



## Mitigating the Parentless: The Analysis of Parental Authority in Batik Rifa'iyah Community

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### ABSTRACT

The Phenomenon of Parentlessness in the Rifa'iyah Batik Community from the Perspective of John Locke. The author found indications that this phenomenon of parentlessness affects the system of cultural inheritance within the Rifa'iyah Batik Community. John Locke's concept of parental authority in family education can be applied to prevent the phenomenon of parentlessness in the Rifa'iyah Batik Community. Objective: This article analyzes parental authority within the Rifa'iyah family in the batik community to prevent the parentless phenomenon. Methods: The study in this article employs a literature review method, sourced from books and scientific journal articles. Findings: The analysis results indicate: (1) absolute authority through commands or instructions can be applied to children under 7 years of age, (2) flexible authority with advice as the output can be applied to children over 7 years of age, (3) the age range of 3–7 years is the golden age for instilling the habits of learning batik and reciting poetry in children. Conclusion: In summary, within the Rifa'iyah batik-making family's educational context, parental authority, as described by John Locke, aligns with the stages of children's cognitive development outlined by Jean Piaget.

### KEYWORDS

Parentless, Batik Rifa'iyah, Parenting, Childhood Education.

## I. Introduction

Parents should be the first educators a child encounters from the moment of birth. The presence of parents in family education is crucial, but not all children are fortunate enough to receive it. This phenomenon of parental absence in the family is known as “parentless,” or in Indonesia, “orphaned.”

“Parentless” refers to the absence of parents in a child’s life. The author interprets this absence not only in physical terms but also in psychological terms. This interpretation is the author’s response to the issue of fatherlessness in Indonesia, which negatively impacts children’s psychological development (Ashari, 2018). Ashari concludes that synergy between fathers and mothers is necessary for raising children, and the author argues that it is essential to use the term “parentless” to describe the psychological absence of parenting.

The author observes that this phenomenon of “parentlessness” is appearing alongside technological advancements, particularly digital media, which has significantly influenced parenting styles today. The rise of digital media often leads parents to effectively hand over custody of their children to the digital media itself. Parents in this modern era often guide their children to use gadgets as a leisure activity (Dela et al., 2023), rather than allowing them to explore knowledge from the surrounding environment, which is “perceived” as physically dangerous if done unsupervised. This is generally to ensure that parents are not interrupted while engaged in other activities. This habit certainly impacts children’s development, as they may become closer to digital media than to their own parents.

The phenomenon of parental absence in children is a major concern, as the early years are a crucial period for an individual’s emotional and cognitive development. O’Neil explains that emotional and cognitive development during childhood is particularly important, as it represents children’s early psychological experiences. These experiences serve as the foundation for children in shaping their sense of self in adulthood (O’Neil, 2001). According to this opinion, educational defects in children can lead to psychological disorders in later life.

A study by Fu et al. supports O’Neil’s opinion (2017). A study conducted in China found that parental absence, also known as parentlessness, negatively impacts children’s emotional and cognitive development.

Emotionally, being parentless can lead to depression, social anxiety, and physical anxiety, all of which are major mediators of suicidal tendencies in children. Cognitively, being parentless also results in lower scores on children's cognitive tests at school.

The impact of the parentless phenomenon has also been studied by Wibiharto et al. (2021), who found negative consequences. Specifically, Wibiharto et al. investigated the significant impact of being parentless on internet addiction, suicidal tendencies, and learning difficulties. Their findings indicate that: (1) feelings of loneliness and depression influence internet addiction, (2) suicidal tendencies are influenced by depression, and (3) internet addiction and suicidal tendencies lead to learning difficulties in children. These findings suggest that the parentless phenomenon requires an immediate solution, as it negatively impacts the mental well-being of the youth.

Based on the research by Fu et al. and Wibiharto et al., it can be concluded that being parentless hurts children's emotional and cognitive development, which can even lead to suicidal tendencies. This impact could certainly undermine the nation's vision of achieving "Golden Indonesia 2045," given that the younger generation is the main actor in this initiative. This vision is heavily dependent on the process of children's education, starting from the family environment.

Discussing education in Indonesia is, of course, closely tied to the country's culture. Ki Hajar Dewantara has stated that education is a process of cultural development, with the main goal of shaping true human beings who are rational and of noble character (Dewantara, 2013). The ideas of this "Father of Indonesian Education" form one of the main foundations for the implementation of education in Indonesia.

