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Actualization the Trilogy of Education Values in the Family: A Empiric Study of the Community of Banda Aceh City

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Abstract

Parents are the first and foremost educators for the formation of children's behavior, but actually there are acts of violence and deviant behavior of parents in educating children in Banda Aceh City, this is not in accordance with the values of the educational trilogy initiated by Ki Hajar Dewantara and educational goals. namely, among others, so that children have noble morals and the duties of parents who act as first and foremost educators for the formation of children's behavior. This study is to get a scientific answer to how the actualization of educational trilogy values is applied by parents in educating children in the city of Banda Aceh. The author uses secondary data, data from field research. The sampling technique for the object under study consisted of the parents of the father / mother who had children with the "Simple Random Sampling" technique (simple random sampling). Data collection techniques using literature study, questionnaires and observations. The data analysis technique is used to answer the problem formulation and to test the hypothesis using a descriptive approach through means test (Average). The results showed that the values of the trilogy of education through exemplary, teaching worship, parenting, parental responsibility for children, are good enough in the high category, on the other hand the direction of the child's kindness is in the medium category, this means that all the values of the education trilogy have been applied by parents in educating children in the family in Banda Aceh City.

Keywords : actualization; educational trilogy values.

INTRODUCTION

Good education is rooted from the society, the education would be problematic if it destroy or even „challenge“ the existing norms or values of the society, Abubakar, et al (2019). Human education starts from the family. Family is the first and foremost place for the formation and education of children. If we want the child shaleh and shalehah, intelligent and skilled, we must start with the family. In order to form a healthy and happy family, parents need sufficient knowledge so that they are able to guide and direct each family member towards the expected goals (Helmawati, 2014).

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 1 paragraph 1 states that: "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society,

nation and state, This is also in accordance with the opinion of Abubakar and Anwar (2021) which states that education is a systematic and planned conscious effort, aimed at forming human beings with noble personality and character, useful for religion, family and nation " .

The definition of Islamic religious education is stated in the 2004 Curriculum for the Competency Standards for Islamic Religious Education in SD and MI, which are: "Islamic religious education is a conscious and planned effort in preparing students to recognize, understand, appreciate, believe, pious, have noble character, practice Islamic teachings from the main source of the Al-Quran and Hadith holy books, through guidance, teaching, training, as well as use of experience ".

Educational teachings on the Education Trilogy, namely *ing ngarso sung tulodo, ing madya manguk karso, tut wuri handayani*. The meaning of the motto of this educational trilogy is: *ing ngarso sung tulodo*, meaning that in front, an educator must set a good example or example of action, *ing madya manguk karso*, meaning in the middle or among students (read students), teachers (read educators) must create initiatives and ideas and *tut wuri handayani*, meaning that from behind an educator must be able to provide encouragement and direction (Dewantara ed. Fajar, accessed April 17, 2017). The values contained in this educational trilogy are applied in family education and carried out by parents through several educational theories.

The atmosphere of family life is the best place for individual and social education. Therefore, the family is the perfect place for education to carry out education towards a complete personal formation (Tirtaraharja and Sula, 2000). If the role of the family (parents), the nature of the school and the nature of the youth movements (society) is well executed, then it will create a civil society within the state Efraim Samuel Nalle, et al (2018). The first and foremost educators for children are parents, parents is the first teacher, Martono (2020). Based on this, educators in the family, especially fathers and mothers, act as caregivers, educators, coaches, mentors, and coaches so that children are educated according to their nature (Helmawati, 2016). In this era of globalization, if educators are no longer good role models or models for children, many children will no longer be humane (Helmawati, 2016).

