techniques in this research used several techniques, namely participant observation, interviews, and documentation. From these three techniques, data will be obtained about the strategies used by career women in instilling religious and moral values in early childhood along with the obstacles experienced by career women on the IAI Al-Qodiri Jember campus. Data analysis refers to the Miles and Huberman model which consists of three simultaneous activity streams, namely: data reduction, data presentation and conclusion drawing. The validity of the data in this research uses source triangulation and method triangulation.

C. RESULT AND DISCUSSION

As access to education opens up for women, career development opportunities for women are wide open. So that many women are not only working in the domestic area but are entering the public sector. The public sector that women enter is varied, from sales personnel, agricultural personnel, production personnel, professional personnel, executive officials, and even leadership personnel. Thus, the role of women in the public sector is quite significant compared to previous years. In fact, the number of women entering the public sector is increasing every year. BPS released data that in 2021 as many as 39.52% or 51.79 million of the population aged 15 years and over who worked were women and this figure increased by 1.09 million people from the previous year which was 50.7 million people (Monavia; 2021).

As we all know, women have a very important role in the household. Among these roles is a woman's role as a mother. This role is a role that is difficult to find a replacement for. As a mother, a woman not only carries out "typical" tasks that men cannot do, such as giving birth and breastfeeding, but also has the obligation to educate her sons and daughters. In terms of education, women as mothers are the first and main teachers for their children. As the expression states that the mother is the first madrasa. So a mother has a big influence on the quality of her children. This is reinforced by a hadith narrated by Al-Dar al-Quthni which states that the Messenger of Allah said, "Choose a righteous woman for your nuthfah (Nur; 2019). On the basis of the great impact a mother has on her children, a mother should ideally focus on educating her children. their children for the sake of forming a pious and pious generation which will be a replacement for the previous generation.

A woman's choice of career is driven by several factors, namely educational factors, urgent needs, wanting to have her own income, for the sake of wealth alone, to fill free time, looking for peace and entertainment, and for the sake of developing talent (Erlidawati). Education greatly determines the quality of the human resources concerned. With a woman's high human resources, the opportunities to advance her career become wider. This is because there are fields of work that require a high level of education. So that women who are highly educated up to master's level, for example, can pursue a career as a lecturer. Including women who have careers as lecturers at IAI al-Qodiri Jember (Observasi; 2023). When she takes up this career, women's role in the domestic sector, such as educating children, will be minimally reduced because now her role has expanded to the public sector as a lecturer. On the one hand, pursuing a career, on the other hand, he must become an educator for his sons and daughters. From the two situations mentioned above, a woman often faces a dilemma.

However, many women now prefer to be career women and housewives. For a mother who is involved in the career world, it is certainly not easy to share roles professionally. Especially in this era of digitalization, the role of mother is very necessary for the development of her child's education. The birth of the nation's next golden generation is the result of family education, which is largely dominated by a mother's education. It is the mother who first educates and introduces the world to the child, creating a complete system (Kemenag; 1971).

Islam basically does not differentiate between the rights of men and women. Both have equal rights as emphasized by the Qur'an in Surah Al-Nisa verse 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍۗ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْاۗ وَلِلنِّسَاۤءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَۗ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖۗ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا

> It means "Do not be envious of what Allah has given some of you above others. For men there is a part of what they work for and for women (too) there is a part of what they work for. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of everything (Kemenag; 1971)..

Based on this verse, it can be clearly understood that women have rights like men, because each of them has the right to get a share of what they work for according to their respective efforts and abilities. Due to differences in ability and effort, the results are different. Due to these differences, the Koran forbids envying what Allah SWT has bestowed upon him and always prays to Him so that He will also be granted His grace as well.

According to Quraish Shihab, there are several women's rights in Islam. Among these rights are political rights, the right to choose work, the right and obligation to study (Shihab; 2000). In this way, women have the opportunity to become career women, whether they need the job or the job requires it. However, women's rights to work are not value-free, they are bound by guidelines that must be followed. Women are allowed to work in various fields by Islam as long as the work is done in a respectful, polite atmosphere, and they can maintain their religion, and can also avoid the negative impact of this work on themselves and their environment (Quraish; 2007).