The significant influence of culture on education in Indonesia indicates that the phenomenon of parentlessness will also affect the preservation of the nation's culture. As a diverse nation, Indonesia possesses a rich cultural diversity that must be preserved. Therefore, problems will arise when the younger generation, the agents of cultural transmission, have their mindsets eroded by the phenomenon of parentlessness. Given these concerns, it is necessary to monitor the impact of the parentless phenomenon on the system of cultural transmission.

The author found indications that this phenomenon of parentlessness is affecting the system of cultural transmission within the Rifa'iyah Batik Community. Mustika's (2018) Research indicates that the younger generation of Rifa'iyah is showing a declining interest in batik-making. Advances in communication technology, such as television and smartphones, are among the reasons for this decline in interest. Batik-making, which was once a popular leisure activity, has now been supplanted by these gadgets.

The decline of batik due to the rise of gadgets is deeply regrettable, as this culture, originating in Kalipucang Village in Batang Regency, is rich in positive values that can support children's mental development. This is because the Rifa'iyah batik tradition involves batik-making while reciting Islamic verses by K.H. Ahmad Rifa'i. Islamic themes are also present in the motifs depicted in Rifa'iyah batik. Therefore, in addition to cultivating aesthetic skills, Rifa'iyah batik-making provides a way to foster ethical values through its religious content.

The ethical and aesthetic values of the Rifa'iyah batik tradition seem to have been neglected, because, as mentioned earlier, young daughters in the Rifa'iyah community now tend to prefer playing with gadgets and using social media rather than making batik. If this trend continues, it is not impossible that the Rifa'iyah batik tradition will fail to be transmitted and will lose its future practitioners.

Regarding the transmission of culture, the family, as the most fundamental educational setting, certainly plays a major role in shaping children's habits. Therefore, the family serves as a vehicle for cultural transmission that requires the earliest attention. There is a need for appropriate family education or parenting strategies to address the phenomenon of parentlessness within the Rifa'iyah Batik Community in Kalipucang Village.

Discussions on family education are closely tied to the educational ideology proposed by John Locke. The "parentless" phenomenon starkly contradicts John Locke's ideology, which advocates limiting children's pleasure (Koganzon, 2016). The researcher assumes that the phenomenon of parental absence within the Rifa'iyah Batik Community also stems from a failure to limit children's use of gadgets. This failure to impose limits is likely to lead to addiction and interfere with children's potential development.

The limitations on pleasure also reveal a weakness in parents' understanding of their role and authority in family education. Therefore, the author believes that John Locke's educational ideology offers a concept of parental authority in family education that can help prevent the phenomenon of "parentlessness" in the Rifa'iyah Batik Community.

Based on the issues presented, this article aims to analyze parental authority in the Rifa'iyah batik-making families to prevent the "parentless" phenomenon. The analysis is grounded in John Locke's educational ideology. The study employs a literature review, drawing on relevant books and scholarly articles aligned with the article's objectives.

## II. Method

This research uses a literature review method, with problems solved through theoretical analysis and the results of previous studies. The initial step of this study was to identify sources (Purwono, 2008). The researcher utilized textbooks and research journals as both general and specific reference sources. Data collection was then conducted through the following stages: (1) variable identification, (2) variable research, (3) selection of material descriptions from sources, (4) examination of indexes containing variables and problem topics, (5) searching for materials relevant to the problem, (6) reviewing and organizing materials, (7) reading, noting, organizing, and rewriting information materials, (8) writing the essay.

The variables of general information required are related to John Locke's educational theory. The specific information variables required are related to research findings regarding: (1) the parentless phenomenon, (2) the process of passing down Rifa'iyah batik, and (3) the application of John Locke's educational theory. The search for information was conducted digitally via Google Scholar, Consensus, and JSTOR, using the keywords "John Locke's Education," "Rifa'iyah Batik," and "Parentless Phenomenon." All information was recorded, analyzed, and presented descriptively to achieve the objectives of this paper.

## III. Result and Discussion

### *Familial Education from John Locke's Perspective*

Education is an attempt to transfer knowledge between educators and learners. John Locke's educational ideology, based on his understanding of

knowledge itself, holds that knowledge is the perception of agreement or disagreement between two ideas (Mabbott, 1973). This opinion shows that dialectics are necessary in education as a vehicle for knowledge transfer. This dialectic can arise when there is curiosity or skepticism among those involved in education.

