RELIGIOUS EDUCATION FOR CHILDREN IN THE FAMILY ENVIRONMENT OF PAIS TEACHER TEACHING FULLDAY SCHOOL AT MAN 2 BANJARMASIN CITY

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Abstract

This study discusses religious education in the family environment of PAIS teachers who teach at MAN 2 Model Kota Banjarmasin with a full-day school system, covering four main aspects: five daily prayers, fasting, reading the Qur'an, and faith and morals. This type of research is field research with a qualitative descriptive approach, where data is collected through observation, interviews, and documentation. The subjects of the study were PAIS teachers teaching full-day school with children aged 6–12 years, and the object of the study was religious education in their family environment and the factors that support and inhibit it. Data were analyzed using a qualitative descriptive method, and conclusions were drawn through an inductive approach. The results showed that supporting factors for religious education include adequate parental educational background, availability of time, a conducive environment, and the availability of learning facilities and infrastructure at home. However, limited time and a less supportive environment are the main obstacles in its implementation.
Keywords: Education, religion, environment, family and full day school

Abstrak

Penelitian ini membahas pendidikan agama di lingkungan keluarga guru-guru PAIS yang mengajar di MAN 2 Model Kota Banjarmasin dengan sistem full-day school, mencakup empat aspek utama: shalat lima waktu, puasa, membaca Al-Qur'an, serta akidah dan akhlak. Jenis penelitian ini adalah penelitian lapangan dengan pendekatan deskriptif kualitatif, di mana data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Subjek penelitian adalah guru-guru PAIS pengajar full-day school dengan anak usia 6–12 tahun, dan objek penelitian adalah pendidikan agama di lingkungan keluarga mereka serta faktor-faktor yang mendukung dan menghambatnya. Data dianalisis dengan metode deskriptif kualitatif, dan kesimpulan diambil melalui pendekatan induktif. Hasil penelitian menunjukkan bahwa faktor pendukung pendidikan agama meliputi latar belakang pendidikan orang tua yang memadai, ketersediaan waktu, lingkungan yang kondusif, dan tersedianya sarana serta prasarana belajar di rumah. Namun, keterbatasan waktu dan lingkungan yang kurang mendukung menjadi kendala utama dalam pelaksanaannya.
Kata Kunci: Pendidikan, agama, lingkungan, keluarga serta fullday School

INTRODUCTION

Children who have been born into a family are a mandate from Allah, maintaining the continuity of life by caring for and educating children is a manifestation of the responsibility of parents in fostering the next generation that is useful for religion, nation, and state. One of the hadiths of the Prophet Muhammad emphasized the importance of paying attention to children's education and the obligation to be responsible for their affairs. Imam Ghazali said that a child depends on his parents. Because, from the beginning a child's heart is clean, pure like a very valuable gem, and clean from any image. If a child receives bad teachings and habits, he will also become bad.[1]

In fact, the role of parents is very important for a child, even mandatory to educate him since he was a child. It is explained in the National Education System Law No. 20 of 2003 that:

(1) *Parents have the right to participate in choosing educational units and obtain information about their child's educational development.*

(2) *Parents of children of compulsory school age are obliged to provide basic education to their children.*[2]

Family as the first and main center of education for children in getting basic education, especially religious education. Parents as the first educators in the household are required to be wise leaders and educators and to be good role models in terms of speech and actions. So that a harmonious family environment can be created and full of religious atmosphere.

Children are not always in the midst of their parents, influences from outside the family environment leave an impression on children, but the Islamic education instilled by parents still leaves the deepest foundation for their education, this shows that the role and responsibility borne by parents requires great thought and attention, as Allah says in Surah at-Tahrim verse 6 which reads:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا الم عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰه مَآ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Translate:

"O believers, protect yourselves and your families from the fire of hell whose fuel is people and stones. The guardians are rough and tough angels. They do not disobey Allah for what He has commanded them and always do what they are commanded."

