



Model of Islamic Religious Education for Children in Indonesia Minority Muslim Families

Purwanto¹, Yosi Aryanti², Weti Susanti³

¹ABI Center Bukittinggi, Indonesia

²STIT Ahlussunnah Bukittinggi, Indonesia

³STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia

✉ yosiaryanti@stitahlussunnah.ac.id *

Abstract

This research aims to find out the form of Islamic religious education in Muslim families in Pasakiat Taileleu Village, then to find out the implementation of Islamic religious education in Muslim families in Pasakiat Taileleu Village and to find out the opportunities and challenges in the implementation of Islamic religious education in Muslim families in Pasakiat Taileleu Village. This research uses a descriptive qualitative approach. Data collection techniques: observation, interview, and documentation with data analysis through data reduction, data presentation, and conclusion drawing and verification. The results of this research analysis show that the Islamic religious education model in Pasakiat Taileleu Village includes a model of cultivating awareness, omission, wisdom, interaction, commands and prohibitions, advice, habits, punishment, and reward. The implementation of Islamic religious education in Muslim families in this village includes faith education tauhid, worship education, and moral education. Among the three types of education, the most prioritized is faith education because Muslims in this village are a Christian minority. The opportunities for implementing Islamic religious education in this village are the example of parents, the availability of parental time, the existence of Islamic religious education institutions, support from immigrants, the minimal influence of social media, the presence of preachers who serve, and peaceful social conditions. Meanwhile, the challenges in implementing Islamic religious education in this village are the majority Christian environment, the large number of tourists who come to travel, the parents' lack of knowledge about religion, poor economic conditions, limited religious information, and the lack of religious figures. The results of this research can provide guidance for minority Muslim families and perhaps also in other places, and can be used as initial data for future researchers in studying this problem in different contexts and issues.

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INTRODUCTION

Education is very important for human life. both for worldly life and ukhrawi life, because education is an effort to provide guidance for children's life preparations in their lives. There is not a single human being who does not do this for his children to provide preparations for the future. The education taught to children starting from the beginning will have an impact later in life (Nurdin, 2020). Islam does not look at children with narrow binoculars, Islam looks at children in a real and more proportional way, meaning that children's lives are not cut off, separated from their world and its dimensions and prospects. Firstly, children are seen as an early stage in human development, children's lives and development are seen in the light of their historical obstacles, so recognizing and educating them must pay attention to other stages of development, both physical and psychological (Biggeri & Santi, 2012; Gabler et al., 2014).

Parents as educators in their household are responsible for their children (Đurišić & Bunijevac, 2017; Kalil et al., 2012). These responsibilities start from food, drink, clothing, and all the necessities that children need in their lives. Without the help of parents, children will be neglected and unable to do anything. In raising children, parents always try to ensure that their children become happy and fully developed people, namely healthy, strong, skilled, intelligent, intelligent, and faithful people (Nelson et al., 2014). Just as religious education aims to educate children to be true Muslims, have firm faith, do righteous deeds, and have noble morals, so that they become members of society who are willing to live on their own feet, serve Allah SWT, and serve the nation and homeland and even fellow ummah (Sahin, 2018). Religious education is an important aspect that should be prioritized in children's education, with knowledge about religion children will know the reality and purpose of their lives (Berglund, 2013). Therefore, giving religious education to a child means developing the basic nature that he has carried since he was born. The basic nature is likened to a clean nursery, if it does not receive enough maintenance and care, then it will have difficulty growing and may even wither in the end and die (Arar & Jung, 2021). Islamic religious education is a process consisting of efforts made by adults towards students, in the form of guidance, direction, coaching, or training. The goal to be achieved is to bring students towards the formation of the main personality, both physical and spiritual for their life journey in the future so that they develop in accordance with Islamic teachings.

