



COMPATIBILITY OF THE JAPANESE EDUCATION PATTERN "KYOIKU MAMA" WITH ISLAMIC EDUCATION

**Yusmaridi M.ⁱ,
Azwar Ananda,
Rusdinal,
Nurhizrah Gistituati,
Dewi Juita**

Doctoral Program in Education Science,
State University of Padang,
Indonesia

Abstract:

Japan as a developed country is certainly born from a superior education pattern so that it can outperform other countries. The "kyoiku mama" education pattern used by Japanese people has a major impact on the progress of the Japanese State. Mother as a child educator leads Japan to advances in science and technology. Not only Japan, Islamic education is also a mother as an early educator for Muslim children. This research is discussed using the literature study method that uses a variety of references in achieving the objectives of this study. The purpose of this study was to find a common thread between the "kyoiku mama" education pattern and the Islamic education pattern. The results obtained are three common threads, namely a) the degree of the mother is equally exalted, b) the mother is used as an example for her children, and c) the mother becomes a generation-producing agent that will change the environment, society and the country towards something better.

Keywords: Japanese education, Kyoiku Mama, Islamic education

1. Introduction

The progress of a nation lies in education. If education in a nation is good, eating will lead to good national progress as well. Japan is a developed country. Advancing in this research is focused on advancing in the field of education. The advancement of Japanese education is proven by the birth of scientific and technological advances in Japan that can be recognized for its reliability by other countries. A good Japanese education is very much determined by the education pattern used by the Japanese government.

ⁱ Correspondence: email dewijuita24@gmail.com, alimharun@fip.unp.ac.id

One of the educational patterns used by Japanese people is known as "kyoiku mama". This term describes the Japanese education system as being strongly influenced by the role of a mother. Mother as an educator is the slogan of Japanese education. The mother is responsible for educating the child's character as early as possible. It is believed that good character instilled in the family will lead to the progress of the nation.

The character education which is the flagship of the Japanese State originates from a family, especially a mother. A mother instills character from the process of conceiving until the child becomes an adult. Mother instills simple characters as an example, saying thank you, asking and giving forgiveness, putting things back in their place, using money only for important things, not giving extra pocket money, and teaching simplicity in life. This simple matter is not only a theory but also a direct practice given by a mother to her child.

A career in an industry is not something to be proud of for mothers in Japan, but being a housewife who raises and educates her child to succeed is the true success of a mother in Japan. The community will really appreciate a mother who is successful in educating her child so that it can be useful for the community. Domestic work is not an underrated job in Japan.

Prophet Muhammad SAW who brought goodness to all people through the teachings of Islam also explained the role of women in Islam. Women in Islam are glorified. This is evidenced by the hadith of the Prophet Muhammad which says that heaven is located on the feet of the mother. That is the important role of mother in this life. Mother becomes a very central position in the family in Islam.

A woman in Islam is responsible for raising her child in a loving way. Women are also responsible for providing good to their families and environment. Women in Islam must also be able to become leaders for themselves. Mother is a woman who should be emulated by her child. A child is a deposit that must be looked after by a mother and prayed for kindness. There is an immense reward that is promised by Allah for the role of a mother.

The purpose of this research is to obtain a theoretical common thread related to the "kyoiku mama" education pattern with Islamic education. Literature review is carried out in order to obtain a clear thread between the two. The benefit to be obtained in this research is the existence of a clear additional reference which is able to show the suitability of the Japanese education pattern "Kyoiku Mama" with the education recommended by Islam, especially in the role of mothers in educating children in realizing an advanced civilization of the nation. The limitation in this study is the educational pattern in the form of the role of a mother in instilling children's character that can advance a nation.

The research relevant to this research is the research of Nani Sunarni and Eka Kurnia Firmansyah in 2020 entitled "Citra Perempuan dalam Peribahasa Jepang menurut Norma dan Pandangan Islam". This study discusses several Japanese proverbs and is studied in Islamic terms. This discriminatory assessment of women in Islam is corrected in this article. Islam has never demeaned women, and this has been explained in theory in this article. The difference between this study and previous research is that this study

wants to see the compatibility between the role of mothers in educating Japanese children and the role of mothers in educating children in Islam. This maternal education pattern in Japan is known as "Kyoiku Mama". This term wants to be found in relation to the pattern of Islamic education taught by the Prophet Muhammad SAW.

