



Parents' Leadership Patterns in Motivating the Implementation of Islamic Religious Education in Children

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Abstrak

Perilaku dan akhlak anak sangat dipengaruhi oleh peran orang tua dalam mendorongnya belajar tentang Islam; mereka akan memahami batasan-batasan apa yang dimaksud dengan amal baik dan buruk jika menjadi manusia yang bertaqwa kepada Allah SWT. Sebagai orang tua, pendidikan anak adalah yang utama, khususnya dalam bidang pendidikan agama Islam. Penelitian ini menimbulkan beberapa permasalahan, salah satunya adalah bagaimana cara orang tua mendorong anaknya untuk belajar agama Islam. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana orang tua dapat mendorong anak-anak mereka untuk belajar Islam. Penelitian ini menggunakan pendekatan deskriptif kualitatif yang mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Temuan penelitian menunjukkan bahwa orang tua memiliki tanggung jawab untuk membimbing, mengajar, dan menginspirasi anak-anak mereka dengan mendorong mereka untuk mengambil bagian dalam pengajaran, memberikan contoh perilaku yang baik, dan memberi mereka pengajaran yang berkualitas. Anak yang terinspirasi belajar Islam dari orang tuanya mendapat tiga manfaat, yaitu menjadi lebih semangat, mempunyai akhlak yang kuat, dan berbakti kepada orang tuanya. dan salah satu faktor pendukungnya adalah televisi.

Kata Kunci: Peran Orang Tua, Memotivasi, Pendidikan Agama

Abstract

Children's behaviour and morals are greatly influenced by the role of parents in encouraging them to learn about Islam; they will understand the boundaries of what is meant by good and bad deeds if they become human beings devoted to Allah SWT. As parents, children's education is the main thing, especially in Islamic religious education. This research raises several problems, one of which is how parents encourage their children to learn about Islam. This research aims to find out how parents can encourage their children to learn about Islam. This research uses a qualitative descriptive approach that collects data through observation, interviews, and documentation. Research findings show that parents are responsible for guiding, teaching, and inspiring their children by encouraging them to participate in recitations, modelling good behaviour, and providing quality instruction. Children inspired to learn Islam from their parents receive three benefits: becoming more enthusiastic, having strong morals, and being filial to their parents. One of the supporting factors is television.

Keywords: Role of Parents, Motivating, Religious Education

Introduction

Islamic religious education is one of the key aspects that shape the character and morals

of the young generation of Muslims. (Rahmadania et al., 2021). In this case, it is important to ensure that Islamic values, ethics, and principles are firmly instilled in the hearts

and minds of children. One of the factors that greatly affects the process of Islamic religious education is the role of parents in their children's lives. Parents are the main figures in guiding their children to understand and practice the teachings of Islam correctly. (Gafur, 2020).

In this very rapid development of the times, the role of parents in Islamic religious education has become increasingly important, especially in facing modern challenges that can affect children's understanding of religion. Religious education aims to form a whole human being who is not only intellectually intelligent but also has good morals and ethics. (Astuti et al., 2023). In the context of Islamic religious education, it teaches that religious knowledge must be integrated with daily life so that children are able to internalise Islamic values and apply them in their behaviour. (Munirah et al., 2022).

Children are a trust and gift that Allah gives to parents. Every child who is born into the world in a state of fitnah or has basic instincts and natural traits that tend to do good things (Ashuri & Damara, 2023) as said in a hadith Narrated by Bukhari explains as follows:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يُنَصِّرَانِهِ

Meaning: "Every child born is born on fitrah (holy). It was his parents who made him Jewish, Magi, or Christian." (HR Bukhari and Muslim).

The above hadith in the book *al-Muntaqa Syarah al-Muwaththa'*, Abu al-Walid (1999), the meaning of the word fitnah is that the word fitnah in Arabs are creations it is mentioned that Allah created creatures with the meaning of Allah creating them. According to Syara, a situation they created is based on fitrah, which includes faith, ma'rifah, and confession to God. It was also explained about the status of fitrah of each child, that the status is clean, holy and Islamic, whether it is a Muslim child or a non-Muslim child. Then, it was his parents who maintained and strengthened his Islam or even changed to non-Muslims, such as Jews, Christians and Magi. This hadith reinforces that the influence of parents is dominant in shaping a child's personality compared to other factors that influence education. Both parents have a greater responsibility in educating their children.

The family, as the first educational environment, is very influential in shaping children's personality patterns. In the family, the child first gets acquainted with values and norms. Family education provides basic

knowledge and skills, religion and beliefs, moral values, social norms, and outlook on life that children need. (Helmawati, 2014).