Since a child is born, his mother is always by his side. Therefore he imitated the character of his mother, because her mother was the first to be recognized by the child and at the same time the first trusted friend. Likewise, fathers have a great influence on the morals of their children, as explained by Risnayanti (2004) that: In addition to their mothers, fathers also have a huge influence on the moral development of children, in the eyes of children, father is the highest and smartest person among people who known in the family environment, because the father doing his daily work affects his son's work. Thus, the attitudes and behavior of fathers and mothers have a major influence on the moral development of their children. When we analyse children's social development and the influence of the family, peer and school on them it is important to know the basics of the theory of the social development. Some of the theories emphasise the importance of the family for the student's social development, while the others emphasise the influence of the child's social environment (Ines Blažević, 2016).

Since a long time ago, the issue of morality has received attention from God by sending several prophets and messengers to guide, one of which is the Prophet Muhammad SAW who carried out his main mission, namely to improve human morals (Ahmad, 1998). As he said, namely:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"The meaning : *Verily I was sent (by Allah) to perfect my morals*" (Al-Bukhari, no. 273).

But in reality what happened was not what happened. This can be illustrated by several phenomena conveyed by parents, teachers, educators, the community and some experts / experts, including: The number of complaints from parents, teachers, educators and people involved in the fields of education, religion as well as complaints from the social community in general, are related to the actions of some students who are difficult to control, such as naughty attitudes, frequent skipping school, brawls, smoking, drinking and more sadly has entered the very worrying world of pornography. Triyana Hasta (2008) states that there are quite a lot of root causes of moral crisis in society, the most important of which are: 1. Loosening of the grip on religion which causes the loss of self-control from within (self control). 2. Moral coaching carried out by parents, schools and the community is less effective. 3. The rapid flow of materialistic, hedonistic and secularistic life culture. 4. The absence of genuine will from the government.

The poor education of children in the family puts a heavy burden on schools and adds to the complexity of problems in the community. At the same time, the bad community situation clearly makes the values that might have been successfully instilled in the family and school less optimal. Sri Hardiana (2015) states that violence against children occurs due to several factors, such as lack of supervision from the family, wrong parenting styles, family stress. Furthermore, cases of violence that occurred in Banda Aceh City.

There is a crisis in the present separation School and family: values and relations between school and family's tasks. There is a crisis in the educational models Antonietta Censi, 2009. The same cases of violence against children based on types of violence in Banda Aceh City in 2018, with 102 types of violence with details of Domestic (domestic violence), namely 4 types of Physical violence, 32 types of Psychic, 20 types of neglect, as many sexual as 5 types, 13 types of child livelihood, 3 types of discrimination, 3 types of ABK, 3 types of Behavior Change, while Public violence is 1 type of violence in Social Problems, 9 types of Sexual Harassment, 1 type of theft accusation, Physical (beaten, slapped) as many as 4 types, Psychic (threatened, terrorized) as many as 3 types, Building as many as 1 type (P2TP2A Banda Aceh City, 2019).

From the phenomenon above, it is illustrated that education from parents is the main factor needed by children because children are from a small age with their parents, so the first education is received by children from parents, especially mothers and supervision from parents is needed for the child's survival, for that it is necessary in depth the role of parents on the behavior of children in the family.

Fatmaridha Sabani (2004) states that no parent wants their child to behave badly, "Every parent wants their child to be a person who develops perfectly. They want the children who are born to be healthy, strong, skilled, intelligent, clever and have faith ". However, in reality the expectations of parents are not in accordance with their wishes,

"parents are sometimes often shocked by drastic changes in the attitude of children who were obedient and obedient, suddenly become stubborn and do not want to heed the orders of their parents" (Zulkarnaini, 2010).

In general, it can be said that family problems are getting more and more complex from year to year. The attention to education in the family is decreasing. Family is just a transit place from fatigue at work. The family feels arid, a burden in pursuing a career. The quality and quantity of meeting between children and parents is increasingly limited. Parents as the primary formers of the family are becoming increasingly busy with their own world so that children are neglected. Even children are considered to be a burden on the family, so that many deviant behaviors are performed by parents in caring for children. Lack of emotional attention and respect for children has a major psychological impact, resulting in behavioral deviations in children, such as drug abuse, low self-esteem, inability to manage emotions, and lack of self-control. If parents do not pay attention and care about the child's development process, it will cause personality and behavior problems, especially in the formation of religious values (religiosity) in children (Syarief, 2010).