2. Literature Review

2.1 Japanese Education Pattern "Kyoiku Mama"

The curriculum is an educational program designed with attention to the development and needs of students as well as the expectations of parents and other communities for the school and the expertise of teachers in educating their students. In determining the educational goals of Japanese students, the Japanese Government relies on "Fundamental Law of Education" and School Education Law". Basic education law and school education law are the basis for determining educational goals, education delivery guidelines, and school goals at every level of education (Komatsu, 2002).

The curriculum in Japan focuses on character education. Character education is deeply instilled in students in Japan. Character education in Japan is better known as moral education which is part of teaching education in Japan. The purpose of moral education for elementary school children is to make their students blend in social life both as individuals and as members of society (Cipta, 2017). The objectives of providing moral education to students in Japan are to:

- a) Build mutual respect for life and humans,
- b) Participate in developing traditional Japanese culture into a quality culture,
- c) Producing individuals who uphold the democracy of their country,
- d) Producing individuals who can maintain international peace,
- e) Build a spirit of independence,
- f) Build character that can uphold (McCullough, 2008).

Character education in Japanese society starts from the family. The family in Japan is still the same as the family in any country. The Japanese family of course also consists of father, mother, and several children born to their mother's womb. Friedman (1998) states that a family is a collection of two or more people who have a bond that always shares experiences, has an emotional approach, and knows that they are part of a particular family. Family is the main element in a society. The family is an important figure in Japanese education. In the family, Japanese children can learn character. Moral cultivation is the duty of schools, families and communities (Junaedi, 2017).

Mothers have a very important role in the education of children in Japan. The term Kyoiku Mama is an important term for children's education in Japan. The meaning of this term is that a mother will always encourage her child to learn, balancing children's education in physical, emotional and social terms (Syamsurrijal, 2018). Furthermore, Widisuseno (2018) also states that kyoiku mama is a term used by Japanese people as a mother educator. Kyouki mama also has an educational meaning related to women (Benedict, 1979). Kyouki mama is a concept of thinking in Japanese society which describes the figure of a mother who is assertive and disciplined in motivating their

children towards the implementation of formal and non-formal, physical, social, and emotional education. Even a mother who has a higher education in Japan is willing to leave her career to carry out her noble duties as a mother in Japan (Sunarni, 2020). Women are the masters of the house who control household chores, finances and children's education Widisuseno (2018). Kyoiku mama is a slogan for Japanese public education which is the key to success in the success of education in Japan (Srimulyani, 2016).

Mothers in Japan prefer to be housewives at home. Mothers in Japan prefer to stay with their children at home and outside the home (Suseno, 2018). Mothers in Japan are very serious in caring for their children, supporting every stage of children's education starting from choosing their child's kindergarten to taking seriously the best university for their children (Simons, 1991). Parents and teachers in Japan synergize with each other in educating their children, especially in terms of character (Burke, 2013). Women in Japan are Japan's greatest strength in building their nation. Women raise and educate their children in order to build a better quality Japanese society. There is a slogan used in the Meiji government regarding women, namely ryosai kenbo, which means a good wife and a wise mother. Mothers who are wise for their children are especially wise in educating their children (Ariefa, 2020). In a Dickensheets (1998) paper entitled "The Role of Education Mother" explains that the mother is the manager of the household and the caregiver of the child while the sibu's husband works outside.

Kyoiku mama is a concrete form of the role of women in instilling the character of children in Japanese families. Kyoiku mama has the meaning of education from a mother. A mother is responsible for educating and teaching her child to instill the correct character, morals and ethics. Cultivating character has been started since the child was born by the mother. Kyoiku mama began to be developed in Japan in the second half of the 20th century. Japanese women have the belief that if they succeed in educating their children, society will consider them successful in society. Women in Japan get appreciation from society for their success in educating their children. The success of a mother in society is judged by her success in educating her children, especially in terms of character. Through such a mindset, it encourages mothers in Japanese society to compete in educating and teaching their children to be successful, have character, and be beneficial to society and the nation (Mulyadi, 2014).

The success of kyoiku mama in instilling children's character from an early age from the family, so the school does not need to be too serious in instilling character. Through kyoiku mama, students have received character education directly and indirectly by their parents at home, especially by their mother. This causes a teacher in Japan to have sufficient time to provide knowledge without having to have branching thoughts to shape the character of their students (Mulyadi, 2014). The character values found in society that are developed in a child are simplicity, cooperation, discipline, hard work, order, shame, mutual respect and respect. A mother considers her child as "ikigai" which means that the child is a valuable asset that will affect the good name of the family. Therefore, it is important for a mother to educate the character of her child (Mulyadi, 2014).