In connection with the responsibilities above, parents should know what and how education is in the household. This knowledge at least becomes a guide, a signpost for parents in carrying out their duties (Kaputra et al., 2022). The important role of parents in providing education to children in a family environment means that parents must provide time to gather with their children. Parents must utilize the available time to provide Islamic religious education such as monotheism education, moral education, and worship to their children. The role of parents is very important, especially in Indonesian Muslim minority communities such as the community in Pasakiat Taileleu Village (Arifin, 2018; Novita et al., 2022; Isnaini et al., 2019; Pratama & Azhari, 2020). Pasakiat Taileleu Village is one of the villages in the southwest Siberian District, Mentawai Islands Regency, West Sumatra Province.

Pasakiat Taileleu Village consists of thirteen hamlets. The people of Pasakiat Taileleu Village are diverse, in terms of religion, ethnicity, occupation, level of education, and in terms of people's income. From a religious perspective, it consists of two religions, namely, Christians as the majority numbering 3,471 people, and Muslims as a minority numbering 285 people. In terms of ethnicity, the people of Pasakiat Taileleu Village have various tribes, such as the Sabattilat, Salalatek, Salimu, and many other tribes in the village. In terms of daily activities, people can be categorized as people who have different jobs, including civil servants, farmers,

fishermen, traders, and construction workers. In terms of education, there are those who have completed elementary school, junior high school, high school, and bachelor's degrees which are classified as general education, but this does not rule out the possibility that some members of the Muslim community, especially those who are alumni of Madrasah Tasanawiyah, Madrasah Aliyah and Islamic boarding schools (Arifin, 2018; Novita et al., 2022; Isnaini et al., 2019).

With regard to income, Pasakiat Taileleu Village is classified as a community that falls into the lower middle economic category (Ismanto et al., 2021). Even though the Muslim community in Pasakiat Taileleu Village is a minority, routine religious activities are still carried out well, there is no interference from Christians except during the month of Ramadan. Almost every year there are Christians who always protest by reading the Quran through loudspeakers, especially at dawn in the month of Ramadan. However, on weekdays there is almost no interference from Christians when Muslims perform their prayers. Religious routines such as wirid Yasinan, Isra' Mi'raj, the Prophet's birthday, Ramadan studies, and studying at the Diniyah Awaliyah madrasah continue to be carried out to strengthen their belief in the Islamic religion.

Apart from that, it is not uncommon for some parents to send their children to Islamic schools such as madrasah tsanawiyah, madrasah aliyah, and Islamic boarding schools outside the Mentawai Islands to deepen their knowledge of the Islamic religion. Living in a predominantly Christian environment certainly has many challenges that Muslims in Pasakiat Taileleu village will face. Especially the challenges of faith, morals, food, and culture. In terms of faith, there are some Muslims who are always invited or invited to church to attend and participate in events held by Christians, especially during Christmas and New Year celebrations. In terms of morals, Muslims are always influenced by clothing that does not cover their private parts, drinking alcohol, and singing along which can lead to neglect as per the customs of the Christian religion. In terms of food, Muslims, especially those who are converts to Islam, are always tempted to eat pork and carrion again (Turner, 2019).

From a cultural perspective, Muslims are always conflicted by tribal and traditional events that contain shirk. Muslims in Pasakiat Taileleu village are generally converts to Islam. As we already know, converts to Islam are people who have very minimal knowledge about Islam. From the description above, Pasakiat Taileleu Village is one of the villages whose community is predominantly Christian. Every day Muslims always mix with Christians. These relationships can be caused by tribal ties, friends, or even co-workers. All activities carried out by Muslims are never separated from Christians except in carrying out worship (Koopmans, 2015). The situation and circumstances above, there will definitely be challenges and temptations to the faith for Muslims in Pasakiat Taileleu Village. However, what is interesting is that even though Muslims are a minority and face many challenges and obstacles, especially challenges in maintaining their belief in Islam, very few are affected by these challenges and temptations. What is even more interesting is that there are some of these converts who are willing to be exiled by their tribal leaders because they defend the Islamic religion. Apart from that, Muslims in Pasakiat Taileleu Village really think about and attach importance to the religious education of their children, so many of them are sent to Islamic schools outside the Mentawai Islands.