Ahmad Mustafa Al-Maraghi, in his journal (Ashuri & Damara, 2023) Explained that every human being has a nature that is more inclined to the teachings of Tawheed. A child's tendency will continue to grow stronger if it is always nurtured and fostered and guided towards a more perfect direction. In the context of Islamic education, it is said that the first person to guide children is the parents themselves. Therefore, the ones who are at the forefront of the process of growth and development of children are parents. The role of parents is needed in instilling education in children. Parents are responsible for carrying out their children's education in accordance with Islamic teachings. Islamic teachings teach how to educate children and what things parents should pay attention to when educating children.

As enshrined by Allah SWT in the Quran, the initial foundation that Lukman taught his beloved son was about faith, in the form of faith to Allah SWT, in Q.S. Lukman verse 13;

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Translation: "When Luqman said to his son, when he counseled him, "O my son, do not associate with God! Indeed, associating (Allah) is indeed a great injustice."

In *Tafsir fi zhalalil Qur'an*, (Quthb, 2004) Interprets the Qur'an surah Lukman above that Lukman al-Hakim directs his son with advice that contains wisdom. The advice does not contain accusations but contains the issue of monotheism. Explains that "Lukman said to his son when he gave him a lesson, "O my son! Do not associate Allah with anything, and know that to associate with Allah is indeed a great injustice because it has degraded the dignity of the Most High to a despicable position."

According to *Tafsir an-Nuur* (Ash-Shidieqy, 2000) interprets that the position of a father is to teach his children a lesson, point them to the truth and keep them away from destruction. Because a father is responsible for his child's life. Meanwhile, *Tafsir al-Mishbah* (Shihab, 2022) emphasises the method of education that is full of affection for parents to their children, not yelling. This is what parents do not pay attention to today.

The introduction of monotheism to children from an early age can also be done

when the child is still in the mother's womb. This can be done by parents, especially pregnant mothers, by doing a lot of dhikr, praying, and carrying out other worships. Therefore, Zakiah Dradjad believes that the basic pattern of parenting in shaping children's character from an Islamic perspective started from the mother's womb by communicating with the child in the womb in a gentle way, always chanting the holy verses of the Qur'an, which can help children's brain development. (W, 2022).

Thus, ideally, people's parenting style tua to children's education much earlier, starting from when the child is in the womb. This view is reinforced in the Qur'an, where the child in the mother's womb has a vertical relationship with Allah the Creator; there has been communication between the baby in the womb and the Creator.

Furthermore, in the 1945 Constitution, Article 31, Paragraph 3 states that the government seeks and organizes a national education system that increases faith and piety as well as noble morals in order to educate the life of the nation. In addition, Law Number 20 of 2003 concerning the National Education System also emphasizes the importance of religious education as an integral part of the national education system. This shows that religious education is a right of every child that must be fulfilled by parents and supported by the state.

In modern times, children's interest in studying religious knowledge is still relatively low in today's society; the role of parents in educating their children is not as strong as in the past, and parents are more relaxed in dealing with children's education, especially in religious education. (Akhyar et al., 2021). The aspect of Islamic religious education in children, because most parents focus on work, is a factor that inhibits parents in their leadership. (Permadi & Andriansyah, 2022). Therefore, parents must provide guidance or demonstrate leadership qualities that encourage their children to pursue religious education. However, currently there are still many parents who have difficulty educating their children on how to become leaders .

Different leadership roles are required in different scenarios. Based on the above background, a study was conducted with the title "Parental Leadership Patterns in Motivating the

Implementation of Islamic Religious Education in Children"

Method

The research used uses field research. Researchers directly interact with the research object to collect data in the field. (Van De Ven & Poole, 2017). The focus of this study is education, using a qualitative descriptive approach. This approach aims to accurately describe reality using appropriate techniques and data analysis. (Sugiyono, 2019). With this approach, the researcher will provide an appropriate description based on the analysis of the data that has been obtained.

The data analysis process in qualitative research begins with the preparation of the proposal, followed by data collection in the field until all the necessary data is obtained. The data collection methods in this study include interviews, observations, and documentation. The research was conducted at Birrul Walidain Muhammadiyah Junior High School in Plupuh District, Sragen Regency. The data analysis used is interactive analysis, which involves three main components: data reduction, data presentation (data display), data validity test and conclusion drawing. (Sugiyono, 2019).