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[1] Ramayus, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2010), h. 50.
[2] M.P.R.R.I., *Undang-undang R.I Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Bandung: Citra Umbara, 2003), h. 9.

Based on this verse, there is an understanding regarding the obligations owed to parents, namely, parents function as family educators and as protectors of the family.

In providing religious education, the most important thing that must be considered and instilled first is the issue of faith, because by instilling the values of faith in children, it will result in obedience in carrying out religious obligations, this is in accordance with the purpose of education in Islam, namely: "Preparing children so that in the future they are capable of carrying out work and practices in the afterlife so that happiness is created together in the world and the hereafter".[3]

Islamic teachings and educational theories have emphasized the importance of Islamic education in the family environment, but due to work constraints such as teaching full-day school, it has limited some PAIS group teachers in educating their children. On the other hand, in our education system, we still recognize the trilogy of education, namely, family, school and community education. In family education, the main responsibility is on the father and mother. The problem is, what if the father and mother have the task of teaching full-day school? Such conditions are very interesting to study, considering that the duties of PAIS teachers are not only teaching at school but also have the obligation to teach religious education in the family environment.

This reality certainly occurs in the families of PAIS group teachers who teach at MAN 2 Model Banjarmasin City who are of course required to always be involved in educational trilogy activities, namely the obligation to educate in the family environment, the obligation to educate in the school environment in a full-day school and even the obligation to carry out religious education as members of society. Although they are professionals in their duties as PAIS teachers, of course they also have limitations in playing a role in Islamic religious education in the family and community environment. However, apart from all that, the main concern in this study is the problem of religious education in the family. Because in any case, the success of PAIS teachers is not only seen from their success in carrying out the task of carrying out Islamic religious education in schools but more than that, the most basic thing is the obligation to carry out Islamic religious education in the family environment itself.

Based on objective conditions in the field through initial exploration conducted by researchers at MAN 2 Model Banjarmasin City, it can be seen that PAIS teachers almost carry out their obligations all day at school as a full-day school. It seems that they are aware of the lack of attention to religious education for their children, even though parents as leaders in the family have been given the task of educating their children since the birth of their children, both in terms of worship, good morals and muamalah. They seem to be less aware of this religious education

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[3] Sofyan dan Burhanuddin Abdullah, *Ilmu Pendidikan Islam* (Banjarmasin: Lambung Mangkurat University Press, 1979), h. 29.

problem, this can be seen from the rare hearing of parents who teach or tell their children to study religion and read the Qur'an, so that some children cannot recite the Koran and are indifferent to carrying out prayer and fasting during the month of Ramadan.

Based on the conditions of the PAIS teachers that occurred at MAN 2 Model who teach full-day school, it is undeniable that they seem to pay less attention to their children's religious issues at home. The low tension of religious education for their children at home may have a less than optimal effect on their children's religious education, including perhaps their practice. Not infrequently, religious education for their children is handed over to private teachers who are invited to the house.

RESEARCH METHODS

This type of research is field research or descriptive field research, namely research conducted intensively, in detail, and in depth on a particular organization, institution or phenomenon. The approach used in this study is a qualitative approach, namely a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

By using this qualitative method, the data obtained will be more complete, more in-depth, credible, and meaningful, so that the objectives of the study can be achieved. The subjects in this study were PAIS teachers teaching full-day School who have children aged 6-12 years at MAN 2 Model, Banjarmasin City. The object of this study is religious education in the environment of PAIS teachers teaching full-day School who have children aged 6-12 years at MAN 2 Model, Banjarmasin City and the factors that support and inhibit it. To collect the data needed in this study, the author used the following data collection techniques: Observation, Interviews and Documentation. Furthermore, the data was analyzed using qualitative descriptive analysis. While in drawing conclusions, using the inductive method, namely drawing conclusions from those that are specific and then described into general conclusions.

