

## SUPPORTING AND INHIBITING FACTORS IN THE IMPLEMENTATION OF THE INTERNALIZATION OF ISLAMIC RELIGIOUS VALUES BY PARENTS IN INSTILLING AKHLAKUL KARIMAH IN CHILDREN IN MINORITY AREAS OF LAU GUMBA VILLAGE, BRASTAGI DISTRICT, KARO REGENCY

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**Abstract:** The implantation of Islamic religious values, especially Akhlakul Karimah, in children is very important, necessitating the involvement of various elements, not solely relying on formal institutional education, but it is more effective if it involves the family and community. Within the family environment, it is also referred to as the first and primary environment for children's education. Therefore, in the process of instilling values of goodness and nobility, parents communicate with their children. However, parents should be able to serve as examples in all aspects of life for their children because, in addition to being leaders, the position of parents is also as the primary educators for their children at home. Ideally, parents are expected to guide, educate, train, teach, and be a role model for their children in matters concerning the formation of personality and learning activities, especially since Lau Gumba Village is a village where the Muslim population is a minority, which ultimately makes them very vulnerable to the influence of non-Muslim children. Furthermore, the condition of the community, viewed from the socio-economic status and the education level of the parents, can impact their parenting styles, which vary. Some families give significant attention to their children, and some do not, such as tending to overlook the importance of family education and entirely leaving the children's education to the school. As a result, many children still lack good religious values. Some of the children in the village neglect the five daily prayers, do not fast during Ramadan, they also consume alcoholic beverages (tuak), and smoke, essentially being influenced by negative traditions stemming from their environment.

**Keywords:** *Supporters and Obstacles, Internalization, Islamic Values, Minority*

### Introduction

The instillation of Islamic values in children is crucial, necessitating the involvement of various elements, not just entirely leaving it to formal institutional education, but it is more effective if it includes the family and community. Within the family environment, it is also referred

to as the first and primary environment for the education of children. The family is the primary influence on their worship, including behavior, character, and so forth. (Aliah,2014: 1)

Therefore, in the process of instilling values of goodness and nobility, parents communicate with their children. Regardless, parents should be able to serve as examples in all aspects of life for their children because, aside from being leaders, the role of parents is also as the primary educators for their children within the household. Ideally, parents are expected to guide, educate, train, and teach the child in matters concerning the formation of personality and the child's learning activities. This process takes place within a format of Muslim family communication. (Syafaruddin: 2012: 152).

Based on the author's preliminary observations of the children in Lau Gumba Village, Berastagi District, Karo Regency, the condition of the community, viewed from both the socio-economic situation and the educational level of the parents, can impact their parenting styles, which vary. Some families give significant attention to their children, while in other cases, families tend to overlook the importance of family education and entirely leave their children's education to the school. As a result, many children still lack proper religious values. Some of the children in the village neglect the five daily prayers, do not fast during Ramadan, consume alcoholic beverages (tuak), and smoke, influenced by their environment, because Lau Gumba Village is classified as having a Muslim minority.

Therefore, the support and education from parents are crucial for them in instilling Islamic religious values. Here, the role of parents is extremely important to the child, such as in character formation, attitudes, knowledge, reasoning, and so forth. Based on the existing phenomena, the author is interested in conducting research on "The Internalization of Islamic Religious Values by Parents in Instilling Akhlakul Karimah in Children in Minority Areas in Lau Gumba Village, Brastagi District, Karo Regency.