Result and Discussion

Parental Leadership in Motivating Children's Religious Education

Based on the results of observations that have been carried out in Gongsol Village, there are several forms of leadership applied by parents in Gongsol Village In motivating children's religious education, among others:

1. Invite children to learn to recite and invite them to perform 5 times prayer

From interviews with resource persons and parents in Gongsol Village, parents in Gongsol village have been reciting their children from the age of 6-7 years old have learned to recite, they recite at the mosque with resource persons every Monday to Friday starting from after ashar until 5 pm. In addition, parents in Gongsol village form their children's religious education, starting with basic things such as guiding children to carry out the five-time prayer and providing instruction about the importance of prayer, ablution procedures, and the laws of prayer that they know. However, some of them are converted, so in this case, they study together with their children; their children are also recited

so that their religious deepening is better and directed. In this case, it is hoped that children can grow up to be children who understand religious teachings. That is how the two parents in Gongsol Village work together in educating their children; this starts from inviting children to learn religion and inviting them to carry out 5 times of prayer, giving examples of good deeds, and paying attention to children's association.

This leadership method is transformational leadership. Transformational leadership is leadership that can create visions, values, and ideas and can build more meaningful cooperative relationships with its members. (Ritonga, 2019). In this transformational leadership, the religious quality of children is greatly influenced by the formation process or education they receive from their parents. A common way for parents to encourage their children to learn Islam is by inviting children to learn to recite and teaching them to pray from an early age so that children become accustomed to it (Purwanti, 2021). As a parent, instilling the soul in the child's faith, and the obligation for every Muslim is prayer. This is by the hadith of the Prophet, the Messenger of Allah (peace and blessings of Allaah be upon him) said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ،
وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرَّقُوا بَيْنَهُمْ فِي
الْمَضَاجِعِ

It means: "Tell the children to perform the prayer when they are seven years old. And beat him for leaving him when he is ten years old." (HR. Abu Daud)

This hadith explains that parents play an important role in fostering and guiding their children to carry out the command to pray. In the book *Syarah Jami'us Shagir*, Jalaluddin as-Suyuthi (911 H), it is explained that parents give prayer lessons to their children when they are 7 years old, and this learning is necessary for the mother by teaching some conditions and harmony; the mother practices it with some learning, after which the child imitates it. Parents are also expected to instruct their children to learn from others. Parents are also required to give wages to teachers who have provided education to their children.

The above hadith also commands and teaches prayer to children. At this age, parents must order their children to perform prayers and do their precepts after 7 years old. And hit him if he left prayer after he was 10 years old.

Sabab wurud from the hadith of the Prophet about the command to pray to children

since the age of seven, the author stated by using *sabab wurud* in the form of another hadith of Abu Daud, which has the content of matan semakna. Because there is no clear explanation of the reason for the emergence of the hadith.

As for the sarah of the hadith, it can be understood that the appearance of the hadith commanding the prayer to children can be known when there is a companion named Mu'az bin 'Abdullah bin Khubaib al-Juhani ra. Asked his wife, "When should children perform prayer?" and the wife replied that there was someone who mentioned from the Messenger of Allah that he had been asked about it, and the Prophet replied, when a child has been able to distinguish between right and left.

Related to this, when the child has been able to distinguish between the left and the right, the child can be said to have been *mumayyiz*. The age of *tamyiz* for a child is generally 7 years old. Therefore, when entering the age of *mumayyiz*, children can be seen as appropriate to be introduced to prayer. So, from the hadith, it can also be said that the process of instilling the values of the prayer command can begin from the age of 7 years when the child has begun to understand which is right and which is left, which can be said to be the child's Umayyad period. Thus, the two hadiths above have the same substance to strengthen the explanation of instilling educational values related to this prayer command.

In line with interviews with several parents of Gongsol Village, one of which is RA's mother, he emphasised that,

"As parents, we want our children to grow up to be children who understand the teachings of Islam; therefore, as parents, we try to teach our children religious learning from a young age, both teaching them to recite, pray, and teach religious learning. However, I am teaching my son to recite at home and taking him to a mosque so that he can get a better religious education and pious friends (interview with RA's mother on May 20, 2024).

As parents, the basic thing that must be done is to invite children to continue learning about religion, provide schools that teach about religious education, and place them in a place that can provide them with good religious learning. (Munirah et al., 2022). Parents are the first madrasah for children, that's why parents must teach about religion to children so that this

can increase faith and understanding of the good and true religion of Islam. As some mothers and fathers in Gongsol village do, they teach their children basic religious education at home and also provide religious education outside the home. With a good religious foundation, it is hoped that children will understand Allah SWT's prohibitions.

