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ISLAMIC PARENTING AS A FORM FAMILY SAKINAH

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Abstrak

Education is a necessity for everyone, including Muslim family education. Various educational problems enveloped in various parts of the world, including in Indonesia. This research is a qualitative research with a phenomenological approach. Departing from the family, the child grows and develops. Psychologically, form and character. Problems faced by families are related to the minority environment in the midst of the majority of non-Muslims. Islamic parenting as a solution to equip families from the threat of non-Muslim environments that has a considerable influence in designing their sons and daughters, because it can not be separated from the role of parents for 24 hours. Islamic parenting as a solution to neutralize challenges outside the non-Muslim community with various activities of the homestead and qaryah thayyibah as programmed by the Aisyiyah Central Leaders throughout Indonesia, and this has proven to be effective in the community. Constraints faced, there are still some Muslims who have not responded in participating in Islamic parenting, it is very necessary as a stronghold of the sakinah family in educating their children in facing plural society in the midst of non-Muslim communities as an alternative answer outside formal education.

Keyword: Islamic parenting, Islamic education, family, Moslem

1. Introduction

Education is a necessity for everyone, including education for Muslim families. Various problems of education covered the world, including in Indonesia. From the family the child grows and develops physically and psychologically. One of the biggest challenges facing Indonesian Muslim families is Christianization among a Muslim majority. That has become a serious problem in this country. As a result, Islamic relations with non-Muslims often experience ups and downs of tension (Masduki, 2017).

Azra in Christianity - Muhammadiyah (Mu'ti, 2009: xv) explains, religion among human beings is an inevitable reality. In the missionary's view, Indonesia as a country where mission activities achieve extraordinary progress. In Java, church growth generated by mission activities, although not much in terms of numbers, cannot be matched by the success of mission activities in any other Islamic region (Shihab, 1998).

Education as a digital sector to achieve happiness, good management of education is needed, able to compete in the management of educational processes and outcomes. Education is organized to bequeath, develop knowledge, experience, skills and expertise to the next generation, so there is a strong relationship with the social level.

Departing from family, children grow and develop. Psychologically, the shape and character of the child is a reflection of the character of the two parents in designing their sons and daughters to study the

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teachings of Islam (Al-Qur'an and Translation, 1995). In this regard, Islamic parenting is indispensable as the first and foremost stronghold of the *sakinah* family, formal education.

Boro is an area in Kalibawang sub-district with 32 percent minority Muslim population, 68 percent non-Muslim (Catholic, Protestant and Hindu (Bappeda Kulon Progo, 2016). Islamic parenting is needed, considering that Boro is a non-Muslim majority area with all fantastic facilities. for Muslim families, because there is no formal Islamic education in the region (Purwantoro, 2012: 7-8).

Based on the problem becomes the background in formulating how the role of Islamic Parenting in Boro? is the model of coaching Islamic Parenting in Boro? supporting and inhibiting factors in the application of Islamic Parenting, so that it becomes a stronghold of the *sakinah* family. The purpose of this study was to determine the role of Islamic Parenting in overcoming Christianization, to find out the Islamic Parenting religious guidance model to find out the supporting and inhibiting factors in Islamic parenting in *sakinah* families.

This research is to increase the treasury of science, develop family education related to Islamic Parenting; be a reference for future similar research, especially in relation to Islamic Parenting; provides Islamic Parenting information as a fortress of the *Sakinah* family.

II Methodology

This type of research is qualitative, used to examine natural objective conditions, where the researcher is a key instrument, data collection techniques are carried out in a combined manner, the resulting data are descriptive and analysis. The results of qualitative research emphasize the meaning of generalization (Sugiyono, 2002: 4). The approach of using phenomenology by describing descriptively analysis, aims to find out the role of Islamic parenting in tackling Christianization, knowing the model of Islamic parenting coaching and knowing the supporting and inhibiting factors of Islamic Parenting.

The subject of this study is a person or object as a source of data, the main subject of the KUA leadership, religious instructors, community leaders in Kalibawang, and related parties in Islamic Parenting. Data collection techniques use observation, by collecting data by observing and recording an object with systematic phenomena. Investigated (Arumidi, 2002: 69), or interpreted as systematic observation and recording of the phenomena under study (Hadi, 2004: 151). Observations were made to find out Islamic parenting in stemming Christianization, Islamic parenting planting models, collecting data on Boro's condition and description;

Interviews are used to assess the state of a person, for example to look for variable data about students, parents, education, attention, attitudes, towards something (Arikunto, 2006: 155). This research was used to obtain information on the role of Islamic parenting in stemming Christianization, family interviews related to programs, models, and obstacles in planting Islamic parenting. This documentation is to look for things in the form of notes, transcripts of books, newspapers, magazines and so on. This documentation is to collect data about the role of Islamic parenting for *sakinah* families.

Researchers used data analysis techniques by describing, analyzing the focus of research related to the role of Islamic parenting in stemming Christianization in Boro as well as obstacles, so that accurate data was obtained in placing Islamic parenting as a fortress of the *Sakinah* family.