On that basis, there are women who take on two roles at once, namely a role in the domestic realm as a mother for their children and a role in the public realm as a woman who works professionally. The dual role of a career woman is not easy to do. He must share roles in a balanced and proportional manner. On the one hand, as a mother and wife, she must carry out her duties with the best performance, while on the other hand, she must complete her duties professionally. If he is able to maintain a balance between the two, psychologically he will avoid stress, depression, anxiety and gain satisfaction with his performance, sharing his roles and adaptability in dealing with existing problems (Salma; 2021).

Career women who work from morning to evening are required to be professional in dividing their time, where on average they have children at an early age. The multi-roles they are involved in do not make them forget their main task, namely educating children. The results of the researchers' initial observations showed that the children of career women who work at the IAI Al-Qodiri Jember campus have so far not seen children who have problems in the community. and at school, they even excel in the religious field (Observasi; 2023).

Religious education for children in the family is a parent's basic obligation. As stated by Allah SWT in Surah Al Tahrim verse 6, humans are obliged to protect themselves and their families from the fire of hell. Regarding this verse, Ali bin Abi Talib explained that we must teach kindness towards ourselves and our families, namely our children (Nur; 2019). Thus, the family must carry out a process of religious education for children carried out by their parents as educators in their family. Shaykh Muhammad Nur bin Abdu al-Hafidz al Suwayd said that children's education is the perfect responsibility of parents, this is based on the hadith of the Prophet Muhammad SAW which states that each of us is a leader and will be held responsible for those he leads (Nur; 2019). From these two main sources of Islamic teachings, it can be clearly understood that children's education is the main obligation of both parents.

Career women as part of the parents of their children certainly also have an obligation to educate their children. This obligation is an obligation that is inherent in himself, so this obligation cannot be simply ignored. Therefore, career women cannot excuse themselves from being busy with their careers so they do not spend time educating their children. In the midst of her busy life as a lecturer, for example, a mother must continue to educate her children. Children's education is a joint obligation between husband and wife, but because of the closeness of a mother to her children, education of religious values and morals means that the mother plays more of a role in training, guiding and being a role model for her sons and daughters (Erlidawati; 2021). According to Ki Hadjar Dewantara, "Family is the First and Main Educational Environment". Thus, the role of the family in terms of education for children cannot be replaced even if the child has been educated in formal or non-formal educational institutions (Fajar; 2022).

1. Strategy for career women in instilling religious and moral values in early childhood in the IAI Al-Qodiri Jember college environment

Religious and moral values are like material that will be taught to children. In order for the delivery of material to be effective and efficient, an appropriate strategy is needed. A mother in a family plays the role of educator for her children. So a mother must have the right strategy, especially as she plays a dual role as a career woman. Then what are the strategies used by career women in instilling religious and moral values in early childhood in the IAI Al-Qodiri Jember college environment?

Career women who work as lecturers in the IAI Al-Qodiri Jember environment, in carrying out their obligations as natural educators for their children, try to instill religious values in children not only when the child is born but starting when the child is still in the womb, inviting children to worship. together, not ordering but inviting children to recite the Koran together, pray together (hamidah; 2023). Mrs. Robi' also accompanied the children in congregational prayers, reciting the Koran together, fasting, memorizing prayers or short letters every night (Robi'; 2023).

One of the principles of Islamic education is the principle of education from an early age Nata; 2017) This principle emphasizes that the best time to educate children is from an early age. This is because adult behavior is largely determined by the education received at an early age. Early childhood is known as the golden age. It is called that because during this period there is very rapid growth of brain cells so that the right stimuli are needed so that children become intelligent intellectually, emotionally, morally and spiritually. Therefore, instilling religious

and moral values at this time is urgent. The religious and moral values instilled in early childhood are as follows (Zaenal; 2019).

1. Believe in the existence of God through his creation
2. Respect yourself, other people and the environment as a form of gratitude to God
3. Recognize good behavior as a reflection of noble character
4. Have behavior that reflects an honest attitude
5. Carry out daily prayer activities with adult guidance
6. Demonstrate polite behavior as a reflection of noble morals

Education from the womb is one of the methods carried out by IAI Al-Qodiri Jember lecturers, namely by praying a lot and reading the Koran. Islamic education for children is not only carried out when the child is born, but also indirect education is carried out while the child is in the womb (Zaenal; 2019). The strategies used in education in the womb include increasing prayer, reading the Koran, eating halal food and thayyib, patience and sincerity (Oktarina; 2019). This educational strategy is carried out directly by the mother.

