

Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan

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Abstract

Scope: The era of globalization provides influence and drastic changes in all aspects of life including the role of the family as the primary educational vehicle for children of Islamic generations. One impact is the phenomenon of family outcomes of early marriage. The occurrence of early marriage is believed to be due to the lack of family understanding of the function and role of Islamic education for children. Then this contributes to the weak education of children in the family.

Purpose: This qualitative article was going to understand the Islamic education model for children in early married families in South Kalimantan.

Method: To understand the typical Islamic education for children relationship between early marriages families, a series of studies and data collection have been carried out through observation, documentation and semi-structure interviews with several families in South Kalimantan. After the data has been collected then the analysis was continued using the phonological approach to see the level of validity and reliability of the findings of this study question.

Findings: We successfully divided the findings into three models; First, education for children in some families in South Kalimantan in the prenatal period is not in accordance with Islamic standards. This is because parents do not know the importance of prenatal education for children. Second, successful family education is given from infancy to children starting from behavioral aspects such as purification, prayer, fasting, reading the Qur'an and

morals. Third, some Islamic education about understanding the concepts of purification, prayer, fasting, alms, aqidah is still very minimal. Even other Islamic education material about Hajj and Muamalah; trade and business, pawning, leasing, and holding bodies are not taught at all. The average family expects such education in madrasa educational institutions and religious education huts outside of family education.

Keywords: islamic education, Early Married family, and Qualitative Study

INTRODUCTION

Education in the family is the first and most important education received by Muslim children (Moshki et al., 2016); (Supaat and Fa'atin, 2019). As an early education, the role of the family is a very important initial round to foster and develop a stage of physical and mental progress for the further development of children. In the early stages, children need special attention from parents in the family, both religious education in which there are values of child wisdom introduced by parents as well as other general education so that later children become children who have a balance between spiritual and intellectual mental progress in accordance with the guidance and expectations of the Muslim generation. (Crompton, 2017).

The process of value recognition through the stages of cognitive and effective development of children as initiated by Kohlberg, (1971), Piaget, (1997), who at the stage of mental development and intelligence of children through three stages need to get more attention from parents. Through mental intelligence education and mind intelligence taught to children will have an impact on the development of behavior and intelligence of children after adulthood. The child has internalized the positive value given by the parents to him, so when education takes place outside the home, the community is different from the education he gets in the family, the child does not experience a loss of direction or anomie but makes these outside influences a personal experience for him, without changing the positive character of himself that he got in the family. (Aslan et al., 2019); (Aslan and Setiawan, 2019); (Aslan, 2019). However, not all parents know and understand the stages of a child's moral development, so many positive values are not taught by parents at home. Parents only provide education to children, in accordance with the times and technological advances, which are sometimes not in line with Islamic values.

At this time when humans live in the information age with technological sophistication, along with that progress, humans have experienced changes including education provided to children. (Aslan and Hifza, 2020). The values of affection of parents are more inclined to material gratification compared to actual affection. The difference in education provided by parents in the past with the present experience an extraordinary difference. In fact, the paradigm of choosing a mate and age of marriage is no longer based on age and religious criteria so that early marriage each year experiences a tremendous increase.

Early marriage is a marriage conducted under the age of 15 years and under. (Rumble et al., 2018). In developing countries, early marriages are already familiar, including in Southeast Asia such as Indonesia where early marriages have increased dramatically from

year to year. (Yüksel-Kaptanoğlu and Ergöçmen, 2014); (Muharry et al., 2018). Research conducted by Segal-Engelchin et al., (2015), early marriage conducted by women is to meet the needs, freedom, carry out respectable love and raise the level of social strata. In Islam, early marriage is not a problem but what is a big problem is how to educate children which is also an obligation not to let the weak generation.

Child education according to the concept of Islam is to educate children by teaching the teachings of the Islamic Religion to become children who believe, have faith and always obey the religion, so they can avoid the torments of hellfire. As parents who provide education to their children, the important thing for parents is to master educational material and have the skills to carry out the educational process. Early marriage is a problem in providing education to children, which can be caused by lack of knowledge, both in terms of material and method.

The government has also set a limit on the age of marriage; 19-year-old male and 16-year-old female. South Kalimantan occupies the first stage of carrying out early marriage in 2018. Urban areas that do a lot of early-age marriages are Banjarmasin City, Hulu Sungai Selatan Regency and Tapin Regency. (Edinayanti, 2018). According to preliminary assessments conducted by researchers in Banjarmasin, Tapin Regency and Hulu Sungai Selatan Regency, that early marriage is carried out because of the economic background, and low education that is owned by parents, and children dropping out of school.

Thus, the social changes experienced by society, the educational paradigm for children also undergoes changes. Researchers feel interested to understand more deeply about Islamic education in children of parents who get married at an early age in South Kalimantan. So that the results of this study will be able to be a reference for other parents in educating children, both in the pre-natal phase, the baby phase and the phase of children until the children enter adulthood implementing marriages at the age governed by both religious and state laws.