Supporting research: first, Mawardi's dissertation, *Fiqh Minorities: Fiqh al-Aqalliyat and the Evolution of Maqāṣid al-Sharī'ah and Concepts to Approach* (Mawardi, 2010); Secondly, Iwan Supardi's dissertation examines "Development of Multicultural Education Models for Pontianak's Multi-Ethnic Society. (Supardi, 2013). Third, Edi Susanto's Dissertation, *Nurcholish Madjid's Thinking on Pluralistic Multicultural Islamic Religious Education (Knowledge Sociology Perspective)*. (Susanto, 2011). Fourth, Alwi Shihab's dissertation, "The Muhammadiyah Movement and It's Controversy with Christian Mission". The main idea of Shihab is to explain the important factors that underlie the birth of Muhammadiyah as one of the most influential reform movements in Indonesia. (Shihab, 1995).

Fifth, Journal, Arifin-al, "Implementation of Multicultural Education in the Praxis of Education in Indonesia", (Al-Arifin, 2012). Sixth, Jurnal, Yuyun Libriyanti, "Islamic Education in Pluralist Societies: Study of PAI in Class XII High Schools in Klungkung Regency Bali, (Libriyanti, 2013); Seventh, Journal written by Jaelani, *Multicultural education in BSE Indonesian subjects in SMP Surakarta*. (Jaelani, 2013); Eighth, the Journal was written by Muhammad Mustaqim, "Multicultural Education in Islam". (Mustaqim, 2012)

Ninth, Tariq Ramadhan, *Muslims in the West as a minority face challenges from Muslims themselves and from the attitudes of Western society, and often have negative views about Muslims*. (Ramadan, 2012: 230); Tenth, Abdul Wahib's Journal, concluded: first, related to the lives of Muslim minorities in schools before and after the bombing: relationships that were initially good then became broken; second, internal problems of PAI teachers: PAI teachers in Bali face quite diverse problems related to areas of life: schools, classrooms, and social life (Wahib, 2012).

III Resolution

In Boro, the implementation of Islamic parenting needs to be understood comprehensively, making family education not necessarily the same in one place with another, because it is limited by background, social, cultural, in the majority or minority areas of Muslim families living and settling, so it is necessary to know the existence Muslims in certain regions or territories.

The fact in Boro that Muslims in Boro originated from the majority of Muslims in 1920 and from 1922 to 2020 became a minority after the arrival of the Dutch missionary Prantheler in Germany entered the region (Purwantoro, 2012: 7-8), and this is as described by Kettani (2005: 1-3), he groups minorities into three: (a) those who were once the majority, but later lost power and prestige, then through erosion and absorption into a minority (b) they (Muslims) were once minorities as rulers, but power they ended, and they remained a religious minority, for example in India and the Balkan countries; (c) they (non-Muslims) converted to Islam in a non-Muslim environment, such as in Sri Lanka.

Islamic Parenting is present to respond to the phenomenon of ethnic, socio-cultural conflict often arises in the Boro community. Even in some societies in Indonesia until now like fire in the husk, one day it can arise due to political, religious, socio-cultural temperatures that are heating up, allowing the conflict to re-emerge. This is what is anticipated by Islam parenting.

to reduce internal conflicts in the Boro Complex, because if the community is not aware, then the conflict cannot be avoided. On the microcosm level, religious differences are *sunatullah*, their existence cannot be denied.

God implicitly gave a message of pluralism, by creating various kinds of ethnicity, race, culture and religion to get to know each other. Even the picture of the world today feels cramped, said Futurologists John Naisbit and Alvin Tofler describing the world as it is. The world is a large village (global village) as stated by Canadian communications expert, McLuhan. In the current era of globalization can not escape from global life (Esposito, 2002: 264).

Thus, history records Huntington in the Clash of Civilization as quoted by Mahfud predicting a clash between civilizations. Conflict caused by political, social, cultural, economic, racial, and even religious factors (Ahmad, 2013: 4). Indonesian society is plural, often minority groups are opposed to the majority. Cases that occur in the West such as Muslims in the West, (Ma'arif, 2010: 1) are often treated unfairly.

Various problems, Islamic parenting conducts coaching for future improvement. Tariq Ramadan, called for the importance of making new readings of classical texts, interpreting them in a Western context, and showing a fresh interpretation of the universal principles of Islam has the potential to encourage Muslims to authentically integrate (Mughni, 2013: vii-viii).

Islamic Parenting in Boro through *dasa wisma* and *qaryah thayyibat* by implementing continuous and continuing guidance in mosques, prayer rooms, majlis ta'lim, dawn lectures, tadarus al-Qur'an, Friday sermons, TK / TPA, and routine recitation activities specifically dhu'afa in order to form a *sakinah* family among a majority of non-Muslims. In this case, according to 'Athiyah Muhammad, a group is said to be a minority, that: first, in terms of number it is indeed less than the whole population of the majority; second, do not have the power and strength so that their rights and obligations need to be protected; third, it has the characteristics of its priority which distinguishes it from the majority, whether on the basis of group, ethnicity, culture, language or religion (Mughni 2013: vii-viii).

