



The Urgency of Islamic Education in the Family to Overcome Deviant Behavior at the Mawlid Celebration of the Prophet

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Abstract

The Islamic community in Dasan Agung Village, in celebrating the Birthday of the Prophet Muhammad SAW, is still dualism and two groups. One group concentrated on the mosque, and the other focused on the highway. Groups conducting mosque-centred celebrations carry out various activities to increase religious knowledge and faith one month before the core celebration. This study aims to determine the implementation of Mawlid celebrations in Dasan Agung, more specifically, the pattern of education applied by parents to children and the application of Islamic education to avoid deviations from Mawlid celebrations in Dasan Agung sub-district. The method used is qualitative, exploratory data obtained from observations and interviews. The results showed that the celebration of Prophet Muhammad's birthday in Dasan Agung village was carried out in two versions: celebrations centred on mosques and highways. Celebrations centred on the road, from preparation to the day of implementation of the teachings of Islam, far from religious demands, can even be declared as misleading celebrations.

Keywords: Children, Islamic Education in the Family, Deviant Behavior

Introduction

Quality human resources can only be created through education, such as formal, non-formal, and informal education. These types of education do not stand alone but reinforce each other. Education is implemented consciously, and the learning process is rooted in the creation of personality and noble morals [1].

Informal education is education that runs throughout life, knows no schedule, and is very sensitive in creating individual personalities and morals. Informal education is the educational path of the family and the environment [2]. Informal education lays a strong foundation on an individual's personality and noble character. It will further provide nuances in the variety of social, economic, and other activities

reflected in his behaviour. This education needs to be driven and personalized by all parties, especially parents. Experts also have an essential role in assisting parents in the form of the right strategy for running.

Educators have a role in creating social change and cultural transformation from generation to generation [3], [4]. The role of education is the basis for changes in social conditions; even habits that are carried out (culture) can shift, depending on whether or not the function of education is running. One generation to the next can regress in various aspects if education does not go well. The application of a different education system will be able to produce a new generation that will eliminate the character or characteristics of a country.

Education is "a conscious and planned effort to create a learning atmosphere and self-process to possess religious, spiritual strength, self-control, personality, intelligence, noble character, and skills required of him, society, nation, and state" [2]. Education is not only for self-interest but also for the benefit of overcoming the problems of others, even on a broader scale, namely society and the state.

Education is evacuated in the learning process. This context can be seen in the definition of learning as "the process by which a person obtains a whole new change in behaviour, as a result of his own experience in interaction with his environment" [5]. The characteristics of learning by this definition are changes that occur regularly, changes continuously, changes that occur are positive, changes that occur are directed, and changes include cognitive, affective, and psychomotor aspects. Changes in psychomotor aspects (behaviour) will not happen suddenly but begin with changes in knowledge (mental) and affective changes (attitudes).

Directed changes in the learning process can be used as a basis for changing various aspects of society. Islam pays attention to learning or education in multiple sciences, not only the problem of man's relationship with Allah SWT but also economic, political, cultural, and other problems. Islamic education is "guidance given by adults to educated people in their infancy to have a Muslim personality. Islamic education is the guidance of the physical and spiritual according to Islamic teachings with wisdom, directing, teaching, training, nurturing and supervising the enactment of all Islamic teachings" [6].

A broader understanding of Islamic education as follows: "the process of excavation, character building, utilization and development of patterns of thought, dhikr, and human creation through teaching, guidance, training, and devotion based on

Islamic teachings, to form an actual Muslim person who can control, regulate and engineer life, carried out throughout the ages with full Javanese responsibility, solely to worship Allah SWT [6]. Referring to this definition, if there are gaps in the economic field in people's lives, behaviour, and other aspects, it indicates that Islamic education in society is not working.

The method or pattern of Islamic education in the family that is used as an alternative by each family in the form of:

1. Education by example
2. Education with customary customs
3. Education with advice
4. Education by giving attention
5. Education by providing punishment [7].

Education through example is critical in the family and the community. In their development, children will absorb the behavior shown by parents or older individuals, then become the basis for the individual's behaviour and continuously repeat each generation so that a habit or culture appears. Behaviour rooted in people's lives has occurred for generations, requiring more systematic action. A significant concern is to keep the current child from continuing the wrong behaviour.

The above actions are prevalent in the Dasan Agung community of Mataram City. The variety of social insecurity and low and worst economic and educational conditions is the process of commemorating the birthday of the Prophet Muhammad SAW, which deviates from Islamic teachings. The results of this study revealed that the birthday of the Prophet Muhammad SAW was celebrated by drunkenness and singing reggae swan songs. These male and female dances were very unethical, and various other behaviours were very contrary to the teachings of Islam. Teenagers and those who grow up in Dasan Agung know the loud drink, drunk not from cafes or nightclubs but during the celebration of the birthday of the Prophet Muhammad (PBUH) [8].