Based on the description above, it is interesting to examine whether there is a mismatch/gap between parents as first and foremost educators in Banda Aceh City and, with the main objective is, a. How are the values of the educational trilogy that was coined by Ki Hajar Dewantara; b. How is the purpose of education, namely, among others, so that children have noble morals; c. What are the duties of parents/families who act as first and foremost educators for the formation of children's behavior.

Educational Trilogy Values

The word Trilogy means a series of literary works consisting of three units that are interconnected and develop a single theme; three things that are interconnected and interdependent (Effendi, 2016). The word Trilogy has the meaning of three interconnected and interdependent things; literary art which includes three units that are interconnected and develop a single theme (Fajri, 2008). So a trilogy is three interconnected things which contain values and develop a theme.

Experts define and define education in various ways. Some definitions according to experts are as follows:

- a. Education means systematic and pragmatic efforts in shaping students so that they live according to Islamic teachings. So what is meant by religious education is not religious (special) education but education based on religion or according to religious views. And absolutely it must be given to students both formal and non-formal (Ghofir, Yusuf, 1981).
- b. Islamic education is education whose philosophy and goals and theories are built to carry out educational practice based on the basic Islamic values contained in the Quran and the hadith of the Prophet (Thoha, 1996).
- c. Islamic education is defined as an effort to change individual behavior in their personal or social life and life in the environment through the educational process (Al-Syaibani, 1979).
- d. The definition of Islamic education is: education of a whole human, mind and heart, spiritual and physical, morals and skills (al-Qardhawi, 1980). Therefore, Islamic education prepares humans to live in a state of peace and war, and prepares them to face society with all its good and evil, sweet and bitter ”.

- e. Islamic education is "a process of preparing the younger generation to fill roles, transfer Islamic knowledge and values that are aligned with human functions to do good in the world and reap the results in the hereafter" (Lunggalung, 1992).
- f. Islamic education is physical and spiritual guidance based on Islamic laws towards the formation of the main personality according to Islamic standards (Rimba, 1974).

The education trilogy is a slogan put forward by Ki Hajar Dewantara regarding the role of educators in the education system. In carrying out this role, educators are in different positions, which basically can be divided into three types of positions, namely: 1). Ing ngarso sung tulodo, standing in front by giving examples or examples of good actions / behavior; and 2). Ing madyo mangun karso, standing in the middle or among students, educators must create initiatives, ideas; generate determination, willingness and energy to achieve educational goals; 3). Tut wuri andayani, standing behind an educator must be able to provide encouragement and direction; while continuing to influence (Dewantara ed. Fajar, accessed April 17, 2017, Mudyahardjo, 2014).

So the education trilogy is the role of parents in educating children which basically can be divided into three positions, namely first, parents stand in front by giving examples or examples of good actions / behavior; second, standing in the middle or among children, parents must create initiative (initiative), ideas (designs arranged in the mind; ideas; ideals), arouse determination (will / definite will; determination; commitment), willingness and energy (driving force) to achieve educational goals; third, standing behind the parents must be able to provide encouragement and direction; while continuing to make an impact.

In general, educators are people who have the main responsibility for educating; educators are people who influence a person's development. In the perspective of Islamic education, educators are people who are responsible for the development of students by striving for the development of all potential students, both affective, cognitive, and psychomotor potential in accordance with the values of Islamic teachings. Therefore, people who can help develop cognitive, affective, and psychomotor potential from 0 years (even from pregnancy) to adulthood and even to death are mainly parents (father and mother) and educators who help parents with children's development. her son (Helmawati, 2016).