2. Setting an example of good deeds to children

The best thing parents can do to encourage their children to follow their instructions is to set a good example for them. For example, parents should not only tell their children to read the Qur'an; on the contrary, parents must recite the Qur'an with their children or follow their children in doing so. Every Friday night in Gongsol Berastagi Village, parents participate in special recitation activities. They told us that if we followed the recitation, the children would see this activity, and it can be said that this motivates them to do other useful things. In summary, parents encourage their children to learn about Islam by setting examples of good behavior, thus inspiring children to follow it. Children can only get better if they first improve themselves, and once they succeed, they will always respect us and listen to what we frog. (Nurul, 2018). In this case, the role of both parents is very fulfilling, especially to boys. Boys will always emulate their father's behaviour, which is why a father must also be able to set a good example for his children, both in terms of religion and morals and morals. (Muyasaroh, 2019).

This good example must be accustomed by parents to their children so that goodness and good religious education are embedded in them; this is in line with what Mr AM said, where he said as follows:

"Yes, I often invite my children to pray in congregation at the mosque and home; I also get used to not talking about dirty things. At home, I always set a good example for my children, especially the boys, because they pay a lot of attention to what I do; that's why at home, I never smoke, let alone tell him to buy cigarettes. I also gather at the mosque every night with the father in the mosque, and my son is also a Bawak, and he often comes with his brother to join the mosque youth" (interview with Mr AM on May 22, 2024)

Orang tua mengajak anaknya berdoa bersama sebelum berusaha memotivasi anaknya. Tentu saja orang tua harus memberikan contoh yang baik kepada anaknya. Jika orang tua memerintahkan anak untuk shalat dan mengaji maka alangkah baiknya orang tua mengajak anak shalat berjamaah. Menjadi orang tua berarti selain memberi perintah, juga perlu memberikan contoh positif kepada anak, karena mereka akan meniru apa yang dilakukan orang tuanya.

3. Pay attention to children's association

In this day and age, parents should encourage their children to engage in social interactions, which can have a long-term impact on them because children are never too old to interact socially, and social interactions are valuable. Parents must actively participate in the child's social interaction, meaning there is never a wrong moment. Unsurprisingly, children are impulsive, but when communicating with others, they become more responsible.

People have learned to adapt to the growth and development of their children, so they must also remember that in educating children, they must adapt to their talents and abilities, as well as their desires. Parents must also compromise what they want for their children so that their children want to learn religion wholeheartedly and not half-heartedly.

The Importance of Motivation from Parents Learning Islam

1. For Children

They explained the importance of parental motivation based on the findings of parent interviews conducted in Gongsol Berastagi Village. They clarified that their efforts to increase enthusiasm were limited to small acts of support, affection, and attention. and inspire children to increase their interest in hobbies. Parents clarified that they think it is very important that their motivation for their children has a significant influence on children. When involved in beneficial activities, children become more excited and excited (Nurul, 2018).

a. Parents' motivation in educating their children to learn Islam

In educating children, parents are the main educators. If they can educate their children to be successful, then children can also be successful in their lives. However, parents who are more committed to their children's education teach ethics, reciting, praying, and the letters alif, ba, and ta from an early age are needed to raise successful

children both in this world and in the hereafter (Gafur, 2020). Allah SWT will repay with plenty of efforts made in educating the younger generation. The bigger, the more difficult it is.

b. The Role of Mothers in Motivating Children to Learn Islam

Mother is the first child Madrasah. We often hear that a great mother is the driving force behind great children. Based on interview data, mothers are the most influential party in children's education about Islam at home. This does not mean that the father does not contribute; Instead, in this case, the mother intervenes before the father takes action. A child's educational success is a collaborative effort between mother and father and depends on their participation. As the first madrasah, mothers have an obligation to do more than just teach, love, and lead wholeheartedly. In Gongsol Berastagi Village, the role of mothers is very important. Parents can raise their children themselves, although some mothers work outside the home.

The Impact on Children After Parents Provide Motivation to Learn Islam in Gongsol Berastagi Village

Children will become more familiar and knowledgeable about Islam because of their parents' encouragement to do so, which will be beneficial. Parents want their children to have a pious character, obey their parents and have noble character. Parents are worried about their children's social relationships these days.