METHODS

This research is qualitative research with a descriptive approach (Colorafi & Evans, 2016). Qualitative research is research used to examine the condition of natural objects, namely something that is as it is, which describes an event, not conditioned by circumstances and conditions (Dittenber & Gangarao, 2012). It is

also called qualitative descriptive information by describing existing phenomena. Data collection techniques used in this research include observation, interviews, and documentation. Meanwhile, data analysis in this research refers to the opinions of Milles and Huberman. There are three methods of descriptive data analysis, namely: data reduction, data presentation, conclusion determination, and verification (Freudling et al., 2013).

RESULT AND DISCUSSION

Model of Islamic Religious Education in Indonesian Minority Muslim Families

The Islamic religious education model implemented by parents in the family has a huge influence on the development of children's personalities (Daheri, 2022). In order to find out the form of Islamic religious education implemented by Muslim families in Pasakiat Taileleu Village, Southwest Siberut District, Mentawai Islands Regency, the author conducted research using open and in-depth observation and interview methods with data sources. The data sources that the author determined to obtain information about include the village head/village secretary, preachers/religious figures, community leaders, Muslim parents, and Muslim children. Awareness and habituation model, this model of awareness occurs when parents in Muslim families go to work on the island or in the fields. One of the habits of the people in this village is that when they go to work on the island or in the fields, they will stay there for several days or several weeks.

So at that time, the educational model applied was a form of awareness (Jennings et al., 2013). Therefore, Muslim families in this village always teach their children to do good things. This form of habituation starts with small things, such as getting them used to reading basmalah when starting each job and getting them used to reading hamdalah when ending work. This form of habituation is carried out by parents as a provision for them when the parents go to work on the island or in the fields. Model of Wisdom and Wisdom, The model of wisdom and wisdom applied to Muslim families in Pasakiat Taileleu Village is by providing teachings full of wisdom, such as teaching their children to speak polite and courteous words to everyone so that they will be loved and cherished by that person. Apart from that, another model of wisdom is to always maintain good relations with Christians in order to create a harmonious and calm life amidst differences in beliefs.

Another model of wisdom and wisdom that is applied is that parents always provide good examples and role models for children. Advice and Awareness Model, In Muslim families in Pasakiat Taileleu Village there are also those who apply this form of education in the form of advice and awareness (Lassoued et al., 2020). Parents first give good advice and then hand it over to the children to ask for their awareness in implementing the advice. Such as advice on the importance of helping each other among people in the community even though they have different beliefs, helping parents with their work at home, respecting older people, and loving those who are easier even though they have different religions. After the advice is given, the parents ask the child to be aware of how to implement the advice. Interaction Model, One form of Islamic religious education implemented in Pasakiat Taileleu Village is a form of interaction.

This form of interaction is applied primarily in relation to the implementation of the rules that exist within the family. Moreover, because they live in a predominantly Christian environment, they really need rules that are comfortable for children (Gorecky et al., 2014). Such as sleeping time rules, eating time rules, playing time rules, and working time rules. All the rules that exist in the family are first interacted with with the child so that there is no feeling of compulsion in implementing these rules. Punishment and Reward Model, Living in the midst of the

Christian majority is a huge challenge for children's religious education. With that awareness, parents are required to apply the form of Islamic education in the form of punishment and reward. This form of education only trains children to be disciplined against the rules of the Islamic religion so that they are not easily influenced by Christian culture.

Such as prayer, fasting, and studying Islam. If there is a child who abandons prayer or is negligent in performing prayer and fasting, the parents in this village will punish the child. The punishment can be a beating, not being allowed to leave the house, washing the dishes, and cleaning the house. On the other hand, if the child is disciplined, he will be given a gift by his parents (Lam & Yeoh, 2019). The gift can be a bicycle, new clothes and so on. The Ignore Model, With a low educational background and minimal knowledge about the Islamic religion, there are also Muslim families in Pasakiat Taileleu Village who apply their form of education in the form of pembiran. All matters related to a child's education are handed over to the child. For example, children study alone, read the Quran themselves, and memorize the Al-Quan themselves. However, these parents will always supervise and control their children. The research results show that the models of Islamic religious education carried out by minority Muslim families in Pasakiat Taileleu Village for children vary, including models of awareness and habituation, wisdom and wisdom, advice and awareness, interaction, punishment, and reward and omission.