From the description, the values of the educational trilogy in the family can be formulated as follows:

- a. In the future, parents as leaders (managerial) and as educators (educators) in the family must provide examples of good behavior or "parental exemplary" to children using exemplary methods, habituation methods and internalization methods.
- b. In the middle, parents as leaders (managerial) and as instructors (instructional) in the family must carry out "teaching to worship" to children using coaching methods, internalization methods, play methods; and must have / there is "parental care" for the child by using the story method, dialogue method; and "parental responsibility" to children according to family functions using the internalization method.

- c. From the back, parents as leaders (managerial) and as educators (educators) in the family must provide "direction to goodness" by using the story method, the reward and punishment method, the internalization method, the story method, the advice method.

The values of the education trilogy are essentially covering parental exemplary, teaching to worship, caring for parents, parental responsibility and direction to goodness. In the educational trilogy the values are related to efforts / efforts to create / prepare a learning atmosphere and the learning process is carried out through guidance, teaching, training, experience, changing behavior, nurturing, fostering, educating, loving, protecting and so on. So the values of the educational trilogy contain the role of parents in educating children.

Exemplary parents to children, in accordance with the theory of behavior exemplified by parents (Syarbini, 2016) and the theory of the expected traits of educators (Helmawati, 2016), especially parents as first and foremost educators so that parents provide examples, habits and behavior in accordance with the characteristics expected of educators, including the following being faithful and pious, sincere, gentle, kind, compassionate, independent and responsible, patient, honest, fair, and so on. In the school Teacher outreach also encourages home involvement practices, such as reading with children and homework help, which are important predictors of student achievement (Izzo, Weissberg, Kasprow, & Fendrich, 1999; Lee & Croninger, 1994; Nord, Lennon, Liu, & Chandler, 2000).

Teaching or learning is a process to help students learn well. The learning process has two components involved, namely learning and teaching. Learning is a process characterized by changes in a person. These changes are in the form of knowledge, understanding, attitudes and behavior, skills, abilities and abilities as well as changes in other aspects that occur in individuals who are learning (Sujana, 2004). The teaching of child worship, in accordance with educational material that should be given in the family, is classified based on the age level, talents or potential that they have, and the psychology of the students. Furthermore, educational materials in the family that should be taught by parents to children from an early age based on the two figures Ibn Sina and AL-Syaibany (Helmawati, 2016) include the following: Lessons of faith (tauhid), worship (prayer), morals (politeness), physicality (sports), health and hygiene, reading, writing, arithmetic, language, memorizing Al-Quran, other Islamic religious lessons, such as tafseer, fiqh, Arabic.

Concern of parents for children, according to a functional family (normal) is characterized by: (1) mutual care and love (2) open and honest (3) parents are willing to listen to children, accept their feelings and respect their opinions (4) there are sharing problems or opinions among family members (5) being able to struggle to overcome life problems (6) adapting to and accommodating each other (7) parents protecting (protecting) children (8) families meeting children's psychosocial needs and passing on cultural values, and (9) able to adapt to the changes that occur (Zulkarnaini, 2010).

The responsibility of parents to children, in accordance with the responsibilities of education which is borne by parents, must at least be implemented in the context of: (1) Caring for and raising children; (2) Protect and ensure health, both physically and spiritually, from various diseases and from deviations from life goals in accordance with the religion and philosophy of life they adhere to; (3) Providing teaching in a broad sense so that children have the opportunity to have the broadest and highest possible knowledge and skills they can achieve; (4) Making children happy, both in the world

and the hereafter, in accordance with the views and goals of Muslim life (Syarbini, 2016).

Direction to goodness, in accordance with the objectives of Islamic education, has the following characteristics (Nata, 1997): Directing humans to become God's caliphs on earth as best as possible, Directing humans in order to worship Allah SWT, Directing humans to have noble character, Fostering and directing the potential of their mind, soul and body, Directing humans in order to achieve happiness in this world and in the hereafter.

RESEARCH METHODS.