1. The Impact of Motivation to Learn Religion

a. Children have noble morals

The study results show that children's morals in daily life are the main factor that affects their motivation to learn religion. Raising moral children is the result of educating yourself and your children. Maintaining good morals is one of the most important aspects of educating children. When parents educate children fiercely, they like to be angry, stubborn, and in a hurry, and they do other bad deeds. So when they are adults, it will be difficult for parents to change their children's attitudes. All morals are shown when they are children, and then an embedded character will be formed when they grow up. So, many people have deviant

morals because of their upbringing when they were young (Zuhrotul, Nurlaili & Darlis, 2021). In addition, parental motivation can positively impact children's disposition. In reality, teaching children involves parents teaching alongside their children; Parents are the ones who enforce the rules and enforce the consequences. So that parents can become role models for their children. Therefore, parents are very obligated to raise and educate their children to be people who fear Allah SWT and have noble character, knowledge, and faith.

Parents benefit if their children follow religious science because it instils good qualities, such as respecting parents and refraining from saying hurtful things to friends or family. and those around them. In addition, parents hope that their children will be patient and honest. And because of the encouragement of their parents, the children in Gongsol Berastagi Village apply these values in their daily lives.

b. Children are devoted to both parents

Every parent expects their child to be devoted to them, praying for and caring for them as they age. This is why they encourage their children to participate in recitation. (Permadi & Andriansyah, 2022). Three things survive after death: useful knowledge, generosity, and obedient children who pray for their parents.

c. Increase children's enthusiasm for learning

There is motivation from parents, the child's passion for learning increases, children learn more with sincerity without coercion and the knowledge obtained will be blessed, the child's daily life will be surrounded by positive energy, and of course, the child lives life with pleasure and gets useful knowledge and parental advice that will be useful when the child lives. Motivating children not only increases their enthusiasm for learning but also has a positive impact on their achievements.

2. The Impact of Lack of Motivation to Learn Islam from Parents

a. Occurrence of juvenile delinquency

Based on the results of the interview, parents' behaviour will more easily affect their child's environment. Therefore, it is important for parents to behave well so that their children are not confused about things they do not want to do. Therefore, the juvenile delinquency in question seems to lack respect for the people around him. Therefore, people need to pay attention and pay attention to the needs of their children, as well as pay attention to strict religious beliefs from birth. This will create a positive environment for children's activities and guarantee its benefits. The solution for a child who is slightly deformed and clumsy in the hands of an adult is to play with the child.

b. Causing children to be unfilial

A person's weak motivation results in children being unfaithful to their parents. Career and business failures can be repeated if educating children must be successful because they never repeat. As they get older, they are more likely to realise that they need more from older children than children who are only good at talking in everyday life but weak in religious discourse.

c. Lack of interest in children to study religion

Since children usually wear stubbornness to get an adult's attention, the curvature of their attention can make them stubborn. However, the motivation of Muslims to study Islam is also different, so it affects the willingness of children to learn Islamic religious knowledge. When a baby is abused, his goodness will increase along with the motivation of his caregiver, especially in terms of the importance of teaching religious knowledge.

Supporting Factors Faced by Parents in Motivating Children to Learn Islam

Everyone has advantages and disadvantages when it comes to motivating a child to learn Islam. This is also seen in the responsibilities that humans have. Based on the results of the research, the author identified the

following factors used by the elders of Gongsol Berastagi Village in motivating children to learn Islam:

1. Desires in children

The main factor is the child's self-esteem, which comes from the child's self-esteem and motivation to learn Islam. Parental self-esteem is used as motivation, and if the child's self-esteem is lacking, it can be a barrier and discouragement for parents in helping their children learn Islam.

2. Good environment

One of the factors that may negatively impact a person is their environment. Environmental influences will continue until the child reaches adulthood. A child's environment greatly influences him; both good and bad parents influence his child. Get a supportive environment around you that benefits its development and growth. If a child observes his parents or other family members doing positive activities, he will be likelier to do good deeds.

3. The use of mobile phones and televisions is a supporting factor

Of course, mobile phones and televisions have a negative impact as well as a positive impact. Parents in Gongsol Berastagi Village mentioned the supporting factors of mobile phones and televisions that motivate their children to learn Islam, such as children watching YouTube videos about Islam. In modern times, what we feel now is that what we are looking for is everything, so there are many useful videos for children to watch. On television, children can watch many useful programs, such as hafiz Indonesia, Moussa official, and prayers to bring blessings.

Conclusion

Based on the research that has been conducted, it can be concluded that the pattern of parental leadership in motivating children to learn Islam in Gongsol Village, Berastagi, is to pay more attention to children's religious education by inviting children to recite and pray 5 times, showing examples of good deeds to children, paying attention to children's association. The impact of the motivation to learn Islam is that it improves children's morals, encourages them to be devoted to their parents, and encourages them to be enthusiastic about learning Islam.

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