

THE APPLICATION OF ISLAMIC RELIGIOUS EDUCATION TO CHILD BEHAVIOR (CASE STUDY OF FACTORY WORKER FAMILY IN THE NGORO INDUSTRIAL PARK (NIP) AREA, NGORO DISTRICT, MOJOKERTO REGENCY)

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Abstract: This study aims to examine the application of Islamic religious education to children's behavior (Case Study of Factory Workers' Families in the Ngoro Industrial Park (Nip) Area, Ngoro District, Mojokerto Regency) using a qualitative research methodology. Based on the study's results, first, the application of Islamic religious education is by giving examples, habituation, advice, attention, gifts, and punishments with basic Islamic religious materials about faith, prayer, morality, and reading the Qur'an and Islamic history. Second, with this application, even though a child is sometimes not supervised by his parents due to busy work, he still behaves Islamically as his parents have applied.

Keywords: Islamic Religious Education, Child Behavior

Abstrak: Penelitian ini bertujuan untuk mengkaji tentang Penerapan Pendidikan Agama Islam Terhadap Perilaku Anak (Study Kasus Keluarga Buruh Pabrik Di Area Ngoro Industrial Park (Nip) Kecamatan Ngoro Kabupaten Mojokerto), dengan menggunakan metodologi penelitian kualitatif. Berdasarkan hasil penelitian tersebut adalah Pertama, penerapan pendidikan agama Islam adalah dengan memberi contoh, pembiasaan, nasehat, perhatian, pemberian hadiah, dan hukuman. Dengan materi-materi dasar agama Islam tentang keimanan, ibadah sholat, akhlakul karimah, membaca Al-Qur'an dan sejarah Islam. Kedua, dengan adanya penerapan tersebut seorang anak sekalipun kadang tidak diawasi oleh orang tuanya dikarenakan kesibukan bekerja, namun tetap berperilaku Islami seperti hal yang sudah diterapkan oleh orang tuanya.

Kata kunci: Pendidikan Agama Islam, Perilaku Anak

INTRODUCTION

Religious education is education that includes the inculcation and application of religious values with religious teachings. Religious education must be applied to children as early as possible, even when the child is still in the womb. In the view of Islam, humans are born with a religious nature that must be developed and applied. In this case, parents are the first educators needed by children to become human beings who believe in and fear God. the teaching of Islamic religious education aims to increase the faith, understanding, and practice of children or students in institutions towards the religion of Islam (Ibda 2012).

The importance of Islamic religious education must be applied by both parents and the environment to children's behavior in order to make children who have a religious personality and good manners, children who already have good character and behavior in their religion certainly do not need supervision from parents to carry out their obligations in the Shari'a although both parents are busy looking for the economy. Children behave not far from how parents behave. Therefore parents must set a good example for their children, especially in obedience to the Shari'a and good manners.(taubah 2015)

Entering the industrial era, children must be prepared since childhood for things that can damage their mental and morals, and religious education in the family becomes basic education that must be applied. So that children are expected to be able to filter and be strict in facing obstacles, challenges, and changes that arise in social interactions in society (Khamim, n.d.). Some parents have applied Islamic religious education to their children in order to have children who behave according to Islamic religious law. Families of Factory Workers in the Ngoro Industrial Park (Nip) Area, Ngoro District, Mojokerto Regency, seek to apply Islamic religious education to their children so that they have behavior that is in accordance with the Shari'a even without extra supervision due to the busyness of their parents in looking for a livelihood. Several studies have been conducted regarding the Application of Islamic Religious Education to Children's Behavior. Eva Wiji Lestari conducted the first Research, and Isa Anshori, (2021), conducted about "*Religious education of children of rural Muslim families in the industrial era 4.0*". The results of his research were that the understanding of the religion of the Muslim community in Jati Village in the industrial era 4.0 was only about the pillars of Islam and formal religious rituals carried out by the Muslim community in general. In addition, the development of modernization in the industrial era 4.0 had an impact on a shift in the religious behavior of the Jati Village community so that the community's thinking style became hedonic, practical, and pragmatic. Things influencing people's religious behavior shift in Jati Village include busy work and environmental influences. This shows a need for spiritual cleansing to increase

the understanding and implementation of Islamic values in Jati Village. The pattern of religious education for children among Muslim families in Jati Village in the industrial era 4.0 was very diverse, including educating with patience, compassion, habituation, and educating with permissive and democratic patterns. Factors that are problematic for parents in providing Islamic education in the Moslem family environment in Jati Village in the industrial era 4.0 are parents' attention and role models, technological factors, the lack of interest in children studying Islamic religious knowledge, and environmental factors. The carrying capacity of parents in providing religious education in the industrial era 4.0 is that access to information is more accessible, does not require much money, and is supported by Islamic application facilities on smartphones. (Lestari and Anshori 2021)