Parents in Japan do not teach their children to spend money on unnecessary things. Japanese parents teach their children to use money for things that are really necessary or important. This illustrates the simple life instilled in children by their parents. Parents in Japan will not buy their children a motorbike or car to go to school, children in Japan are educated to ride a bicycle or ride a train as a public facility that they can use to go to school. The allowance that is given to children in Japan is not given excessively and there are also those that are saved directly by the children. With such a pattern, children who have capable parents will not behave arrogantly, while children who have poor parents will not have a sense of self-doubt (Mulyadi, 2014).

Simple discipline is taught by Japanese parents from an early age. Simple discipline is meant for example, such as putting an object back in its place after use, being on time for dinner, on time for sleeping and waking up, watching TV at TV watching hours, and playing during playtime. Parents in Japan give warnings or light sentences to their children if they break the rules they have agreed upon. The habit of saying greetings when going out of the house or entering the house, thanking anyone for getting help, apologizing if you have made a mistake and correcting it have been taught with great seriousness in Japanese families. This simple habit is believed to be able to bring Japanese children into a generation with character and advance their country (Mulyadi, 2014).

The family is the place to instill the first character education for Japanese children. Family plays a very important role in shaping the character of children in Japan. This role is of course inseparable from the awareness of parents in Japan that the responsibility to instill character is not the responsibility of the school or the community where they live but it is their responsibility that they must carry out. This awareness is what makes Japanese parents serious in educating good character in their children (Mulyadi, 2014).

Simple things that are instilled in Japanese children include a) Post it Acknowledgments (Arigatou Posuto Itto), these words are attached with the meaning of wanting to cultivate gratitude in the classroom environment, for example, a child is able to say thank you to a friend who has lent him an object or sharing food at lunchtime, through this kind of culture a child will not forget to thank others who have helped with his work; b) Environmental safety map (Chiiki Anzen Mappu), is a concept that teaches Japanese children to care for the environment around them. The map is made by students with the aim of reminding themselves and the community to always protect the environment; c) Mutual cooperation, making class picket schedules that are agreed upon by students together and posted in the classroom. There is no janitor who will clean the classroom where they study, the students will clean the classroom where they study; d) Having a goal, students are accustomed to writing their targets under their respective photos. The targets written by students are simple targets in a monthly or annual period; e) Newspaper (Tegaki Shinbun), This newspaper is made by students with an attractive appearance; 6) Build empathy, do not need to talk a lot which will make students bored but say enough, which is important so that students are taught to have high morale, discipline, and high creativity (Gumilang, 2019).

2.2 Islamic Education

Women in Islam have several obligations including a) as mothers for their children, mothers in Islam have a role in educating their children properly. In Islam, children are entrusted and mandated by Allah which must be taken care of by a mother who will continue the khalifah fil ardi on this earth. A child will pass what their parents have taught to their next child; b) as khalifah fil ardhi, Allah said in Sura Al-Baqarah verse 30 which means "*Remember when your Lord said to the angels: Verily I want to make a caliph on earth.*" They said: "*Why do you want to make (caliph) on earth a person who will cause damage to him and shed blood, even though we always praise you and purify you?*" God says: "*Verily I know what you do not know*". Women in Islam must also be able to build a better life for themselves, their families, their communities and all humans; c) responsible for the environment and society, a woman in Islam is responsible for advancing the environment and society. What women can help is by advancing their children to benefit the environment and the surrounding community (Sunarni, 2020).

Women at the time of the prophet are often told in the Koran. Women who are role models who have noble character and women who have bad attitudes are written in the Koran (Sunarni, 2020). The status of women has been exalted since the advent of Islam brought by the Prophet Muhammad SAW. The Prophet Muhammad SAW put heaven on the feet of the mother is a form of grace that is found in women (Bin Ladjamudin, 2015). Women in Islam are also described as being given advantages in conceiving, giving birth, breastfeeding, caring for, and educating a child. The mother educates the child from the womb to the adult. If women carry out their duties properly, it is tantamount to jihad which rewards the same as men's jihad in the battlefield against evil.

