

The Religiosity of Coastal Communities: A Study of The Implementation of Islamic Religious Education in Fishermen's Families in Tanjung Luar

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ABSTRACT

The purpose of this study was to analyze the implications of Islamic religious education for the religiosity of the coastal community in the village of Tanjung Luar. This research method uses a qualitative-phenomenological approach. The research location is located in Tanjung Luar Village, Keruak District, East Lombok Regency. The data sources in this study consist of primary and secondary data. Data was obtained from observation, interviews, and documentation. The population of this research is the coastal fishing community of Tanjung Luar. The research sample was taken from community leaders, religious leaders, youth leaders, and madrasah students proportionally. Data analysis in this study used descriptive qualitative analysis, by collecting data, classifying data, reducing, evaluating, and making conclusions. Based on the results of the study, shows that Islamic religious education in fishermen's families in the village of Tanjung Luar has significant implications for carrying out Islamic worship and law in everyday life. There are two categories of fishing families in implementing Islamic religious education. First, parents who implement Islamic religious values in their family. Second, parents who lack the motivation in implementing Islamic religious values in their family.

Keywords: Religiosity, Implementation, Islamic Religious Education

A. INTRODUCTION

Everyone needs the education to live (Nabila, 2021). Education can help develop a person's potential and character (Amaliyah & Rahmat, 2021; Hadisi, 2015; Harahap, 2019). Education directs all natural powers to these children so that they can achieve the highest security and happiness as human beings and members of society (Sagala, 2015; Uno, 2022; Zulhaini, 2019). Education covers various aspects of life, one of which is Islamic religious education.

The task of Islamic religious education is to develop the nature of each individual (Hamidah et al., 2019; Kuntoro, 2019; Rohima, 2021). Islamic religious education is a learning process that aims to educate and understand children so they can understand and implement every teaching given so that humans can carry out every true teaching (Imelda, 2017; Rahmadania et al., 2021; Yasyakur, 2017).

Islamic religious education is very necessary for everyone. Islamic religious education can also develop human religious character so that Islamic teachings can be better understood, appreciated, and practiced (Anwar, 2016; Sanusi, 2019). Islamic religious education acts as a channel for integrating Islamic knowledge into other educational pathways (Dulay, 2019). This training involves a learning process that specializes in understanding and practicing the Islamic teachings being taught. Islamic religious education must be given early so that people are more familiar with and can apply their teachings as early as possible (Djollong & Akbar, 2019; Hanipah, 2016; Zulhaini, 2019).

The existence of Islamic religious education is a fundamental factor because it is a moral pillar of the nation and a basis for the support and coexistence of the entire community (Munirah, 2019). The progress of a nation is determined by its level of development by educating the nation to build a civilization in the midst of increasingly complex demands for development and problems faced by each generation (Adi, 2020).

Tanjung Luar is one of the villages in Keruak District, East Lombok Regency, West Nusa Tenggara. This village has an area of 106,985 hectares, with a population of 9,890 people from 2,997 households. Tanjung Luar has the largest fish auction on the island of Lombok. This is because the majority (80%) of the population work as fishermen. They depend on the sea for a living. Tanjung Luar is a heterogeneous village inhabited by various tribes with different languages and cultures, but they still live side by side, in

harmony and peace. The majority ethnic groups in Tanjung Luar are the Mandar, Bugis, Bajo (Sama) Makassar tribes, while the minority ethnic groups are the Sasak and Javanese (Syahdan, 2021).

Based on the above phenomenon, the coastal community of Tanjung Luar Village, East Lombok, shows the opposite tendency, although in many ways they have similarities. For the people of the Coastal coast of Tanjung Luar Village, Islamic religious education is a major concern. This can be seen from the number of their children who received Islamic education at madrasas, Qur'an education parks (TPQ), mosques, mushallas, Islamic boarding schools, and even Islamic universities.

To prove this argument, the analysis framework used in this study uses the religiosity theory formulated by Glock and Stark. In Glock and Stark's concept, religiosity has five main dimensions, namely first, the aspect of belief, namely the ideological dimension, which describes the extent to which a person accepts dogmatic things from the religion he embraces; Second, aspects of worship and religious practice, which are the ritual dimension, namely the extent to which a person carries out his religious ritual obligations, in accordance with the rituals taught by his religion and beliefs; third, the aspect of the experience, which refers to the degree to which a person's behavior is motivated by the teachings of the religion he adheres to; fourth, the aspect of knowledge, which refers to the level of one's knowledge of the teachings of the religion one adheres to; and fifth, the appreciation aspect, which refers to how far a person's level is in feeling and experiencing these religious feelings and experiences.

This phenomenon needs to get a serious response, because the authors consider that the implementation of Islamic education in the family is very important and absolutely necessary to achieve national education goals. Based on these assumptions, it encourages researchers to carry out in-depth research on the implementation of Islamic education in fishermen's families in Tanjung Luar.