The second Research conducted by Yulisna, Munawar Rahmat, and Edi Suresman (2016), about "*The Influence of Parenting Patterns on Religious Behavior and Student Learning Outcomes in Pie Subject Class V Elementary School in the Kijang Island Cluster, Reteh Inhil District of Riau*" As for from the results of this study are fun learning through Klasib for PAI students who are still in the Bad category. As many as 45.7% of respondents stated that Klasiber's online lectures were not fun. In general, improvements that can be made are the need for training for lecturers in compiling fun learning-based online lesson plans and Moodle e-learning platform (MEP) training. This proposal can be carried out through trials with a Classroom Action Research or Research and Development approach. (Yulisna and edi 2016)

The third Research conducted by Ali Sunarso (2020) is about "*Revitalization of Character Education Through Internalization of Islamic Religious Education (Pai) and Religious Culture.*" This research shows that character education is not new in human history. Parents, in various ways since before there was a formal educational institution called school as it is now, have tried to educate their children to be good children according to the norms that apply in their culture. Strengthening character education in the current context is very relevant to overcoming the moral crisis that is currently happening in our country. Whether we admit it or not, a real and worrying crisis in society involves our most valuable possession, namely children. The consequences are pretty serious and can no longer be considered a simple problem because this action has led to criminal acts. This condition of crisis and moral decadence indicates that all religious and moral knowledge obtained at school has no impact on changes in Indonesian human behavior. What is visible is that there are so many inconsistent Indonesian people, different things to talk about, and other actions. Many people believe that this condition allegedly originated from what was produced by the world of education. Demoralization occurs because the learning process tends to teach moral and ethical education limited to text and does not prepare students to respond and deal with contradictory real life. (Sunarso 2020)

METHOD

The method of this research is qualitative where qualitative research is a research focus/problem that is expected to develop according to the reality in the field (Hardani dkk 2020). The qualitative approach emphasizes meaning and understanding from within (*verstehen*), reasoning, the definition of a particular situation (in a specific context), and researching more on matters related to everyday life. (mulyadi 2011) This research focuses on applying Islamic Religious Education to Children's Behavior (Case Study of Factory Worker Families in the Ngoro Industrial Park (Nip) Area, Ngoro District, Mojokerto Regency). The Location Selected in This Research Is Wotanmas Jedong Village, where this location is where labor families are. Most workers come from mothers in the Ngoro Industrial Park (NIP) area, Ngoro District, Mojokerto Regency. The reason for choosing this research location is that many parents are busy with their jobs as factory workers, so they pay less attention to their children's education, especially Islamic religious education.

In data collection techniques in this study, namely: observation, interviews, and documentation, so in this study, the researcher is the leading research instrument. There are several forms of observation in qualitative research: participant observation, unstructured observation, and unstructured group observation (Bungin 2007). Therefore, the researchers made direct observations, focusing on observing Islamic Religious Education in Factory Worker Families in the Ngoro Industrial Park (NIP) Area, Ngoro District, Mojokerto Regency. The interview techniques that will be used in this study are structured and unstructured interviews, in order to find out with certainty what information will be obtained. The documentation method is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, and so on. Researchers use this technique to study and understand written documentation (2006). In this case, the documentation referred to in this study is in the form of village profiles, names of village officials of Wotanmas Jedong, family names of factory workers, as well as community leaders or religious leaders and documents that are considered essential to obtain the required supporting information, such as photos of religious activities monitored during field observations.

While the data validity technique used is observation persistence, this observation persistence aims to find characteristics and elements in situations that are very relevant to research problems. In other words, the researcher reviews the data related to the focus of the research so that the data can be understood and beyond doubt. Then using the source triangulation technique, which means comparing and checking back the degree of trust in information obtained through different times and tools in a qualitative method, this is achieved by comparing the results of observations on the

implementation of Islamic religious education and what are the obstacles in educating the children of factory worker families in the Ngoro Industrial Park (NIP) area, Ngoro District, Mojokerto Regency.

DISCUSSION RESULT

Many previous researchers have researched Islamic religious education. Still, this research is different from earlier research because Islamic religious education is associated with how it is applied to children where most of their parents are busy because they work either as factory workers or farmers. The results of this study indicate that; Application of Islamic Religious Education to Children's Behavior (Case Study of Factory Worker Families in the Ngoro Industrial Park (Nip) Area, Ngoro District, Mojokerto Regency), as follows;

First, Islamic religious education applies, by example, habituation, advice, attention, giving gifts, and punishment. With basic Islamic material about faith, prayer, *akhlakul karimah*, reciting the holy Al-Qur'an, and Islamic history. *Second*, with this implementation, even though a child is sometimes not supervised by his parents due to busy work, he still behaves in an Islamic manner as has been applied by his parents.