3. Material and Methods

The research that has been carried out is analyzed or discussed using the literature study method by collecting data and information from various references. The references that the researchers took came from national and international articles, national and international proceedings, as well as web systems related to the research being carried out. A research result that uses the librarian study method will have high credibility if it is accompanied by real physical evidence (Sugiyono, 2005).

4. Results and Discussion

Education is very important for a child. The education of a child is certainly a determinant of the sustainability of a nation's progress. The kyoiku mama education pattern implemented by the Japanese government was in fact very supportive of the progress of the Japanese nation. Kyoiku mama means that a mother in Japan educates her children wholeheartedly. A mother must be passionate about educating her child in Japan (Burke, 2013). Children in Japan are educated by their mothers from womb to adulthood. Educating is a very fun job for mothers in Japan. Children in Japan are not cared for by paid caregivers but are cared for directly by their birth mother.

Japanese mothers instill character from childhood to their children. Simple things can lead their children to success. Simple character is believed to be able to change a nation. This simple character is able to produce a habit that leads to big changes in children, families, communities, and even the nation (Mulyadi, 2014). The simple things that are taught to children are immediately exemplified by the mothers of children in Japan and then a child will imitate the habits of the mother.

Japanese mothers get their children used to being on time in doing something that has been mutually agreed upon. Children in Japan are accustomed to say thank you, say sorry, and correct their mistakes. Children in Japan are taught to say positive things that are fun for all elements of society (Gumilang, 2019). This is also suitably supported by the Japanese curriculum where children make posters with their own works of character, create their own disciplinary schedule and follow it with a commitment to implement it appropriately. Schools and families together build national civilization.

Women in Japan are also highly valued in society, especially if these women are able to produce successful children who are useful for the life of society and the nation. Japanese mothers are highly valued in society if they are successful in educating their children (Mulyadi, 2014). Japanese mothers prefer to be comfortable mothers at home with a myriad of responsibilities attached to them. Japanese mothers are not interested in a career in the world of work to raise their degrees, simply by succeeding their children, they will be able to raise the status of Japanese mothers to a higher level.

Islam also exalts mothers. Mothers are honored in Islamic Education (Bin Ladjamudin, 2015). A child will not enter heaven if he is not devoted to his parents. If you want to get to Allah's heaven, then devote yourself to the mother who has cleansed, raised, and educated you. Mothers in Islam are also responsible for providing education to their children. Mothers in Islam support every stage of their child's education including character education. Mother is a role model for children in Islam. Mother in Islam is believed to be able to build a proper national civilization (Sunarni, 2020).

There appears a common thread between Japanese education and the education recommended by Islam. This is only in one aspect, namely the mother, let alone in other aspects. Mother was equally exalted and exalted in Japanese and Islamic rule. Mother provides improvements to the civilization of a nation. Mother can advance the nation. This has been proven by Japanese society. Mother becomes the pillar in the family, society and the State. If a country wants to be good, then the mother must be good first.

Japanese education hands over the responsibility of educating a child's character to a mother, this is also in accordance with Islamic education which educates children from the start of the womb until the child reaches maturity. Education "Kyoiku mama" requires a mother to be an example for her children in character. Islam emphasized to a mother that her child is a trust from Allah who will be directed to goodness by the mother. If good is taught, then the results will be good too. Furthermore, Japanese education "kyoiku mama" believes that the sacrifice of a mother in Japan today will be able to bring change to society and the country. Islam gives a big task to mothers in which mothers are responsible for the environment and society. Mothers are responsible for

producing generations that provide the goodness of the world and the hereafter to the surrounding environment.

5. Recommendations

This research is limited to finding a common thread in the Japanese educational slogan kouiku mama with Islamic education that has been brought by the Prophet Muhammad. Mother is the focus of this research. In further research, it is expected to find a common thread on the role of fathers in educating children in Japan with those taught by the sunnah of the Prophet Muhammad SAW. Of course, it must be supported by clear references and proper evidence.

6. Conclusion

The conclusion obtained in this study is that the Japanese education pattern "kyoiku mama" is in accordance with the pattern of Islamic education. There are several common threads that state the suitability between these two educational patterns including a) the Japanese education pattern "kyoiku mama" and the Islamic education pattern both elevate the status of women, especially in educating the character of a child, b) the Japanese education pattern "kyoiku mama" and patterns Islamic education is equally a mother as a role model in life, and c) the Japanese "kyoiku mama" education pattern and the Islamic education pattern equally give responsibility to a mother in bringing about good change for the environment, society, and Country.