The phenomena in a society that is often more visible or exposed and attract children's attention are negative. The parade travels with loud music with lousy material, even songs with discotic, westernized nuances, and dance mixed between men and women. Elementary school children also participate, becoming a solid attraction for children to watch, and they will fall into it. Other phenomena also look beautiful in celebrating the birthday of the Prophet Muhammad SAW in the form of the khasan Al-Qur'an for children, throughout the month conducting competitions with the nuances of Islamic education and many more celebrations of a group of people.

Based on the description above, the formulation of the problem in this study is: 1) How is the celebration of the birthday of the Prophet Muhammad SAW in Dasan Agung Mataram City? 2) What is the pattern of Islamic education by parents towards children in Dasan Agung Mataram City? 3) How can Islamic education be applied to avoid deviant behaviour at the Birthday of the Prophet Muhammad SAW celebration in Dasan Agung Mataram City?

Method

The approach taken in this study is qualitative research. Skin research is "natural research, more in line with social science research" [9]. Research that displays results as they are does not get studies in statistics or other approaches. This study tries to show naturally the variety of Mawlid celebrations of the Prophet Muhammad SAW in Dasan Agung Kota Mataram, the pattern of education applied by families to children, and the application of Islamic education that can be used in families to follow or reduce irregularities in the celebration of the birthday of the Prophet Muhammad SAW.

This study's data collection techniques are interviews, observations, and documentation. Researchers use interviews as a data collection tool because they can get

data directly from respondents. If there is unclear data, researchers can ask again. Researchers use observations to reinforce data collected from interviews, which may not be accurate. While documentation is used to obtain various activities for the implementation of the Mawlid celebration of the Prophet Muhammad SAW in Dasan Agung, the documentation can be in the form of research results, documentation in the form of films and photos that provide an overview of the distorted conditions of the Mawlid celebration of the Prophet Muhammad SAW.

Results and Discussion

Mawlid Nabi Celebration in Dasan Agung Village

Every religion has a holiday celebration, including cultural religions. The expected benefit of the festival is to remember the values contained in the celebrated event and take its meaning to direct the behaviour of the ummah to a good path.

In the village of Dasan Agung, the celebration of the birthday of the Prophet Muhammad (PBUH) runs in two versions that are very different from each other. One version sometimes rivals the other, and in the course of it, there is a very high potential for conflict. The first version ran to gain value in celebration, especially shown to children.

The important thing found in the two versions of the celebration is an unfavourable bias from an economic and social perspective, including the festival with the correct version (getting value in the content of the Mawlid celebration). The problem is not only in celebrations that deviate from the teachings because celebrations lead the ummah to behaviour that is far from the teachings of Islam.

Preparation for a deviant Mawlid celebration also requires a long preparation, both economically and in terms of preparing the infrastructure used. Celebrations with

praje are carried out by people who have special events, namely crying the son. In its journey, people who did it were no longer oriented towards these activities but made a *project* (a type of *ogoh-ogoh pra pray a nyepi* Hindu community) purely on the highway, supporting dancing and drunken activities.

Islamic Education Pattern of Parents to Children in Dasan Agung

Religious education provided by parents to children is elementary. Many rely on religious education only in elementary schools, even though Islamic religious education in schools is limited. The condition is that many children drop out of school and only finish elementary school. After nine years of compulsory education, they failed to acquire Islamic religious education. Another pattern of education is that children thoroughly learn to recite (education to read the Qur'an informally) to teachers without parents having to provide additional religious lessons, but not character education or role models to children.

Many parents in Dasan Agung Village do not make the family the first and foremost learning medium. The fact that it exists, especially for families who celebrate Mawlid with a "*praje*" orientation, actually sets a negative example for their children. Parents, from preparing *prayaan* until the day "D," many set a bad example. Parents provide examples of booze, and indeed, the child will not hesitate to try and eventually become a drunkard. From the beginning, families who celebrate Mawlid centrally in the mosque provide learning to their children. Aware of the adverse conditions guaranteed in society, it incentivizes providing religious education to children. Parents who understand the existing conditions do not perform child circumcision at the time of the Prophet's Mawlid, and this is solely to avoid deviations that occur in the celebration for their children and the Mawlid celebration itself.

Families who are aware of the dangers of child association in Dasan Agung sub-district, especially in four neighbourhoods (Gapuk Selatan, Gapuk Tengah, Gapuk Utara, and Arong-arong Timur) provide kindergarten and elementary school education outside the neighbourhood. This is done to minimize the association of children with local children. In this condition, parents must apply attention and communication of higher intensity. Efforts to cut negative influences are necessary because deviant behaviour can be caused by conditions and habits in the local community.