Islamic Education

Human education is essential and necessary, especially in this era of globalization; everything is fast and instant, unlike our ancestors, who did things traditionally and manually. Both are related to food, clothing, lifestyle, and electronics consumption, which greatly influence children's behavior and character. With the changing times and electronics that make children addicted to it, it is necessary to instill Islamic education to save children's behavior from negative things (Putra 2017).

Islamic education is a teaching that the Prophet taught directly to his Ummah because he was sent to the natural world to improve morals. With Islamic education, it is hoped that humans will be resilient in facing obstacles, challenges, and changing times and associations that arise from society and technological sophistication (Ainiyah 2013). In this case, Islamic religious education can be interpreted as activities to guide, direct and set an example for humans to understand and obey Allah's commands and His prohibitions without having to force other people to embrace Islam and still respect them even though they are of a different religion (Elihami and Syahid 2018).

Islamic religious education determines humans' future, which is the leading benchmark in behavior. Humans who are already in the information and technological era, so they are easy to influence need to have a firm belief and adhere to the teachings of the Islamic religion in order to continue to have excellent and correct behavior (khamim 2019). Education is also interpreted as an effort to develop the potential that exists in students (Solichin 2018).

The quality of human resources is one of the goals of Islamic education, with religious and spiritual strength, it is hoped that the faith will get stronger and the behavior towards Allah and His Creatures will be good too. It doesn't have to be in institutions or the classroom. Education can take place anywhere, including in the family environment itself (Yulisna and edi 2016). Islamic Religious Education is expected to become a center in education that produces superior Islamic Religious Educators. Judging from the realm of graduates of Islamic Religious Education, they have profiles of graduates of the Islamic Religious Education study program.(Hasya and rengga, n.d.)

Child Behavior

The child is a mandate entrusted by God which is highly expected and awaited by both parents, parents expect their child to have good behavior/morals and become a righteous child who will later help both parents through their prayers when their parents have been called first by the divine (Lestari and Anshori 2021).

Family is a very influential factor in the quality and future of the next generation, the character and behavior of children are not far from how their parents behave. Therefore both parents need to understand Islamic religious education to apply it to their children (Taubah 2015). Parents who are role models and examples for their children must have Islamic parenting, communication, and good habits, because children as creatures who imitate those who are with them (Uyuni 2019).

The Religious, Educational, and Economic Background of the Factory Workers' Families

From a religious perspective, the majority of the population is Muslim. with a total of 2,747 men and 2,889 women, and there was one head of the family who was a Christian, 1 man, and 1 woman. For more details, see the table below:

Table 1. Amount of Wotanmas Jedong Village Community

| No | Religion | Amount |
|----|-----------|--------------|
| 1 | Islam | 5.636 Person |
| 2 | Christian | 2 Person |

Interview with Mr. Zainal Mashudi (Head of Government)

In the village of Wotanmas Jedong, there are three mosques and 29 prayer rooms, and 1 Islamic boarding school. Besides being a place of worship, mosques and mushallas are also used for *taklim* assemblies for men, women, youth, and children's Al-Quran recitation (TPQ). The existing places of worship can be used by the community, with the activities carried out.

Based on the above, it can be concluded that religiously the people of Wotanmas Jedong Village are in a good environment. Meanwhile, harmony between religious communities has been

harmonious, with mutual respect, tolerance, and mutual assistance, and there has been no conflict between religious adherents.

The types of livelihoods of the residents of the village of Wotanmas Jedong based on the monograph data of the village of Wotanmas Jedong in 2021 are generally farmers and employees of private companies. Private company employees are workers or employees who work in industrial factories. For more details on the livelihoods of the population can be seen in the table below:

Table 2. Types of People's Livelihoods

| No | Type of Livelihood | Amount | |
|----|--|------------|------------|
| | | Male | Female |
| 1 | Farmer | 548 | 500 |
| 2 | Farm workers | 8 | 9 |
| 3 | Government Employees | 14 | 2 |
| 4 | Breeder | 2 | 0 |
| 5 | Mechanic | 2 | 0 |
| 6 | Private Nurse | 2 | 0 |
| 7 | Private Midwife | 0 | 6 |
| 8 | Indonesian National Army | 3 | 0 |
| 9 | Small, medium, and prominent entrepreneurs | 10 | 5 |
| 10 | Household servant | 0 | 5 |
| 11 | Private company employees | 400 | 225 |
| 12 | Government company employees | 4 | 0 |
| 13 | Retired | 2 | 3 |
| | Amount | 995 | 755 |

Interview with Mr. Zainal Mashudi (Government Officer) Wotanmas Jedong Village

Based on the table above shows that farmers and employees of private companies dominate people's livelihoods. From this, it can be concluded that the people's economy is still middle to low.