RESULTS AND DISCUSSION

Religious Education in the environment of PAIS teachers who teach full-day School at MAN 2 Model, Banjarmasin City

Based on the findings of the data that have been presented above, it can be said that; both the teacher with the initials (A) who teaches SKI and the teacher with the initials (B) who teaches fiqh and the teacher who teaches the Qur'an Hadith with the initials (Rah) and the teacher with the initials (Kha) who teaches Aqidah Akhlak, they maximize their efforts in educating their children even though in between their busy schedules carrying out their duties as PAI teachers with Full Day

School at MAN 2 Model Banjarmasin City, South Kalimantan Province. The efforts they make almost all start from religious education in the family, both prayer education, fasting, the Qur'an and aqidah akhlak, then continued with non-formal education in the community such as TKA / TPA and TPA Tahfizul qur'an. In addition, they also choose to send their children to schools that are more based on religious lessons in formal education such as; Madrasah and Islamic boarding schools. One word of agreement for them in educating children is; parents must be role models and good examples in educating children, if they want to educate their children to pray well, then their parents must first exemplify prayer, parents who want to teach their children to pray, then their parents must pray first, parents who want to teach about the Qur'an, then the parents' reading of the Qur'an must also be good, likewise in teaching aqidah, then the parents' aqidah must also be correct and no less important is when teaching about morals, the parents' morals must also be good, in short, Uswatun Hasanah is the key to everything for parents in educating children. Because educating children is the main responsibility, then there is no reason for being busy and lacking time in educating children at home.

Parents in a family, besides having a very important role in protecting the lives of children, also have a great responsibility for the education of children. Parents are mothers and fathers, each of whom has the same responsibility in providing Islamic education for children in the household. It's just that usually in a family the father is required to be outside the home more to earn a living and the mother is at home more to manage household affairs, so that there is no good cooperation in providing Islamic education to children.

Mothers and fathers, because of their respective busyness, can neglect their obligations to educate their children. This neglect of mothers and fathers will cause problems, not only individual in children but also social in society. Children, even though they have parents, will grow up like orphans who are without attention and live with deviations.

Every parent cannot avoid the responsibility to educate their children because it is a mandate given by Allah to parents. Education is the responsibility of parents. According to Zakiyah Daradjat et al., at least in the following forms:

1. Nurturing and raising children. This is the simplest form of parental responsibility and is a natural urge to maintain human survival.

2. Protecting and ensuring safety, both physically and spiritually, from various diseases and from deviations in life from the purpose of life that is in accordance with the philosophy of life and the religion that is adhered to.

3. Providing teaching in a broad sense so that children have the opportunity to have the broadest and highest possible knowledge and skills that they can achieve.

Do not let a stable life and a salary that is considered to be able to prosper as a civil servant teacher, only pursue worldly life, while the afterlife is neglected. Children are a mandate from Allah, if you succeed in educating children, then it will be a priceless investment in the world and the hereafter, that is what makes PAIS teachers aware that they are in line with their responsibilities which are not only teaching other people's children at school but they also have a commitment to educate children at home by maximizing their efforts as much as they are able to do.

Thus it is clear that the duties and responsibilities borne by parents are very great in providing Islamic education in the family, therefore they also pay great attention in educating children, so that Islamic education is achieved, namely the formation of pious children who are pious and pious to Allah and are useful for themselves, society and the country.

The education given by parents to children is not only in the form of physical education but also in the form of spiritual education. The spiritual education referred to here is worship education which includes:

First, prayer education, Islam has strictly obliged every parent to order their children to pray, Allah SWT. confirms in His words surah Thaha verse 132:

وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَاۗ لَا نَسْـَٔلُكَ رِزْقًاۗ نَحْنُ نَرْزُقُكَۗ وَالْعَاقِبَةُ لِلتَّقْوٰى

Translate:
"Order your family to perform prayers and be patient and earnest in doing them. We do not ask you for sustenance. We are the ones who provide you with sustenance. The end (good in this world and the hereafter) is for the pious."