The population in this study were the parents of the father / mother who live in the city of Banda Aceh. The regional sampling technique was taken based on cluster sampling, namely from 9 sub-districts in Banda Aceh City. 20 gampongs were taken randomly, the total head of the 20 gampong families reached 22,588 households, according to the formula proposed by Sugiyono 2015

$$s = \frac{\lambda^2 \cdot N \cdot P \cdot Q}{d^2(N-1) + \lambda^2 \cdot P \cdot Q}$$

then the number of data sources in this study was 378 families.

The data collection instrument used was a questionnaire with a Likert scale, with 4 categories, instrument validation and reliability: checking the validity of the instrument to find out whether the questions on the instrument were able to reveal something to be measured (for the validation test 110 instruments were distributed, 103 questionnaires were returned., After testing it was found that all instrument items were valid), apart from data collection, documentation data was also used through literature studies from various sources, such as journal books, newspapers and so on. in.

To answer the problem formulation and test the hypothesis, the data analysis used is in the form of a descriptive description based on the mean / average test (Gani, Amalia, 2015, Santoso, 2005). With this analysis, it can be calculated how optimal and dominant the actualization of the educational trilogy values that have been applied. Thus it will be able to explain the variables of the educational trilogy values applied by parents to children in the family in Banda Aceh City

Research Results and Discussion

Results of Data Analysis on the Actualization of the Trilogy of Family Education Values in the City of Banda Aceh

The data analysis used to test the hypothesis in this study is the Means Test Analysis to answer the descriptive hypothesis in the formulation of the problem. Analysis of the means (average) used in this study to describe the actualization variables of the educational trilogy values applied by parents to children in Banda Aceh City. The analysis is used by looking at the highest or dominant means of each of the aspects of the values of the educational trilogy applied by parents to children, namely: parental modeling, teaching to worship, parental care, parental responsibility. , direction to goodness. The results of data analysis in this study can be seen in the following table:

Table 1
Educational Trilogy Values

No.	Educational Trilogy Values	N	Minimum	Maximum	Means
1	Exemplary	378	52	92	73.70
2	Worship Teaching	378	20	44	33.01
3	Concern	378	19	54	28.44
4	Responsible	378	15	32	25.97
5	Briefing	378	14	40	29.64

Based on the table above, it shows that the value of the educational trilogy inculcated by parents through the actualization of the values of the education trilogy is as follows: the acquisition of means value for parental exemplary aspects is 73.70, the mean value for teaching to worship is 33.01, the acquisition means value for caring parent is 28.44, the acquisition of means value on the aspect of parental responsibility is 25.97, the acquisition of means value on the aspect of direction to goodness is 29.64 from the average value of this Aspect can be illustrated in the graph as follows:

Diagram 1
Trilogy Value In Family Education

Based on the graph above, it is known that the parental exemplary aspect (73.7) is the highest means value compared to the means value in other aspects of the trilogy, followed by the aspect of teaching to worship (33.01), then the aspect of directing towards kindness (29.64), then the aspect of caring for people parents (28.44), followed by the aspect of parental responsibility (25.97) which is the lowest trilogy value applied in the family education. This illustrates that the process of integrating educational values in the family is indirectly learned by children through the behavior that is displayed by parents everyday and provides lessons in faith as an initial foundation for children to be able to filter which behaviors can be used as examples and which behaviors are can't be copied. Then the presentation of the Education Trilogy Values can be seen in the following diagram:

Diagram 2
Trilogy Profile Percentage Value of Education in the family Banda Aceh City

Overall in the diagram we can see that parental exemplary aspects are aspects of the value of the educational trilogy that are mostly used by families in Banda Aceh, but apart from analyzing the overall value of the education trilogy, the researcher also examines each aspect of the values of the educational trilogy. , to see the high, medium and low categories of application of each of these Aspects in the family environment.