The Pattern of Implementation of Islamic Religious Education in Factory Worker Families

Education in the family has a strategic value in the formation of a child's personality. Since childhood, children have received education from both parents through examples and daily habits in the family. Whether or not the examples are given and how the habits of life of parents will affect the development of the child's soul. Based on the statement above, it can be concluded as follows: a) educating children directly, even though children have received education at school, parents also educate them in the family environment. Although in the family, the portion is less when compared to school. Educating children in the family is done directly even though half of the time is spent

working as factory workers; this method is taken with the consideration that by being educated directly, parents will be closer to their children. b) educating children through intermediaries by entering them into the nearest private *Madrasah Tsanawiyah*, where the school is based on a *pesantren*, and the Al-Qur'an Education Park, which is located in a boarding school.

The pattern of educational implementation applied by parents of factory workers is to the responsibilities and functions of Islamic religious education; even though parents cannot educate their children directly, they choose to educate their children through Islamic educational institutions and public institutions. This is reinforced by opinions about the responsibilities and functions of Islamic education, namely educating to achieve noble morals. At the same time, educational institutions are the material aspect to carry out these functions (2007a).

As for the Islamic religious education materials provided by the families of factory workers, as follows: a) Al-Qur'an material, Al-Qur'an is Islamic religious education material which has a top priority in educating children because in the Al-Qur'an there is material about faith, prayer, Islamic history and also moral material. In addition, the Qur'an is the first foundation of all Islamic teachings, so religious education for children in the family must be based on the teachings in the Qur'an. b) faith material, material about faith, is used as the first foundation in implementing Islamic religious education in the family so that children can walk according to their nature and have no tendency to associate partners with Allah SWT. c) prayer material, prayer material to children are taught more in the form of direct action or practice doing it.

This is in line with educational psychology's theory that children will initially do prayers or other work because their parents or religious teachers want awards, praise, and so on. So this needs constant guidance so that it reaches the level of self-awareness. d) moral material, a person's mental attitude that is driven by the soul so that it can lead to actions or deeds. Therefore, the morals that need to be emphasized here originate from Islam's teachings. e) Islamic history material, parents convey Islamic history material by telling stories about the Prophets and Apostles, as well as stories of pious people. There are two benefits globally in conveying this Islamic history material: first, children will know about Islam in the past, and second, children will absorb examples from the stories conveyed.

Obstacles and solutions to the Implementation of Islamic Religious Education in Factory Worker Families on children's behavior

As a working mother, you have a dual role that must be carried out in a balanced way, namely the role of mother and the role of laborer as a lifeline to help your husband earn a living.

Because of this dual role in carrying out Islamic religious education for their children, some obstacles hinder the implementation of Islamic religious education for their children, including a) lack of time with children, busy parents where mothers and fathers both work, causing constraints for them with the limited time available to provide education and affection for children. b) children's obedience to parents, the frequency of gatherings between children and parents limited by their time and work, makes children sometimes disobedient and challenging to manage. Parents' orders and advice sometimes only go in the right ear and leave the left ear. c) The environment is not good; the community environment is the third education after family and school. The environment as a social place is also a broad field of education. The development of a child's soul, who likes to socialize and tends to imitate, and the community environment greatly influence the formation of a child's personality.

Parents must instill religious education in their children. By creating a culture, conditions, and situations that reflect religious values in family life and by building self-exemplary, consistent and building a sense of togetherness in realizing religious values, children will be able to accept, understand and follow religious teachings without must be forced by parents, so that life in the family can be peaceful, comfortable and peaceful.

Apart from that, with limited time, which is a separate problem for children's moral education, parents, in this case working mothers, can also make the following efforts: a) Sending their children to schools, both formal or non-formal. b) Enrolling their children in the Al-Qur'an Educational Park to learn so they can read the Al-Qur'an properly and correctly. c) Calling private tutors/guidance to teach their children Islamic religious studies in particular and general lessons. d) Facilitating facilities and infrastructure for their children's religious education needs. e) Take a little time to give good advice and role models when parents are at home, both when they come home from work and on holidays.

CONCLUSION

Based on the results and observations that have been made, the application of Islamic religious education is by giving examples, habituation, advice, attention, giving gifts, and punishment. With basic Islamic material about faith, prayer, *akhlakul karimah*, reciting the Qur'an, and Islamic history. With this implementation, even though a child is sometimes not supervised by his parents due to busy work, he still behaves in an Islamic manner as has been applied by his parents.

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