If we talk further, the beginning of Islamic education for young children actually begins when choosing a life partner. This is based on the signal conveyed by the Prophet Muhammad SAW in the book Manhaj al-tarbawiyyah al-Nabawiyyah li al-Thifli, that he SAW told us to choose a good woman, because a child born will resemble his wife's brother or sister. This is because the child's malakah follows that of his uncle or aunt. Apart from that, a pious husband and wife will also give birth to pious children too. The emphasis on choosing a good partner who will be the forerunner to the birth of a good generation is also hinted at by Allah SWT in Surah Al-Baqarah verse 221 which orders to marry a woman who believes, because a woman who believes will lead to heaven and His forgiveness.

> “Do not marry polytheist women until they believe! Indeed, a believing female servant is better than an idolatrous woman, even if she attracts your heart. Also, do not marry polytheist men (to believing women) until they believe. Indeed, a faithful male servant is better than a polytheist male slave, even if he attracts your heart. They invite them to hell, while Allah invites them to heaven and forgiveness with His permission. (Allah) explains His verses to people so that they can learn from them."

Isn't it true that a woman who believes will later become a wife and mother for her children? If the mother is filled with faith in Allah SWT, she will direct her child to the faith that is embedded in her heart.

One of the strategies carried out directly by career women at IAI Al-Qodiri is to invite children to worship together, not ordering but inviting, praying together, reciting the Koran together, fasting, memorizing prayers or short letters every night. Inviting is asking to follow what the person asking is doing and this necessitates that there is a certain action that initiates it. It's different if it's just an order, then the one who orders usually doesn't do anything. Inviting is more exemplary than simply ordering without examples of action. Inviting congregational prayers means there is an example in it. So the strategy for instilling religious and moral values carried out by mothers who have careers at IAI Al-Qodiri is exemplary, such as inviting children to pray together, recite the Koran together, fast, memorize prayers or short letters every night.

There are many ways to instill religious and moral values in children in the family. M. Tholhah Hasan mentioned several effective ways to carry out religious and moral education in early childhood, namely by example, habituation, story methods, playing, using visual and audio-visual media, and tourism methods (Tholhah; 2009). Among the methods considered to be the most influential is the exemplary method. This method is considered influential because children see, hear and socialize with their parents so that their words and actions will be imitated by their children (Helmawati). A typical characteristic of children is that they like to imitate. They will imitate all the words, actions and attitudes of their parents, whether consciously or unconsciously, they will even imitate everything they see and hear from their environment (Susanto; 2011). Therefore, the example of inviting children to pray together, recite the Koran together, fast, memorize prayers or short letters every night carried out by career women at IAI Al-Qodiri Jember is clearly confirmed by theory and proven in reality.

Another effort made by career women who serve themselves at IAI Al-Qodiri is to get used to saying thank you, using the word please, saying hello, respecting elders and kissing the hands of older people.[1] has never been done or is rarely done, becomes done so often that it becomes a habit (Helmawati; 2018). With habit, an action that is difficult at the beginning will become easy in the end. The proverb says that style is possible because it is normal. Imam Ghazali, as quoted by M. Tholhah Hasan, explained that the way to form a good personality or character is by carrying out the following three stages. (Hasan; 2009)

a. Taklif (burdening)
b. Ta'wid (refraction)
c. Tathabbu' (character)

[1] Fina, *interview*, Jember 7 December 2023

Saying thank you to the kids was a little forced at first. Then you get used to it every day, and finally saying thank you becomes a habit or character when you grow up. So habituation is one of the appropriate methods for instilling religious and moral education in children at an early age. The strategy for career women in the Jember Al-Qodiri Islamic Institute College environment in instilling religious and moral values is to increase prayer while the child is still in the womb, modeling and getting used to this strategy. This strategy is carried out directly by the mother herself. The mother herself is the one who sets an example of worship and the mother herself is also the one who makes it a habit for her child to say thank you, for example. Thus this strategy is direct.

2. Barriers to career women in instilling religious and moral values in early childhood in the tertiary environment of the Al-Qodiri Islamic Religion Institute, Jember

Early childhood education in the family is known as informal education. In the family there are educators, students, media, methods, materials such as formal education. The mother is the educator, the child is the student, religious and moral values are the material and so on. As with formal education, the process of early childhood education in the family carried out by a mother also experiences obstacles. These obstacles sometimes come from the students and can also come from outside the students. The instillation of religious and moral values carried out by career women in the IAI Al-Qodiri Jember environment also experiences obstacles like the education process in general.