For parents who order prayer, they should make themselves good examples for their children who are being ordered. Thus, parents who order prayer must get used to praying before ordering prayer to their children, otherwise it is difficult to provide Islamic education to children, because at the beginning of their lives children like to imitate what their parents do.

Second, fasting education, should be implemented from childhood. Children by inviting them and getting them used to fasting in the month of Ramadan, even though their fasting is still in an imperfect stage, in this way they will get used to fasting, so that later they will be able to fast perfectly for the whole month.

Third, Quran education, having the ability to read the Quran for a Muslim is an obligation because by having the ability to read the Quran, a Muslim will understand and comprehend the contents of the Quran so that it can be used as a guide and guide for life as in the word of Allah in Surah Ali Imran verse 138 which reads:

$$\text{هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ لِّلْمُتَّقِيْنَ}$$

Translate:

"This (the Qur'an) is a clear statement for all mankind and a guidance and a lesson for those who are pious."

In teaching the Qur'an, although parents hand it over to Qur'an educational institutions (TK/TPA) but parents should not just let it go, without parental control at home. Because the child is still under their responsibility in teaching reading the Qur'an. A person's ability to read the Qur'an will have a great influence on the perfection of a person's worship, for example prayer. In prayer there are many readings in the Qur'an. For that reason, Muslims are required to learn to read the Qur'an and it is also the obligation of parents to teach it to their children.

Fourth, education of faith and morals, in a family moral development is the main focus of attention and this must be given early on to children, so that they have good attitudes and behavior in the family, society and environment. All of which of course require guidance from parents. Zakiyah Daradjat in her book Ilmu Jiwa Agama states:

To develop a child to have commendable qualities is not possible with just an explanation of understanding, but it is necessary to get him used to doing what is good, in the hope that later he will have these qualities, and stay away from despicable qualities, habits and training are what make him tend to do what is good and abandon what is not good.[4]

To provide Islamic education requires a way or method, namely through examples, advice, punishment, stories, commands and prohibitions, all of which of course need to be given an understanding and explanation, so that good attitudes and behavior will be formed in the child, which will gradually become clearer and stronger so that they stick and become his personality.

From the description above, it is clear that parents are obliged to educate their children by teaching them to pray, fast, read the Qur'an and accustom them to commendable morals.

Factors that Support and Inhibit Religious Education in the Family Environment of Islamic Religious Education Teachers Who Teach in Full-Day Schools at MAN 2 Model, Banjarmasin City

Based on the findings of the data that have been presented previously, that the educational background factor of PAIS teachers who teach at MAN 2 Model Kota Banjarmasin is that their educational background is very supportive of their children's education, namely that on average they have a bachelor's degree in PAI and some even have a Master's degree in PAI. Likewise, their

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[4] Zakiyah Daradjat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 1996), h. 62.

teaching experience is very helpful in educating children's religious knowledge in their respective homes. Time constraints for them are not an obstacle in educating children in the family, in fact what they are worried about is the influence of the social environment, especially the social media environment.

In relation to the above, Ahmad Tafsir stated: "Parents at home actually need to study educational theories. With that knowledge, it is hoped that they will be more capable of organizing education for their children at home."[5]

So, the educational background of parents plays a very important role in shaping their child's personality, because the existence of a good education in this case parents who understand the science of education, will directly make it easier for the parents themselves to instill good things. Parents cannot give their best attention in terms of implementing Islamic education, if the parents themselves do not equip themselves with broad insight. In this case according to Zakiah Daradjat: "Parents should understand the purpose of faith education for their young children, so that they grow and develop into pious children. Of course, parents also need to be equipped with various appropriate materials for their children's education and how to implement it.[6]

The time available is also a cause in the implementation of religious education in the family environment, because if parents who have a lot of time will be able to give orders and supervision to their children, especially in terms of religious education, while for parents who do not have more time, it will be seen that parents simply order other people or send them to school, this is because the busyness that takes up time is almost entirely just to fulfill the economic demands of their families, so it can be said that there is almost no opportunity to guide and educate children directly. Even though parents are at home, but are not used to educate children, then the time available will be wasted.