Table 2
Application of the Education Trilogy Values Category
In the Family Circle

No.	The Value of the Education Trilogy	Category Classification	Means	Category
1	Parents Example	high ($X > 69$)	73,7	High
		Medium ($46 \leq X \leq 69$)		
		Low ($X < 46$)		
2	Teaching to Worship	High ($X > 33$)	33,01	High
		Medium ($22 \leq X \leq 33$)		
		Low ($X < 22$)		
3	Parents' Concern	High ($X > 27$)	28,44	High
		Medium ($18 \leq X \leq 27$)		
		Low ($X < 18$)		
4	Responsibilities of Parents	High ($X > 24$)	25,97	High
		Medium ($16 \leq X \leq 24$)		
		Low ($X < 16$)		
5	Direction to Kindness	high ($X > 30$)	29,64	Medium
		Medium ($20 \leq X \leq 30$)		
		Low ($X < 20$)		

From the description of these categories it can be seen that each of the values of the educational trilogy has been implemented properly by each parent, all aspects are in the High category, but if reviewed simultaneously, the parental role model is the most frequently applied aspect in family education to shape actual behavior child.

DISCUSSION

The means (average) test analysis used in this study describes the variables of the educational trilogy values applied by parents to children in Banda Aceh City. The analysis is used by looking at the highest or dominant means of each of the aspects of the Education

Trilogy, namely: parental modeling, teaching to worship, parental care, parental responsibility, direction to kindness.

The results of the overall mean test analysis (Table 2) show that the educational trilogy values inculcated by parents through the actualization of the educational trilogy values are as follows: acquisition of means values on parental exemplary aspects is 73.70, acquisition means In the lesson for worship is 33.01, the mean value for the care of parents is 28.44, the mean value for the aspect of parental responsibility is 25.97, the mean value for the direction of goodness is 29.64, with a category classification, namely the direction for goodness is classified medium category, while other aspects namely teaching to worship, parental care, parental responsibility, parental exemplary are classified as high category. The order of obtaining the highest means value is in the first aspect of parental example, then the highest. The second aspect provides instruction to worship, the third aspect gives direction to goodness, the fourth aspect is parental care and the fifth aspect is the responsibility of parents.

The results of this study in the city of Banda Aceh on the mean value and category classifications from moderate to high, found that the actual values of this educational trilogy (variables: Parents' Exemplary, Teaching to Worship, Parents' Concern, Parents' Responsibilities, Direction for Kindness) have been implemented by parents in educating children in the family. This means that actually the values of this educational trilogy have been applied / implemented by parents in educating children in the family and the values of the education trilogy are related to the theory of the Education Trilogy, namely *ing ngarso sung tulodo* (standing in front by giving an example or examples of good actions / behavior), *ing madyo mangun karso* (standing in the middle or among students, educators must create initiatives, ideas; generate determination, will and energy to achieve educational goals) and *tut wuri handayani* (standing behind an educator must be able to provide encouragement and direction, while continuing to influence).

The results of this study are also in accordance with the educational theory put forward by experts that the main task of educators is to try to guide, improve, perfect, and purify the heart so that they become close to His Khaliq. Educators direct students to get to know God more closely through all of His creation. Educators are required to be able to purify the souls of their students. Only through holy souls will people be close to the Khaliq.

From the research results related to the example of parents in giving examples to children, parents should focus on: 1) Give examples of good / noble / moral behavior habits; 2) To give examples of habits in worship, faith and piety; 3) Sincerity in caring for children regardless of their condition; 4) Gentle in educating children; 5) Good in speaking and behaving to children; 6) Shows the nature of affection for children; 7) Independent and responsible in meeting the necessities of life; 8) Patience in dealing with calamities, in obeying Allah's commands and in staying away from immorality; 9) Honest and trusted people; 10) Doing justice among children; 11) Abstain from anger in educating children; 12) Friendly and forgiving in educating children; 13) Fun in educating children; 14) Choosing the easiest of the two affairs, as long as it does not contain sin; 15) Not repeatedly giving advice that makes children upset; 16) Every speech the child understands directly; 17) In accordance with words with deeds (consistent); 18) Inviting children to kindness and prevent from doing heinous acts; 19) Trying to increase knowledge and insight in educating children; 20) Smart in overcoming problems when educating children; 21) Demonstrate / give examples of

simple traits and behavior; 22) Set an example of mutual respect and respect for others; 23) Set an example in educating children that is neither too hard nor too weak (middle).