## **Literature Review**

### **A. Parents**

#### **1. Defenition of Parents**

Parents consist of the father, mother, and their siblings, including younger and older brothers and sisters. Parents are commonly referred to as the family, or those who guide the child within the family environment. Although parents are fundamentally categorized into three types: biological parents, foster parents, and step-parents, all of these are referred to as family in this

context. Meanwhile, the definition of a family is a bond between a man and a woman based on lawful marriage regulations and laws. (Mansur, 2005: 318)

Parents are a family component consisting of a father and a mother, and are the result of a lawful marriage bond that can form a family. Parents have the responsibility to educate, nurture, and guide their children to reach certain stages that prepare the child for life in society. The definition of parents, as mentioned above, is inseparable from the concept of family, because parents are part of the larger family unit, most of which has been replaced by the nuclear family consisting of the father, mother, and children. (Hendi, 2000: 41)

According to the Jakarta Marriage Counseling, Dispute, and Divorce Advisory Board, a family is the smallest unit of society, at the very least consisting of a husband and wife as its core, along with the children born to them. It is the smallest unit within society consisting of two or more people living together due to marital or blood ties, comprised of the father, mother, and children. (Ahmadi, 1991: 104)

## **2. Roles and Functions of Parents**

Every parent in managing household life undoubtedly has very important duties and functions. The tasks and functions of parents towards their children can be outlined as follows: 1) Giving birth, 2) Nurturing, Raising, and Guiding towards maturity and instilling prevailing norms and values. In addition, parents must also be capable of developing the existing potential within the child, setting a good example, and fostering personal growth with full responsibility and affection. Children who grow up with various talents and inclinations of their own are considered a precious gift, described as the ornaments of the world.

## **3. The role of Parents**

The role of parents is very important, therefore it is necessary to optimize their role in the family. Various methods or ways that can be applied in instilling Islamic religious values will be discussed in Sorjono Soekanto's book. A role is the dynamic aspect of a position (status). If a person performs their rights and duties in accordance with their position, then they are executing a role. (Soekanto, 2002: 243)

## **B. The Essence Of Islamic Educational Values For Children**

### **1. Defenition of Value**

Human life is inseparable from values, and it is these values that give meaning to human life. Value means qualities or things that are important or useful to humanity. Value refers to a quality that elicits a response of appreciation. In this case, the value of something indicates the significance of that thing. (Yunan, 2023) These values are practical and effective in the human spirit and actions and are objectively institutionalized within society. (Muhaimin, 2005)

For humans, values serve as reasons or motivations in all their actions, and in their implementation, values are elaborated in the form of rules or norms, thus constituting a command or necessity, advice or prohibition. It can be concluded that values are abstract guidelines about the goodness or badness, appropriateness or inappropriateness of someone's behavior in a societal life, in nationhood, and in statehood. Values act as drivers, motivators, and limiters for humans in committing bad deeds. Therefore, it can be said that values serve as the fundamental guidelines that can determine human life, which can then be concretely realized into moral norms in daily life. (Hakim, 2012)

## Method

This research is characterized as field research with a qualitative type that is rich in requirements and will produce descriptive data. (Bungin, 2001: 66) This study employs a qualitative research method because the tradition in social education fundamentally relies on the observation of humans, both in their personal selves and in interactions with others within a society.

In this study, the data analysis used was the Miles and Huberman model. The data analysis suite can be simplified to three stages as described (Miles and Huberman, 1992: 16-18) In the following Qualitative Data Analysis:

1. Data presentation, can be understood as a set of composed information that gives the possibility of drawing conclusions and taking action. The presentation of this data can be done in the form of tables, graphs, charts, and so on. But the most common is with narrative texts.
2. Data reduction is the process of selecting, focusing on simplifying, abstracting and transforming "rough" data that arises from written records in the field. When researchers start doing research will get a lot of data and vary and even very complicated. Therefore the data needs to be reduced.
3. Conclusion drawing (verification). Usually the conclusion formulated at the beginning is

temporary, for which evidence must be found that corroborates it so that the conclusion can answer the formulation of the problem that has been compiled at the beginning.

## **Result and Discussion**

The implementation of the internalization of Islamic religious values by parents in instilling Akhlakul Karimah in children, especially in minority areas such as Lau Gumba Village, Brastagi District, Karo Regency, involves understanding a complex interplay of factors. This analysis will explore both supporting and inhibiting factors that influence this process.