Speaking of dialectics in education, a similar concept was also presented by Paulo Freire, who viewed one-way education without dialectics (the “banking” model of education) as a form of oppression (Freire, 2019). Freire believes that educators and learners have equal rights to express their opinions. However, the author does not fully agree with Freire’s concept, as there must be clarity regarding the respective roles within educational dialectics, even though educators and learners have equal rights to express their views. This weakness in Freire’s approach is what leads the author to align more closely with John Locke’s perspective, which considers the degree of authority within an educational dialectic.

Based on his opinion on dialectics in education, John Locke also emphasized the importance of skepticism toward habits in children’s education (Koganzon, 2016). This skepticism toward habits is important because not all habits that children enjoy have a positive impact on their future lives. Therefore, instilling this skepticism is necessary so that children can assess the impact of their own habits.

John Locke suggested that teaching skepticism toward these habits can be achieved by limiting children’s natural pleasures. This limitation is implemented as part of an effort to accustom children to question their habits. Examples of children’s natural pleasures, according to John Locke, include the habit of enjoying delicious food and feeling warmth. Things similar to these two examples need to be restricted, except for sleeping and relieving oneself. The exception for these two habits is that they are not natural habits and tend to be the child’s unstoppable needs. Therefore, parents need to teach children to distinguish between needs that must be met and those that are merely pleasures.

In the context of modern education in Indonesia, children’s happiness is now identified with their habit of playing with gadgets. It is not uncommon for this happiness to lead to addiction, which can interfere with children’s development. Furthermore, the radiation emitted by gadget screens can potentially cause early-onset eye problems in children. Therefore, gadget

addiction has become a crucial issue that must be considered alongside the “parentless” phenomenon.

Parents play a crucial role in limiting children’s gadget time and in building positive habits. However, parents must consider their authority when imposing such limits. John Locke stated that parental authority in setting limits varies with a child’s age. Consequently, it is essential to understand parental authority in child-rearing based on the child’s age, which can be analyzed through a literature review.

Based on a literature review, the researcher identified the results as follows: (1) family education from John Locke’s perspective, (2) the evolution of parental authority in the family education of the Rifa’iyah batik community, and (3) forms of absolute authority in the family education of the Rifa’iyah batik community. John Locke’s educational ideology highlights the need to limit children’s indulgences, which in the modern era is closely linked to the habit of playing with gadgets. Limiting children’s indulgence in gadget use is the responsibility of family education. Parents play a crucial role in this regard and must understand the nuances of their authority at each stage of their child’s development.

The researcher identified consensus on the phasing of parental authority in the Rifa’iyah batik-making family’s education through the integration of John Locke’s theory of parental authority and Jean Piaget’s theory of children’s cognitive development. The analysis indicates that absolute parental authority is necessary when educating children under 7. This absolute authority is necessary to guide children toward engaging in more beneficial activities, such as batik-making and reciting poetry, rather than spending too much time staring at gadget screens.

The exercise of absolute authority takes the form of commands, which are adapted to the child’s stage of linguistic development. The analysis shows that children typically begin to understand simple linguistic instructions around age 1. By the age of three, they have developed the ability to understand learning instructions. It is during this period, from ages 3 to 7, that caregivers can begin to instill the habit of studying batik in children.

### *The Analysis of Parental Authority in the Family Education of the Rifa'iyah Batik Community*

John Locke stated that parents should have absolute authority over their children's education (Koganzon, 2016). However, this authority needs to be exercised more flexibly as the child grows. This is because parenting styles that are overly protective and authoritarian can lead to a loss of self-confidence or low self-esteem and foster antisocial behavior in children. This parenting style can also stifle a child's potential and talents, as well as trigger various negative emotional responses such as frustration, depression, stress, and an inability to cope with life's challenges (Shinta & Madjid, 2024).

Conversely, Shinta & Madjid also state that parents need to adopt a supportive, democratic, and warm parenting style. Additionally, a balance and moderation between affection, firmness, care, and independence must be demonstrated. A system of rewards and punishments is recommended as a parenting approach that parents should adopt to foster positive parenting (Shinta & Madjid, 2024).

Based on Shinta & Madjid's views, a transition in parental authority regarding children's education is crucial. Parental authority over young children must be distinguished from that over adolescents. John Locke noted that during adolescence, the authority that was initially absolute must shift toward a friendship-based approach, allowing the parent-child relationship to be more flexible.