B. METHOD

This research was conducted using a qualitative approach from the perspective of phenomenological theory (Afrizal, 2015), where this research seeks to uncover the meaning behind the phenomena or facts that occur at the research location (meaning behind the fact) regarding the religiosity of coastal communities, the implementation of

Islamic religious education in families fishermen in the Outer Cape and the implications of religiosity in Islamic Religious Education in fishermen's families. This research is research that reveals an incident in the research subject so the researcher uses the case study method to collect data about the implementation of Islamic religious education in fishermen's families. In addition, this research is descriptive or pre-experimental research (Bawani, 2016). Data collection techniques in this study used observation, interviews, and documentation studies (records or archives). As for the qualitative research method, the researcher is the main instrument (key instrument).

1. Observation

Observations in this study were carried out on two objects. First, that is when community activities are at sea, and the second is when the coastal community of Tanjung Luar village carries out community activities. For example, when you are at a mosque, at home, informal places of Islamic religious education, and other places.

2. Interview

Interviews are conversations with a specific purpose (Fadhallah, 2021). The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question (Creswell, 2016).

3. Documentation

Documentation is a record of documentation in the form of writing, pictures, stories, biographies, regulations, and policies. Documents in the form of images, for example, photographs, live images, sketches, and others (Silvia et al., 2021).

C. RESULTS AND DISCUSSION

1. The Role of Parents in Islamic Religious Education for Children in Tanjung Luar Village

The implementation of Islamic religious education in the village of Tanjung Luar has been running for decades with various forms, methods, and materials delivered by educators who also vary because they come from different backgrounds. This is due to

the plurality of the people who are not summarized in only one organization. Educators are often invited from outside the hamlet alternately with a pre-scheduled schedule.

Apart from the mushalla, the place for fostering children in Tanjung Luar is an Islamic Kindergarten that was founded by religious leaders and made the subject of da'wah. Through this kindergarten, children are fostered to prepare them to enter elementary school. Apart from learning to read and write in kindergarten, children are also given religious knowledge as learned in the prayer rooms. This needs to be done so that children know the basics of religion as early as possible, from the age of four, especially those related to worship and manners, and decency. For example, ablution, prayer, and other acts of worship (Mursidi, 2020). In addition, character education needs to be instilled from an early age so that a generation with noble character is realized they have character and are knowledgeable (Amaliati, 2020).

2. Conditions of Fishermen's Activities in Tanjung Luar

Many children today drop out of school due to several factors such as motivation and the lack of support from their parents. Therefore, there is a need for special measures so that children can go to school. The actions we have taken are facilitating and providing understanding to parents from the community in Kampung Koko hamlet. Most of the children in Tanjung Luar village are currently studying at the kindergarten, elementary, to junior high school levels in the local hamlet. Some of them don't go to school due to several factors, including not being old enough, not having the funds, separation of their parents, and a small part due to the laziness of the children themselves.

According to the statements of some parents, the thing that is most concerning in the village of Tanjung Luar is the large number of children who marry at an early age, especially girls. In this village, many girls get married at the age of 16 to 19 years. Even though at that age the children were still studying at the junior and senior high school levels.

3. Aspects of Islamic Religious Education for Fishermen's Children in Tanjung Luar

Islamic Religious Education according to Abdurrahman An-Nahlawi consists of four elements, namely maintaining and maintaining nature, developing all potential,

directing all nature and potential towards perfection, carried out in stages (Sutrisno, 2012). This aspect of the Islamic religion was carried out by several TPQ teachers as stated by Supriadi, one of the TPQ supervisors in Tanjung Luar village. The aspects taught in TPQ are education on aqidah, al-Qur'an, worship, morals, and shari'ah. Thanks to these lessons, now many children become hafiz of the al-Qur'an. The children have pious characters, are smart, and are always on time when going to school, reciting the Koran, and praying. In addition, parents are also now more open with their children's education, whether it is religious education or general education.

4. Patterns of Parents and Coastal Communities in Tanjung Luar Village in Teaching Islamic Religious Education

The Pattern of Parents of the Coastal Community of Tanjung Luar Dalam Village Teaches Islamic Religious Education using various patterns, namely:

a. Submitting Their Children to Study at Schools, Madrasas, or Islamic Boarding Schools

Parents are the first educators for their children through adolescence and adulthood because parents and children are united in an inner bond, therefore it is not surprising that a mother loves her child. In addition to the role of parents, the coastal communities of Tanjung Luar Village hand over their children to schools or madrasas and Islamic boarding schools to study Islam. Learning activities at Islamic boarding schools are urgently needed because apart from children getting formal learning, they also learn extracurricular activities such as reciting Islamic religious knowledge, yellow books, and others that are closely related to understanding Islam in the moral education of students, where in Islamic boarding schools, the teaching of religious understanding and the yellow book are familiar and very popular, namely Arabic books written by past scholars. In the pesantren environment, these books form the curriculum and can be likened to the daily staple food for students.