Suwarno said: "Even though parents are busy with their work, they must set aside enough time to meet their children to educate and create a friendly, family atmosphere full of affection so that the child's emotional life environment develops well."[7]

For parents who are aware of their duties and responsibilities as family and educational leaders and role models for their children, no matter how busy they are, they will still make time to communicate with and guide their children, especially in religious education.

Likewise with the social environment. What is meant by the environment here is the conditions and situations of life in society, children who have grown up and entered school age need playmates, that is a psychological need. In playing with friends children develop themselves, for

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[5] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Roesdakarya, 1994), h. 27.

[6] Ahmad Tafsir, *Pendidikan Agama dalam Keluarga* (Bandung: Remaja Rosdakarya, 2001), h. 99.

[7] Suwarno, *Pengantar Umum Pendidikan* (Jakarta: Rineka Cipta, 1991), h. 91.

example developing a sense of community (socialization), practicing to become leaders. In playing children can find their identity, a sense of solidarity is formed, knowledge about the environment increases and so on. This is the positive part of making friends.

Making friends also has a negative side, besides the positive side, this information provides guidance to parents to be careful in choosing playmates for their children, it is not easy to choose good friends for our children. As a general guideline is:

1. Find friends with good morals
2. Find a smart friend (high IQ)
3. Find a friend who has strong faith.

So it is undeniable that the good and bad environment is a factor that influences the formation of a person's personality, especially for young children who are not yet experienced in socializing in the midst of society, whether from playmates or places to chat and performances, is the most difficult for educators in this era, because the influence of this environment is sometimes greater than the influence of the family, therefore parents must be sensitive to this, do not let this environmental aspect hinder religious guidance for children, at least children are tried so that they are not influenced by wrong associations.

According to Abdurrahman Saleh in his book Nur Uhbiyati, there are three types of influence of the educational environment on children's religiosity, namely:

1. An environment that is indifferent to religion. This kind of environment sometimes objects to religious education and sometimes knows little about it.
2. An environment that adheres to religious traditions but without inner awareness. Usually in such an environment, children are traditionally religious without criticism or religious by chance.
3. An environment that has a religious tradition consciously and lives in religious life. This environment provides strong motivation (encouragement) to children to embrace and follow the existing religious education. If this environment is supported by good leadership and adequate opportunities, then the results are likely to be the best.[8]

Thus, the influence of the environment is positive, negative and neutral. The influence of the positive environment provides encouragement or provides motivation and stimulation to children to accept, understand, believe and practice the teachings of Islam, while the influence of the negative environment can hinder or be less supportive for children to accept, understand, believe and practice the teachings of Islam. Meanwhile, a neutral environment is an environment that does

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[8] Nur Uhbiyati, loc. cit

not provide encouragement to believe in or practice religion. Likewise, it does not prohibit or hinder children from believing in and practicing the teachings of Islam. This environment is apathetic, indifferent to the religiosity of children.

CONCLUSION

Religious education in the environment of PAIS teachers who teach with a full-day school system at MAN 2 Model Kota Banjarmasin includes four main aspects: education on the five daily prayers, fasting, reading the Qur'an, and faith and morals. The implementation of this religious education is an important part of the formation of religious character, both at school and in the family environment.

Supporting factors for religious education include adequate parental educational background, availability of time, a conducive environment, and the availability of learning facilities and infrastructure at home. However, obstacles such as limited time and an unsupportive environment are challenges that must be overcome. By strengthening supporting factors and overcoming these obstacles, religious education can be carried out optimally, especially in supporting the formation of student character.

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