### **A. Supporting Factors**

1. **Strong Religious Community:** Even in minority areas, a strong sense of community among the adherents of Islam can provide a supportive environment for the internalization of Islamic values. This support can come through communal prayers, religious study groups, and communal celebrations of Islamic holidays, fostering a sense of belonging and identity among children.
2. **Parental Dedication:** The dedication of parents in teaching and modeling Islamic principles of Akhlakul Karimah (noble character) is crucial. Parents who actively practice their faith and incorporate Islamic teachings into daily life can profoundly influence their children's religious and moral development.(Salma, 2023)
3. **Access to Islamic Education:** Access to Islamic education, whether through formal schooling, mosque-based teaching, or online platforms, supports the reinforcement of Islamic values. Educational resources that are tailored to the context of minority areas can be particularly effective.
4. **Technology and Media:** The use of technology and Islamic media content can support parents in teaching Islamic values. Educational apps, videos, and online resources provide diverse tools for engaging children with Islamic teachings in an accessible manner.

### **B. Inhibiting Factors**

1. **Cultural and Religious Diversity:** Living in minority areas often means that Islamic families are surrounded by a diversity of religions and cultures. This diversity can pose challenges to the internalization of Islamic values, as children are exposed to a wide range of beliefs and practices.(Nofianti, 2019)

2. Limited Access to Islamic Institutions: In minority areas, there might be limited access to mosques, Islamic schools, or religious scholars. This scarcity can hinder parents' efforts to provide their children with a comprehensive Islamic education.
3. Socioeconomic Challenges: Economic hardships can limit parents' ability to access resources for religious education or participate in religious activities. Additionally, the struggle for economic survival can divert attention and energy from the focused internalization of values.
4. Modern and Western Influences: The pervasive influence of modern and Western cultures through media and the internet can compete with Islamic teachings. These influences may promote values and lifestyles that contradict Akhlakul Karimah, potentially confusing children and diluting the efforts of parents.

#### C. Strategies for Overcoming Inhibiting Factors

1. Building Interfaith and Cultural Bridges: Encouraging dialogue and activities that foster mutual respect and understanding among different religious and cultural groups can mitigate the challenges of diversity.
2. Leveraging Technology: Making more use of digital resources and online platforms can help overcome the limitations in access to physical Islamic institutions.
3. Community Support Systems: Strengthening community support systems can alleviate socioeconomic challenges by pooling resources for Islamic education and activities.
4. Critical Media Engagement: Teaching children critical engagement with media and how to reconcile modern influences with Islamic values can help navigate conflicts between differing value systems.

In conclusion, the process of instilling Akhlakul Karimah in children in minority areas such as Lau Gumba Village involves navigating a range of supporting and inhibiting factors. By leveraging community strengths and addressing challenges proactively, parents can foster the internalization of Islamic values effectively.

#### **Conclusion**

The study on the implementation of the internalization of Islamic religious values by parents in instilling Akhlakul Karimah in children in minority areas of Lau Gumba Village, Brastagi District, Karo Regency identifies various factors that both support and inhibit this religious and moral upbringing process. The supporting factors likely include a strong sense of community

among the Muslim minority, which fosters a supportive environment for religious teachings and practices. This community spirit not only encourages parents to adhere to their religious duties but also provides children with a consistent model of Islamic values. Additionally, the presence of religious education, either formal or informal, acts as a crucial support mechanism, equipping parents with the knowledge and tools necessary to teach their children effectively.

On the other hand, the inhibiting factors might involve the challenges posed by being a religious minority, such as potential social isolation, limited access to Islamic educational resources, or even societal pressures that may conflict with Islamic teachings. The influence of the local culture and traditions of the majority might also pose challenges to the strict adherence to Islamic values, potentially leading to a dilution or modification of these values as they are passed on to children.

In conclusion, the implementation of the internalization of Islamic religious values by parents in Lau Gumba Village faces a complex interplay of supporting and inhibiting factors. While the strong community bonds and availability of religious education serve as significant enablers, the challenges of minority status and cultural integration require innovative solutions and resilience from the community. For effective internalization of Akhlakul Karimah in children, it is essential for both the community and individual families to navigate these factors thoughtfully, leveraging the supports available while addressing and mitigating the inhibitions.

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