The education given by parents to the family, especially children by their parents, is relatively simple. The pattern of education is still very far from the meaning of Islamic education. Parents do not provide education that covers a broad dimension. Education is only limited to formal education with a low level. The education provided does not have a balance both in the world and the hereafter (these two aspects are minimal). A very detrimental condition for children in the future is that the life of the world is degraded with the characteristics of poverty, and even more, loss does not have a sacrifice for the afterlife.

The parents in the Dasan Agung sub-district, especially those celebrating Mawlid on the highway, have low religious and general knowledge. The pattern of education with advice, examples, stories, participation, and others is minimal. The calamity that exists is education by setting a bad example. The role of the family as the centre of the social process, the process of child affection, and the process of growth of children's status is very far from a positive meaning because the facts that occur are opposite. A process that runs the opposite of the normative will also lead to the creation of negative behaviour for the child.

The deep-rooted ignorance of these parents caused their behaviour to be very far

from productive work by the teachings of Islam. Sacrificing, even daring to owe money for the celebration of Mawlid, but not done for positive things, such as the cost of children's education for junior high, high school, or high school levels. In this condition, parents of this family cannot be expected to provide education to their children. Government, community, and schools become crucial to making changes and instilling values, even if conditions turn around, and how children teach their parents. This finding is ironic, so it is hoped that children from this family can go to school, at least, junior high school, so there is time to study outside the home to get a balanced education.

Islamic Education in Overcoming Deviant Behavior at the Celebration of the Prophet's Mawlid

The role of the government is very expected, primarily to hold a counter-event so that children are more interested in participating in the event made, not participating in *praje*. One of the solutions offered is to bring *da'i silik* or famous speakers and singers with Islamic nuances, such as Ofick, adad alwi, wafiq azizah, and others. Because they admire these figures very much in, we can also entrust a special moral message to other deviant Mawlid celebration events to make competition activities for children such as designing mosques, calligraphy competitions, Islamic drama competitions, and competitions involving children by seeing children's potential as a positive thing.

Government work, both at the output and sub-district levels, may not provide assistance except for activities with Islamic nuances. Education must show genuine assistance to Islamic activities so that actors are always interested in holding positive activities that get financial aid—for example, assistance using remembrance music, *qasidah*, or providing Islamic nuanced marching assistance.

There are findings that *praje* actors in Dasan Agung village are relatively small compared to the 1990s to early 2000s. The emphasis of activities is carried out by reviving the forum of environmental heads, making *awiq-awiq* and giving strict sanctions for violations, including drunken activities. The role of mosque teenagers needs attention and must be revived with various innovative activities, not only during mawlid celebrations.

The activities carried out are not wrong to follow a *boom or trend* in the community. I am not following it, but I am making an example of the transformation in solving the problem of people's behaviour, including the celebration of deviant Mawlid. It can be done in activities similar to YKS (*Yook Keep Smile*) but changed with Islamic songs and behaviour. In this context, the role of parties who usually carry out events is needed, and of course, actors who have adequate knowledge are also required in Islam.

There are clear indications for the people of Dasan Agung Village, namely the lack of media to play, unwinding fatigue in daily work, and various other problems. The government must provide playgrounds, sports venues, and youth meeting places. It is essential for the Mataram City Government at a higher level, further disseminated by the Dasan Agung Village Government regarding *awiq-awiq* in religious celebrations. *These awiqs* are not only suggestions but have coercive power.

The education of children in the family is expected by example from parents. Many parents in Dasan Agung Village behave defiantly. Based on this condition, it will be difficult for children to be expected to behave well. Parents are at the root of the problem, so the government, both at the sub-district, sub-district, and city levels and all parties need to pay more serious attention.

Conclusion

Based on the results that the author has done regarding the urgency of Islamic education in the family to overcome deviant behaviour at the celebration of the Prophet Muhammad's birthday in Dasan Agung in Mataram City, the author draws the following conclusions: 1) The celebration of the Prophet Muhammad's birthday in Dasan Agung Village is carried out in two versions, namely celebrations that focus activities on mosques and highways. Celebrations centred on the road, purely from preparation to the end, deviating from Islamic teachings far from religious guidance, can even be declared misleading and affirmed as distorted and deceptive celebrations because the implication of the activity is not only at the time of its implementation but provides learning to children and the younger generation on liquor and action porn. Celebrations centred on mosques also have distorted indications, especially when low-income families force themselves to carry trays in mosques. Another negative impact is that some poor people lose their working capital and are in debt;

2) The pattern of parental education for children in the Dasan Agung sub-district is straightforward, generally leaving children entirely to education in schools (public schools) and informal tutors; 3) The application of Islamic education to avoid the children from the negative impact of deviant Mawlid celebrations in Dasan Agung sub-district is the primary role model of parents. The findings in this study are that many parents give negative examples to children, ranging from waste, sacrificing activities that are not main, and directly or indirectly introducing children to alcohol.

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