For career women, free time is a priceless treasure. Because most of the time he has is spent at the office. They leave early in the morning and return late in the evening so they don't have time to teach their children the values and teachings of their religion. Apart from limited time, career women also often have limited religious knowledge so they don't know what religious materials they should teach their children. Therefore, the best alternative so that their children understand the teachings of their religion well is that career women entrust their affairs. The same thing is also done by career women in the IAI Al-Qodiri Jember environment, where their children's religious education is entrusted to religious schools while in the afternoon they recite the Koran at TPQ (Hamidah; 2023).

Another effort to instill religious and moral values in young children carried out by career women is to entrust them to formal institutions such as RA or Islamic Kindergarten and non-formal institutions such as TPQ. This effort is not necessarily seen as shifting responsibility to other parties in matters of educating their religious teachings but departs from their concern for the religious education of their children, with this religion their lives are more focused. It's just that due to

limitations in knowledge and time, they finally did what Moh said. Haitami Salim as delegate of the task of religious education (Haitam; 2017).

Due to limited time and knowledge, these career women entrust the development of moral and religious values for early childhood to another party, namely an Islamic educational institution in the hope that they understand religious teachings and moral values well. To save words, the strategy adopted is more indirect.

In general, there are two obstacles in the process of educating children in the family, both for the purposes of developing children's cognitive abilities, strengthening religious and moral values and developing other aspects. These obstacles consist of internal obstacles and external obstacles (Helmawati; 2018).

Internal obstacles are obstacles that come from the students themselves. Internal barriers include genetic factors, physical factors, psychological factors, while external barriers are barriers that come from outside the student, such as educational, family, economic, social, cultural, security and comfort factors.

One of the sources said that the obstacles faced by career women are limited time to spend with their children, lack of time to educate, guide and control the bad influence of their friends, and the bad influence of social media (Sayyidah; 2023). One of the obstacles experienced by career women in the IAI al-Qodiri 1 Jember environment is limited time. This time limitation is the result of women's activities outside the home as professionals which take up their available time so that time allocated to the family is reduced. With this limited time, of course spending time with children is minimal. Opportunities to guide and educate are also limited. Limited time in education is not a constraint or obstacle that originates from the child but originates from outside the child, namely the educational factor which is none other than the parents themselves. The presence of parents as educators is very important because with this presence parents can channel their attention and affection, by being with children, children will have the opportunity to use their parents as role models. But all of that will be impossible without enough time. So the factor that becomes an obstacle comes from the educators themselves, namely parents. Meanwhile, educators are one of the inhibiting factors in children's education in the family (Helmawati; 2018).

This time limitation means that parents cannot always accompany their children while they are at home. Meanwhile, a child always interacts and communicates with his peers every day. Through this association, children give and receive good influence from each other in terms of actions and words. So, from these interactions, children learn inappropriate words that they get from other friends when communicating, especially young children who like to imitate.

Barriers in the form of peer influence are social influences. So social influence falls into the category of external obstacles in developing moral and religious values in early childhood.

Apart from that, mothers also cannot continuously monitor their children's gadget use. In the midst of her busy life as a professional worker in her office, of course the mother cannot choose positive shows that support the development of children's religious and moral values. When a young child holds a gadget, the risk of being exposed to the negative impacts of social media is inevitable. This is because young children still do not have standards for using gadgets wisely. Negative impacts can include cell phone addiction, indecent shows, violent videos, words that violate moral and religious values. This limitation is one of the obstacles for career women in developing religious and moral values. Social media barriers are obstacles that originate from outside the individual child from an early age. So this obstacle includes obstacles that are external as well.

Thus, it can be concluded that the obstacles for career women in the IAI Al-Qodiri Jember environment in instilling moral and religious values in children are external obstacles in the form of parents' limited time, the inability to control the bad influence of friends and the bad influence of social media.

D. CONCLUSION

From the explanation above, the strategy used by career women in instilling moral and religious values in early childhood in the IAI Al-Qodiri Jember environment is through direct strategies in the form of increasing prayer while the child is still in the womb, exemplary prayer in congregation, reciting the Koran together, fasting, memorize prayers or short letters every night and get into the habit of saying thank you, using the word please, saying hello, respecting your elders and kissing your elders' hands. An indirect strategy is to send them to religious schools in the morning and entrust their children to TPQ in the afternoon. Barriers to career women in instilling moral and religious values in early childhood are external, originating from outside the child in the form of limited parental time, inability to control influences. bad friends and the bad influence of social media.

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