Although there is a transfer of authority, this transition lacks specific age-based stages. Given this issue, the author believes it is necessary to specify age-based stages for children, so that the adjustment of parental authority in family education is clearer. Therefore, the following analysis will be conducted sequentially: (1) Periodization of Children's Cognitive Development, (2) Periodization of Parental Authority in the Family Education of Rifa'iyah Batik Makers, and (3) Forms of Absolute Authority in the Family Education of the Rifa'iyah Batik Makers.

### *Stages of Children's Cognitive Development*

A periodization of children's cognitive development is necessary to establish a classification of parental authority in family education. Therefore, the author also refers to the theory of children's cognitive development popularized by Jean Piaget. According to Piaget, there are four stages of

cognitive development: (1) Sensorimotor at ages 0–2 years, (2) Preoperational at ages 2–7 years, (3) Concrete Operational at ages 8–11 years, and Formal Operational at ages 11 and older (Nainggolan & Daeli, 2021).

First, during the sensorimotor stage, children attempt to understand their environment through a series of perceptions based on experiences and motor activities, which often involve sight and touch (Morra et al., 2008). Based on the characteristics of knowledge acquisition, Morra et al.'s conception indicates that external stimuli play a crucial role in shaping children's experiences positively. These positive experiences are undoubtedly vital to the development of a child's conscience.

Another view holds that the foundation of conscience lies in adherence to commitments. Sensorimotor-age children who demonstrate commitment-based compliance tend to internalize adult rules more readily than children with situational compliance (Papalia et al., 2009). Thus, the educational focus for sensorimotor-age children is the development of commitment and guiding them to adhere to the commitments established.

Commitment construction for children in the sensorimotor stage, who generally have limited experience, can be achieved through a command-based approach. This view is based on Piaget's conception that the first words understood in human social activity are command words (Piaget, 1959). Therefore, educating sensorimotor children is like filling an empty jug, then instructing the child to hold it so it does not spill.

Second, the transition from the sensorimotor stage to the preoperational stage is marked by the child's ability to construct symbolic representations (Morra et al., 2008). If children previously gained understanding solely through motor activities or their own experiences, then in the preoperational stage, they begin to understand symbolic language, such as words and body movements. Activities for children of this age can focus on the development of fine motor skills, such as coloring activities (Durrotunnisa et al., 2025).

During the transition from the sensorimotor to the preoperational stage, children tend to think egocentrically (Piaget, 1959). Children assume that others think and feel exactly as they do (Papalia et al., 2009). According to Papalia et al., during this transitional stage, children have not yet developed a desire to understand others. Therefore, caregivers can provide positive role

models at this stage. These examples are necessary so that children can learn how a person should behave or interpret the symbols they perceive.

Third, the concrete operational stage is characterized by a child's ability to use mental operations, such as reasoning, to solve concrete problems (Papalia et al., 2009). At this stage, children begin to think logically by considering various aspects of a situation. These aspects include causality, spatial relationships, and categorization. However, children's thinking at this stage is still limited to concrete matters and immediate events.

Children in the concrete operational stage also begin to have a desire to understand others through communication (Piaget, 1959). Therefore, caregivers need to engage in communication or the exchange of ideas with children at this stage. However, the communication that can take place is still limited to simple discussions about concrete, short-term matters.

Fourth, according to Piaget, the formal operational stage is characterized by a child's ability to think abstractly and logically, along with the capacity to reason (Maslukiyah & Rumondor, 2020). This ability to think is no longer limited to concrete matters but also encompasses concepts across all time frames, past, present, and future. Simply put, children can explore their knowledge more independently, without excessive caregiver intervention.

Piaget regarded children at this formal operational stage as adolescents, with thinking complex enough to be understood. As stated by B. Inhelder & J. Piaget (1958);

*"...To understand the role of formal structures of thought in the life of the adolescent, we found that in the last analysis we had to place them in his total personality... (Inhelder & Piaget, 1958)"*

Based on the views of Inhelder & Piaget, caregivers need to place adolescents within their own complete personality to understand the flow of their formal thinking. This proposition also reinforces the notion that caregivers should not overly intervene in the adolescent's thought processes. It is at this stage that a significant shift in parental authority occurs, transitioning from previously absolute to more flexible and communicative.