Implementation of Islamic Religious Education in Indonesian Minority Muslim Families

Islamic religious education is not only a theory contained in various Islamic religious books (Ismail, 2016). However, what is more important is how these theories can be applied or implemented in the lives of Muslims, whether individuals or families. In Islam, carrying out commands and prohibitions is a form of obedience of a servant to Allah SWT. There are at least three important points in the teachings of Islamic religious education, namely aqidah education, worship education, and moral education. The results of interviews conducted by the author in Pasakiat Taileleu Village regarding the Islamic religious education provided by parents to children in the village including faith education, worship education, and moral education faith education. Living in a majority Christian society certainly has extraordinary temptations to faith.

Temptations to the faith that exist in Muslim families in this village include invitations to some Muslims to attend to celebrate Christmas and New Year at the church, Muslims are always influenced and lured with money on the condition that they have to convert to Christianity, promiscuity that is not in accordance with Islamic law, Christians always offer alcohol, there are efforts by Christians to invite and convince Muslim families that their god is the real one and so on. So in this case, the most important implementation of education is monotheistic education (Nasir et al., 2021). In an effort by parents to maintain their children's faith, they send their children to boarding schools outside the Mentawai Islands. From the results of research conducted by the author regarding the form of faith education implemented in Muslim families in this village, namely by convincing children that there is no god who has the right to be worshiped except Allah SWT, prohibiting children from entering the church to participate in Christian worship rituals, not allowing them to drink harshly and teach children about the unlawfulness of wishing Christians a Merry Christmas and New Year.

Worship Education. In Indonesian minority Muslim families, they really pay attention to the worship of children. The religious education implemented by parents is the five daily prayers and fasting in the month of Ramadan (Horan, 2017). When it comes to prayer, parents in this village are very disciplined. For example, when it is prayer time, parents start to get busy looking for their children to pray. If his child is

bathing in the sea or playing, he calls him to pray. If a child just comes home from school afternoon prayer time, the first thing the parents ask the child is to pray. In terms of fasting during Ramadan, Muslim parents in this village are very careful about their children's fasting. This protection can take the form of reducing the time children play outside the house and quite a few parents promise to give gifts to children if they fast completely for one month.

This is done to motivate children to worship Allah SWT. The seriousness of parents in maintaining their children's religious practices is by motivating them to go to Islamic boarding schools outside the Mentawai Islands. Regarding the seriousness of parents in providing religious education for children, it is very big. The seriousness of these parents can be seen when the children are still small, the parents in Pasakiat Taileleu Village have taught their children about Islamic religious education, especially in terms of worship such as prayer and fasting. Regarding the motivation of parents, their children want to go to Madrasah or Islamic Boarding School, this is done in various ways by parents. The method used by parents is to convince their children about the importance of studying Islamic religious knowledge such as knowledge about prayer, fasting, zakat, and Haji (Harackiewicz et al., 2012).

There are also those who motivate their children by praising the morals of children who are already attending Islamic boarding schools. There are also those who motivate their children with the virtues of the ulama and motivate children by telling them about the beauty of schools in madrasahs or Islamic boarding schools. What is related to the efforts of parents in Pasakiat Taileleu Village so that every religious education that is taught can be put into practice by children is by first providing an example or role model regarding what has been taught to children. From the results of research conducted by the author, it can be found that the form of worship carried out by Muslim families in this village is prayer and fasting with full discipline and even parents will give gifts to children who truly maintain their worship of Allah SWT (McCambridge et al., 2014).

Moral education in Indonesian minority Muslim families, moral education is also very important. The implementation of moral education in predominantly Christian environments is part of maintaining the good name of the Islamic religion and as a way to create security and comfort in social life. Meanwhile, how parents instill morals in their children depends on each family in the village. Some take the form of advice, some take the form of warnings, some take the form of direct examples from parents and some take the form of strict methods. Regarding the different characters of children, the parents explained that the implementation of Islamic religious education was actually the same, it was just that the language or sentences used by parents were different depending on the children's ages (et al., 2016). From the results of the research conducted by the author, it can be concluded that the implementation of Islamic religious education in Muslim families in this village is faith education, worship education, and moral education. Among the three types of education, the most prioritized is faith education because Muslims in this village are a Christian minority.