This is where the situation has changed in a prestigious manner by the Boro people until now, as what Mughni said, Boro before the 1920s was a Muslim majority, but after the arrival of Prenteler from 1922 to 2020 this made Boro a minority (Purwantoro, 2012).

According to Salah Sultan, an observer of the Muslim minority and supporters of the presence of *fiqh 'aqaliyyah* as quoted by Mawardi (Mughni 2013: vii-viii) said, the term of the Muslim minority was not only seen in terms of numbers, but also in terms of their legal rights. According to him, there are two forms of Muslim minority: (a) minority on the basis of the number of people as in Europe, America, India and China; (b) minority on the basis of legal rights. In this second case, even though they are in the majority position, Muslims suffer the fate of most minorities, that is, they always face harassment and discrimination, such as in Kashmir, Chechnya, Uzbekistan and Azerbaijan. In addition, there are still some parts of the Boro community who are *abangan* (Geetz: 2013).

So what Islamic parenting did as a stronghold for the Sakinah family really brought a breath of fresh air to the lives of the Boro people. In this case psychologically the Boro community according to Abdullah Seed, said that: First, there are psychological, social, political, and cultural barriers which do not allow Muslims to carry out their religious teachings comprehensively, exactly the same format and form as what is carried out in a Muslim country or in a Muslim majority country. According to Seed (Saeed, 2004), and also Tariq Ramadhan's opinion that there is a problem of "adjusting traditional Islamic norms to wester contexts" (adjusting traditional Islamic norms to the Western context) experienced by most Muslim minorities in the West. (Ramadan 2004: 230-231)

Secondly, Van Niewenhuijze quoted Azyumardi that, one of the forms of psychology of the majority of Indonesian Muslims in the 1980s was the majority community, but with a minority mental attitude. Psychology like this arises because of historical - political experience since the Dutch era, when Muslims experienced social and political marginalization. (Azra, 2008: 5)

Third, Azra, in the minority there is a minority psychology - which can escalate into an exaggerated fear - within the majority Indonesian Muslims there is a kind of majority psychology. Such psychology grows and develops because of very complex historical, sociological, and political factors (Azra, 2008: 5) that make all alert.

One form of psychology of the majority of Muslims in Indonesia is mentioned by the Dutch sociologist, CAO van Niewenhuijze (Nieuwenhuijze, 1971), in the 1980s as a majority with minority complex, the majority community but with a mental attitude as a minority. Psychology like this arises because of historical - political experience since the Dutch era, Muslims experienced social, economic and political marginalization.

The above theory is the basis of Islamic parenting, given that 32% of Muslims, while 68% of non-Muslims (KUA Kalibawang: 2016), and (Banjarasri Monograph, 2015), so that what is done by Muslims here is not like that done by non-Muslim majority, there is a tendency to follow the pattern of local traditions. Also because of the psychological influence of the majority of Muslims, but mentally a minority, this is because the people from the historical record of the Dutch era, Muslims are always marginalized.

The Islamic parenting program in Boro carried out included the development of Islamic *aqeedah* TK/TPA guidance in mosques, prayer rooms and residents' houses that were closest to empowering the homestead in order to establish *qaryah thayyibah* / good settlements (PP Aisyiyah, Yogyakarta: 2015), in addition to that, it was close to empowering the *dasa* of the homestead in order to establish *qaryah thayyibah* / good settlements (PP Aisyiyah, Yogyakarta: 2015) special recitation is also held specifically for *mu'allaf* as a form of awareness and edification of the faith, because *mu'allaf* is deliberately an option (interview of Head of KUA 2020), (KUA Kalibawang Document: 2015) In addition to the aforementioned formation, the results of interviews with Kadus Paras (Karjan, 65 years) for those converts they converted to Islam because they sought inner peace, which they had never found, by being invited to Islamic parenting activities in mosques, *mushala*, *dasa wisma* and *qaryah thayyibah* can find identity to be a devout Muslim and *istiqamah* in dealing with various problems of life. (KUA Kalibawang documents: 2015)

IV Conclusion

Islamic parenting as a stronghold of the *sakinah* family, concludes: (1) the existence of Islamic parenting has a large role in fortifying oneself from the *aqeedah* and association side, so that it is able to prevent the non-Muslim influence which is the majority in Boro; (2) Islamic parenting emphasizes *qaryah thayyibah* with the grouping of *dasa* homestas being a particular concern, so that it can protect from non-Muslim influences, and in the application of *qaryah thayyibah* as a form of concern for Islamic leaders in fostering the family, so that coordinated and take and give each other in the frame of *wa tawashaub al-haq watawa shaubi al-shabr*.

3) Islamic Parenting Constraints, the level of busyness of residents looking for a living in the fields, need intensive awareness in ongoing coaching, the emergence of spontaneous sponsors who come

spontaneously, so that when scheduled there is a tendency to choose sponsors, so they can relax the spirit to attend Islamic parenting coaching in its territory.

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