Nevertheless, Inhelder and Piaget's view raises questions: if minimal intervention is advised, what is the appropriate way to understand the adolescent's personality development? Don't caregivers also need to monitor and guide a teenager's personality development? This question arises in a

caregiver's mind, as they naturally desire healthy personality development for their child. This question is addressed in their subsequent statement:

*"...we could not completely understand the growth of his personality without including the transformations of his thinking... (Inhelder & Piaget, 1958)"*

Based on this statement, caregivers need to consider adolescents' cognitive development when understanding their personality development. This means the appropriate way to understand an adolescent's personality is to engage them in conversation. Through these conversations, caregivers can gain insight into the adolescent's thought processes, which simultaneously reveal various aspects of their personality development.

### *The Phases of Parental Authority in the Family Education of the Rifa'iyah Batik Community*

According to John Locke, parental authority in children's education is divided into absolute authority and cooperative authority. Absolute authority results in commands, while cooperative authority results in advice. This transition from commands to advice must be adapted to the child's cognitive development.

Given their developmental stage, children in the sensorimotor and preoperational stages tend not to have yet a desire to understand others. Therefore, the same approach to authority can be applied to both periods, namely, absolute authority. Absolute authority must be applied during these two periods, as advice or attempts at friendly communication will not be effective when children do not yet understand others.

This view also aligns with Herman Harell Horne's model of human spiritual growth. Horne outlines a three-stage model of human spiritual growth: childhood, adolescence, and adulthood (Horne, 2023). During childhood, individuals tend to develop their identity by conforming to others in the home environment. In this context, Horne's "childhood" corresponds to the preschool age. The principle of children's obedience here is relevant to absolute authority during the sensorimotor and preoperational periods.

An analysis of the relevance of the motto of human spiritual growth to parental authority in children during the sensorimotor and preoperational stages also indicates that the authority of friendship can begin to be applied to children in the concrete operational and formal operational stages. The authority of fellowship with the output of advice can be applied at this stage,

as children begin to think logically and understand others. Through this authority, communication can be established between the child and the caregiver, or in this case, the parents.

Horne states that the school environment shapes adolescents' spiritual growth. Through the school environment, adolescents learn to become individuals (Horne, 2023). In other words, through school, adolescents learn to develop their individual potential to prepare for collaboration at the next stage. This individual potential is closely related to a child's talents and interests, information that caregivers can obtain through conversations between parents and children.

Overall, the researchers summarize the stages of parental authority in Table 1.

Table 1. Phases of Parental Authority

| Level | Age Range (years) | Cognitive Development | Parental Authority | Authority Output |
|-------|-------------------|-----------------------|--------------------|------------------|
| I     | 0 – 2             | Sensorimotor          | Absolute           | Commands         |
| II    | 2 – 7             | Preoperational        | Absolute           | Commands         |
| III   | 7 – 11            | Concrete Operational  | Flexible           | Advice           |
| IV    | 11+               | Formal Operational    | Flexible           | Advice           |

The role of parental authority in the education of the Rifa'iyah batik-making family, as an effort to address the phenomenon of "parentless" children, can begin by limiting children's use of gadgets. Instead, children can be gradually guided to learn batik-making and poetry.

Furthermore, setting a good example is a crucial factor in children's education. Therefore, limiting children's gadget use must be accompanied by parents also limiting their own gadget use when interacting with their children. Conversely, parents need to demonstrate how to engage in Rifa'iyah batik-making and poetry recitation.

Character modeling by educators can aid children's moral education, but only if educators explicitly explain the importance of the traits being modeled and how students can develop them (Sanderse, 2013). Therefore, in addition to setting an example, it is also important for parents to explain the

importance of learning batik and poetry. Conversely, the negative effects of excessive gadget use must also be communicated.

In substance, parental presence is crucial for supporting a child's development. However, this involvement requires adjustments in approach, reinforcement, and instructions based on the child's developmental stage (Hoover-dempsey & Sandler, 1995). Based on the analysis of parental authority in child development, absolute commands are essential for children under 7. However, these commands also have further classifications, as it is impossible for a newborn to understand parental commands immediately. Therefore, in the following subsection, this paper will present an analysis of the forms of commands given to children, based on their age.

#### *Types of absolute authority in the family education of batik makers in the Rifa'iyah community*

Absolute authority can be applied to children under the age of 7. Despite this, the form of instructions given under this absolute authority must also be adapted to the child's age. This is because a child's understanding of instructions and commands continues to develop as they age.