Opportunities and Challenges in Implementing Islamic Religious Education in Indonesian Minority Muslim Families

Based on the analysis of opportunities in implementing Islamic religious education in Indonesian minority Muslim families, they are i) the example and motivation of parents, the enthusiasm of parents in educating their families, especially their children, in practicing the Islamic religion so that children are also motivated to learn and apply Islamic religious education in their daily lives. ii) availability of Parental Time. One of the most important things in implementing Islamic religious education is the time available for parents to educate their children. In parents' statements, they usually convey religious advice after Maghrib prayers

before Isha prayers, and after morning prayers. iii) the existence of Islamic Religious Education Institutions. Apart from formal schools, children also study Islam in non-formal schools such as Madrasah Diniyah Awaliyah and take part in Islamic studies at the Maznah al-Muthoiri Mosque. iv) support from migrants.

Migrants from various regions who live and settle in Pasakiat Taileleu village also have a very positive influence on the implementation of Islamic religious education in this village. This support can be in the form of ideas or materials as a form of their concern for the implementation of Islamic religious education in this village. v) lack of social media facilities, as we all know that social media can have positive and negative effects on the implementation of Islamic religious education. Pasakiat Taileleu Village is a village that has very limited influence on social media so that families including children in this village are not affected by the bad impacts of social media. vi) there is a ustad who serves, the presence of a ustad provides enormous opportunities for implementing Islamic religious education in this village. vii) peaceful social life, even though they live in a predominantly Christian environment, the people in this village live in harmony and peace and respect each other for religious differences.

Apart from having opportunities, it also has challenges. The challenges of implementing Islamic religious education in Indonesian minority Muslim families are i) the majority Christian environment. As mentioned above, Pasakiat Taileleu village is a village with a majority Christian religion. This is a very big challenge in implementing Islamic religious education in the village. ii) the large number of tourists who come to travel. The tourists who come to Pasakiat Taileleu village also pose a challenge in themselves in implementing Islamic religious education. Because the tourists who come are not just traveling but also bringing western culture which is very contrary to the teachings of the Islamic religion. iii) minimal parents' knowledge of the Islamic religion, as explained above, the majority of Muslim families in this village are converts to Islam.

Therefore, parents' knowledge of Islamic teachings is very limited. iv) poor economic conditions, the poor economic conditions of Muslim families are also a challenge in implementing Islamic religious education in this village. As a result, parents often leave their children to earn a living on the island. v) limited religious information and limited social media are also challenges in implementing Islamic religious education in this village. As a result, Muslim communities cannot increase their knowledge through social media. Like YouTube, Facebook, etc. vi) the lack of religious figures, the lack of ustad or religious leaders is also a big challenge in implementing Islamic religious education in this village. With the situation that most of those who are converts to Islam really need good guidance from ustads or other Islamic religious figures. However, due to the lack of ustad or religious figures, they do not get the Islamic religious guidance they desire (Slama, 2017).

CONCLUSION

This research has succeeded in uncovering the Islamic religious education model. The models of Islamic religious education implemented in Indonesian minority Muslim families vary according to the circumstances of each family. The Islamic religious education model includes, among other things, cultivating awareness, forms of habituation, wisdom, harmonious interactions, commands and prohibitions, advice, habits as well as punishments and rewards. The implementation of Islamic religious education in Muslim families in this village is faith education, worship education, and moral education. Among the three types of education, the most prioritized is faith education because Muslims in this village are a Christian minority. The opportunities for implementing Islamic religious education in this village are the example of parents, the availability of parental time, the existence of

Islamic religious education institutions, support from immigrants, the minimal influence of social media, the presence of preachers who serve, and peaceful social conditions. Meanwhile, the challenges in implementing Islamic religious education in this village are the majority Christian environment, the large number of tourists who come on tour, the lack of parental knowledge about religion, poor economic conditions, limited religious information, and the lack of religious figures. Furthermore, this research can be used as reference material for future researchers to research this issue in different contexts and issues.

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