From the research results related to the teaching of worship in teaching children, parents should focus on: 1) Give children lessons in faith (tauhid); 2) Providing children with lessons in prayer, fasting, zakat worship; 3) Providing children with moral lessons (politeness); 4) Providing children with physical lessons (sports), health and hygiene; 5) Providing children with reading, writing, arithmetic, language lessons; 6) Providing children with Quran memorization lessons; 7) Providing children with other Islamic religious lessons, such as tafseer, jurisprudence, Arabic; 8) Provide children with lessons on how to perform Hajj; 9) Provide children with lessons using various methods, including story methods that can be used as role models.

From the research results related to directing kindness to children, parents should focus on: 1) Provide directions so that children become good leaders; 2) Provide directions for children to worship; 3) Provide direction so that children have noble character; 4) Fostering and providing direction so that children have the potential of intellect, soul and body; 5) Provide direction so that children are happy to live in this world and the hereafter; 6) Caring for children by way of strict rules, their freedom is limited; 7) Caring for children in a way that children do not depend on their parents, and are given the opportunity to participate in managing their lives; 8) Provide freedom and flexibility to the widest possible for children to do whatever they want while still exercising supervision; 9) Giving punishment when children do wrong; 10) Give praise or gifts when children do good things that make you proud as a parent.

From the research results related to parents' care for their children, parents should focus on: 1) Caring for and showing love to children; 2) Be open and honest with children; 3) Listening to children, accepting their feelings and respecting their opinions; 4) Able to solve children's life problems; 5) Adjusting and meeting children's needs; 6) Protect (protect) children; 7) Guiding children's behavior in establishing relationships with other people and passing on cultural values; 8) Able to adapt to changes that occur with children; 9) Perform effective communication with children at the right time and conditions.

From the research results related to the responsibility of parents to children, parents must focus fully on being responsible for: 1) Take care and raise their children; 2) Educating children by providing training, teaching, guidance regarding morals and intelligence; 3) Fostering children by forming children's character through fostering aqidah, fostering worship and building morals; 4) Guiding children by leading or guiding through directions so that children have good practice; 5) Train children by directing children to be able to do what they have learned skillfully; 6) Preparing children to be independent and responsible individuals; 7) Marry children when the children are adults; 8) Choosing the right and good school according to the potential of the child or according to the vision and mission or regulations and disciplines that are the same as education in the family or have teachers who are proficient in their scientific fields and pious/ shelelah.

CONCLUSION

The results of the means test analysis showed that the values of the educational trilogy instilled by parents to children were the means value in the parental aspect of 73.70 which was classified as high category, the mean value of lessons to worship was 33.01 in the high category. , the acquisition of means value on parental care is 28.44 in the high category, the mean value on the parental responsibility aspect is 25.97 classified as high, the mean value for the direction of goodness aspect is 29.64 in the medium category. The results of this analysis mean that actually all the values of the educational trilogy, namely parental exemplary, lessons to worship, parental care, parental responsibility and direction to kindness have been applied by parents in educating children in the family in Banda Aceh City. This means that actually the educational trilogy values contained in the theory put forward by Ki Hajar Dewantara aimed at educators with the education trilogy motto, namely *ing ngarso sung tulodo* (standing in front of an example or examples of good actions/behavior), *ing madyo mangun karso* (standing in the middle or among students, educators must create initiatives, ideas; generate determination, will and energy to achieve educational goals) and *tut wuri handayani* (standing behind an educator must be able to provide encouragement and direction; while continues to influence) has been implemented/implemented by parents in educating children in the family in Banda Aceh City.

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