Conflict of Interest Statement

The authors declare no conflicts of interests.

About the Authors

Yusmaridi M. works at UIN Imam Bonjol Padang. His interest research is about physics education. All his published research works are about physics and physics education.

Azwar Ananda works at Universitas Negeri Padang. His research is about education.

Rusdinal works at Universitas Negeri Padang. He likes to research about education.

Nurhizrah Gistituati works at Universitas Negeri Padang. Her interest research is about education.

Dewi Juita works at IAIN Kerinci. She likes to do research about physics and physics education. Her publishes are about physics and physics education.

References

Ariefa, N. A. (2020). Peran perempuan Jepang dalam perspektif gender.

Benedict, Ruth (1979). *The Chrysanthemum and the Sword*. Tokyo: Charles E. Tuttle Company.

- Bin Ladjamudin, A. B., Budiarto, M., & Nurhaeni, T. Analisa terhadap Pergeseran Peran Strategis Wanita di Era Informasi Serta Solusinya Menurut Islam. *Cyberpreneurship Innovative and Creative Exact and Social Science*, 1(1), 70-80.
- Burke, R. (2013). Mind my child: The evolving role of mother in the Japanese early childhood context. *He Kupu Volume 3, Number 3-November 2013*.
- Cipta, H. (2017). Penerapan Pendidikan Karakter Pada Anak di Indonesia dan Jepang. *Noura: Jurnal Kajian Gender Dan Anak*, 1(1), 82-98.
- Dickensheets, T. (1998). The Role of Japanese Education Mama. In Beauchamp, E.R. (Ed.). *Education and Schooling in Japan since 1945*, p. 277-282. Garland Pub.
- Friedman H. (1998), *Family nursing research theory and practice*, 4th edition. Appleton & Lange.
- Gumilang, Lintang. "6 Tips Pendidikan Karakter Sederhana dari Sekolah di Jepang" diakses dari laman <https://www.idntimes.com/life/education/lintang-gumilang/pendidikan-karakter-di-jepang-c1c2/full-pada-tanggal> 26 April 2019.
- Junaedi, Mahfud dan Fatah Syukur, "Moral Education in Japanese Schools: A Model for Improving Character Education in Indonesia", *Analisa: Journal of Social Science and Religion*, Vol. 2, No. 1, Juli 2017.
- Komatsu, S. (2002). Transition in the Japanese curriculum: How is the curriculum of elementary and secondary schools in Japan determined. *International Education Journal*, 3(5), 50-55.
- McCullough, David, "Moral and Social Education in Japanese Schools: Conflicting Conceptions of Citizenship", *Citizenship Teaching and Learning*, Vol. 4, No. 1, Juli 2008.
- Mulyadi, B. (2014). Model pendidikan karakter dalam masyarakat Jepang. *Izumi*, 3(1), 69-80.
- Simons, C. (1991). The education mother (kyoiku mama). In B. Finkelstein, A. E. Imamura & J. J. Tobin (Eds.), *Transcending stereotypes: Discovering Japanese culture and education* (pp. 58-65). Yarmouth, Maine: Intercultural Press.
- Srimulyani, N. E. Moms' War and the Misconception about "Ryosai Kenbo" and "Kyoiku-Mama": Case of Educated Middle-Class Women in Indonesia.
- Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung: CV. Alfabeta.
- Sunarni, N., & Firmansyah, E. K. (2020). Citra Perempuan Dalam Peribahasa Jepang Menurut Pandangan Islam. *Metahumaniora*, 10(1), 64-78.
- Suseno, I. W. (2018). Pendidikan Anak Model Orang Tua Di Jepang. *Kiryoku*, 2(1), 58-64.
- Syamsurrijal, A. (2018). Menilik Pendidikan Karakter Di Berbagai Negara (Studi Multi Situs Di Indonesia, Singapura Dan Jepang). *Al Hikmah: Jurnal Studi Keislaman*, 8(2), 206-214.
- Widiususeno, I. (2018). Pola Budaya Pembentukan Karakter dalam Sistem Pendidikan di Jepang. *Kiryoku*, 2(4), 221-230.

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). Open Access Publishing Group and European Journal of Education Studies shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).