The sensorimotor stage (0–2 years) is the earliest stage at which caregivers can apply absolute authority. However, new commands can only be introduced to children starting at age 1. This finding is based on research by Sachs & Truswell, who noted that children aged 1–2 years can understand simple two-word instructions. This indicates that children at this age begin to understand simple commands without the need for non-linguistic cues (Sachs & Truswell, 1978). Thus, even though they are in the sensorimotor stage, children under 1 year of age can only understand commands through non-linguistic cues. For example, words that can be used include "eat rice" and "draw a flower."

Then, in the early preoperational stage (ages 2–3), children begin to understand simple prepositions such as "on top of," "under," and "inside" in various contexts. This understanding is influenced by the provided context and the object phrases used in the instructions (Grieve et al., 1977). Based on this information, instructions during the early preoperational stage can be supplemented with positional cues such as "draw a flower on the paper."

Finally, children starting at age 3 demonstrate variations in understanding and performance on learning tasks that depend on parental

instructions. This refers to research by Hou et al. in 2020. A cross-cultural study examining the influence of instructional style on American and Chinese children found that Chinese children who received more content-based instructions from their parents demonstrated better independent learning outcomes (Hou et al., 2020). This finding indicates that the preoperational stage is a golden age, highly dependent on parental instruction for learning new concepts. It is at this age that parents in Rifa'iyah batik-making families need to provide more intensive instruction for their children to learn Rifa'iyah batik and poetry.

Based on an analysis of children's understanding of instructions, instruction forms can be classified into four stages. The classification of instructions for children in the sensorimotor and preoperational stages is shown in Table 2.

Table 2. Classification of Instructions for Children Under 7 years old

| Stage | Age Range | Instructional Understanding | Example Instruction                       | Stage |
|-------|-----------|-----------------------------|-------------------------------------------|-------|
| I     | 0 –1      | Non-linguistic              | Using hand gestures or facial expressions | I     |
| II    | 1–2       | Simple linguistic           | Word: “draw a flower.”                    | II    |
| III   | 2–3       | Prepositional linguistic    | Phrase: “Draw a flower on the paper.”     | III   |
| IV    | 3–7       | Learning instruction        | Phrase: “Let us learn to draw batik.”     | IV    |

Based on this analysis, it can be concluded that children begin to understand their parents' instructions as early as one year of age, with their ability to do so developing as they grow older and gain more experience. Simple instructions can be understood as early as 1 year of age, while more complex instructions are understood between the ages of 3 and 7.

IV. Conclusion

Based on the analysis, it can be concluded that, in the family education of the Rifa'iyah batik community, parental authority, as described

by John Locke, aligns with the stages of children's cognitive development outlined by Jean Piaget. The convergence of John Locke's and Jean Piaget's concepts yields a framework for parental authority in the family education of the Rifa'iyah batik community. This consensus also highlights the importance of parental presence for children, to prevent the phenomenon of parental absence within the Rifa'iyah batik-making family.

Absolute authority through commands or instructions can be applied to children under 7 years old or preschool-aged children. However, complex instructional strategies to guide children's learning can be implemented intensively as early as age 3. Therefore, in the Rifa'iyah batik-making family's education, the ages of 3 to 7 years are the golden years, representing the ideal age to instill the habits of learning batik and poetry in children.

A more flexible form of authority, with advice as its output, can be applied to children aged 7 or older. This is because children at this age have already developed the ability to communicate and exchange ideas. Additionally, the school-age period is when children need to explore their individual abilities. Based on these considerations, forcing children to learn batik and poetry at this age is no longer relevant. Instead of coercion, the desire for children to engage in batik and poetry at this age can be conveyed through offers made during conversations, emphasizing the positive benefits they will gain from learning batik and poetry.

Based on the findings regarding parental authority outlined above, the author recommends that the results of this analysis be incorporated into family education for the Rifa'iyah batik community. The implementation can utilize the Rifa'iyah batik-making cultural process to engage children during their free time. This implementation can simultaneously serve as a platform for preserving Rifa'iyah batik, which is increasingly facing a crisis of successors.

This study still needs further development, particularly regarding the actual implementation of parental authority. Therefore, the author recommends further research on the implementation of parental authority in the family education of the Rifa'iyah batik community. Thus, the results of this literature review can provide concrete benefits.

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