b. Submitting Children to Study with Religious Teachers at Mosques, Mushallas, and at the Koran Teacher's House

Providing religious guidance as a process of forming a child's mental attitude is essentially not the task of a religious teacher alone, but the task of all adults who have religious knowledge and experience, be it teachers at school, parents at home, or religious leaders in the midst of society, so that by all of these components can accelerate mental development in children. Likewise, with the development and formation of religious mental attitudes in Tanjung Luar Village, it is not only left to religious teachers but it is hoped that the guidance and formation of students' religious mental attitudes will be carried out jointly in a collaborative relationship between all existing components. This is in accordance with the opinion of Kuswadi (2019) who states that teachers in schools play an important role in the intellectual and emotional development of students. The formation of character in early childhood in the school environment is very important for individual development. In addition, the school is another group that promotes or develops character, potential, and mindset. Once children are in the family environment, schools also play an important role in supporting individual children so they can develop according to their age and stage of development.

c. Teaching Children Recitation at Home Alone

Teaching children the Koran and other knowledge in Islam needs to be done from an early age. This is done because children at an early age are very quick to grasp, accept and memorize learning because children's memory is still clean. From the results of field observations, it was found that several parents directly taught their children at home, especially during the pandemic from the beginning of 2020 which required everyone not to leave the house, including children. The method of teaching parents at home is not much different from that at school, madrasah, mushalla, or mosque, which depends on the age and level of understanding of the child. Most parents wear iqra. The reason parents use the iqra' method is because iqra' is more easily understood by children who are new to letters (Nur & Aryani, 2022; Ulfah et al., 2019). The Iqra method is reading which immediately focuses on reading practice, not spelling, making it easier for students to understand the letters of the Qur'an (Juwita et al., 2021).

d. Teaching Morals, Examples and Personality of Fishermen's Children in Tanjung Luar

The position of morality in human life has a very important and special position. Because morals can affect the progress and decline or the strength and destruction of a nation. According to Irwandi (2022), the source of morality is the Al-Quran and As-Sunnah, not the mind or views of society as in the view of ethical and moral concepts.

In order to improve good morals (personality), parents (family) and teachers (schools) each have the same responsibility, namely responsibility as educators, the difference is that parents are the first educators in the family environment while the teacher is the messenger. parents in education. In essence, both of them are educators who have the same goal, namely to shape personality and guide students or children to become happy adults in the broadest sense.

Islamic religious education in fishermen's families in the village of Tanjung Luar has positive implications and is divided into two major groups. First, the children of the Tanjung Luar coast have pious characters, are smart, and are always on time when going to school, reciting the Koran, and praying. A group is a group of children who get attention from their parents on the sidelines of their busy work making a living out to sea. Second, the group of children whose parents pay less attention has bad characteristics such as drinking, smoking, leaving prayer, fasting, and not even going to school or studying the Qur'an and religion. Some parents, religious leaders, and the village government are trying to overcome the problem of low community religiosity and juvenile delinquency by using prayer rooms, mosques, TPQ, and houses of Koran teachers as places of religious learning for children and the community.

Based on the theory, the results of interviews, and observations that the researchers found, it can be concluded that parents are a family structure that educates, gives birth to, raises, pays for the necessities of life, educates, and becomes friends, and sets an example for their children. They have a high position in Islam because they have roles as educators, motivators, facilitators, and guides.

In fact, the people of Tanjung Luar have paid great attention to coaching children to prepare them to have strong personalities and be loyal to their religion. This great

attention is very clear in the efforts or steps they have made for the development of the personality of their students. People who are very far from the center of the city crowd do not want to see the next generation in ignorance, and backwardness, and grow up to be children who are immoral, do not know manners, are religiously blind, and are complacent in disobedience. As the first step taken by the community is to introduce religious teachings to children as early as possible.

Under such conditions, Islamic education appears to play its role. Various attempts were made to foster the personality of the children in Tanjung Luar Village, starting from building a prayer room as a place for worship and religious learning, and establishing an Islamic kindergarten, madrasah, and so on. These efforts are still being implemented and developed to date and are always progressing along with the times.

D. CONCLUSION

Islamic religious education in fishermen's families in the village of Tanjung Luar has significant implications for carrying out Islamic worship and law in everyday life. There are two categories of fishing families implementing Islamic religious education in their families. First, in parents who implement Islamic religious values in their family, their children have the character of being pious, smart, and always on time when going to school, reciting the Koran, and praying. Second, in parents who lack the motivation in implementing Islamic religious values in their family, their children have bad character and conflict with religious, social, and cultural values.

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