RESEARCH METHODS

This qualitative study aims to understand social phenomena in society. (Robert C. Bogdan & Sari Knopp Biklen, 1998). The social phenomenon in Kalimantan is that early marriage is the main study in relation to Islamic education in the family. And the underlying causes of the marriage rate are increasing. To understand the model of Islamic education for children in early marriages, a series of documentary studies, field observations and quasi-structured interviews have been carried out for several families who were married at an early age in South Kalimantan. According to Hancock et al., (2009), not all research is conducted by interview and directly carried out interactively but the specialty of qualitative research is that it does not only rely on interviews in interaction but can also not face to face, including using observation and documentation.

After data collection, it continues with the analysis using the phenomenological and Matthew B. Miles A Michael Huberman, (1994), approach which consists of three stages namely data reduction, data presentation and drawing conclusions. Data reduction is looking for data in accordance with the research conducted, while the presentation of data is to present data in the form of text so that a sentence is arranged that is clear, dense and not

wordy. Meanwhile, drawing conclusions is to provide conclusions from the results of research conducted.

RESULT AND DICUSSION

The results of research conducted on several parents who were married at an early age have different views on the patterns of care given to children, one of which happened in South Kalimantan. The pattern of child care referred to in this study is education provided to children in prenatal care, infants and children until they reach adulthood.

Islamic Education in the Pre-natal Period

Pre-natal education is education given to children in the womb. During the womb, the child can be given an early stage education. (Chen, 2017). Mother as parents provide knowledge through the experiences he has done. From this experience it will affect the personal coaching to children later.

The phases of the child in the womb in the 15th week the baby has heard and the 24th week, the baby's hearing is perfect. The baby is aware of someone's voice and touch in the belly of the mother. Weeks 26-33, baby's hearing is clearer. (Twenge, 2012). In this phase, it is the most important phase to provide education to children in the womb. Some respondents despite the age of early marriage, but education in the womb given to the fetus, there are two categories. The first category, follows the teachings of Islam. As a woman who will later become a mother, then always be consistent in performing the five daily prayers, fasting in the month of Rhamadan, reading the Qur'an, reciting dhikr, praying regularly and giving alms. Meanwhile, the second category is not consistent in carrying out rituals of worship

The difference in prenatal education provided by parents to the fetus they contain provides an overview of the different methods of educating children. (Nolan, 2009); (Pinar et al., 2016). Some parents communicate with the baby's fetus. This is done because parents know that communication can be done after getting an explanation from the midwife. The communication is like giving advice to the fetus to behave properly. Then, ask that it is easy to give birth. There are parents who recite mantras with readings; "Camariah, tubaniah, uriah, tambuniah and kamariah." 'Camariah' means out characteristic, tubaniah means rupture tutuban, uriah means out uri, tambuniah means out tambuni, kamariah means baby brother. (Responden RT. 1, 2019).

The prenatal education provided should instill monotheism, say the blessings of the Prophet Muhammad SAW for several minutes which are carried out every day. Then always read the story to the fetus, because the story can function to improve intellectual development and maturity to the child. (Rusdiana and Fuady, 2009);(Carr and Lehrer, 1985). Knowledge as a prospective parent to provide prenatal education to the fetus is inseparable from the experience he gained. The experience is an education for the fetus in the womb called the pregnancy program. (Norling-Gustafsson et al., 2011); (Chamberlain, 2013); (Tassoni, 2002). The sacred symbol of religion in all life of the community gives a characteristic about the community concerned, including the people of South Kalimantan.

The sacred symbol is something that needs to be carried out by having its own meaning. (Pals, 1996); (Geertz, 1973). For some South Kalimantan women who have become pregnant at the age of 7 months, they carry out the "seven-month bathing" event, which means bathing ceremonies with water that has been read al-Qur'an Surah Yasin plus flower water (jasmine flowers and roses) attended by women from families and community members in the environment. When the having bath process is read out, it is readily prayed by officers who bathe and sprinkle a mask. Then the areca nut flower which is still wrapped) is placed on the head of the family bathed and the mayang is broken and the spice is sprinkled on the mother. After finishing bathing, a black cloth is opened and rubbed all over Mother's body which is finally thrown to the tip of her feet. The ceremonial finishes with a prayer. The purpose of bathing 7 months according to parents is for the child to be safe when born.

The Hadith of the Messenger of Allah narrated by Abu Dawud about presenting a child after giving birth is in accordance with the traditions of the Prophet (As-Sijistani, n.d.). The purpose of the call to prayer is for babies who have been born to have the value of monotheism education, because the first time a child hears is the name of Allah. (Sholikhin, 2010). After the presiding and saving sessions, the next task for parents is to name the baby.

Giving names to babies born in South Kalimantan is inseparable from the role of grandfather, grandmother, teacher / cleric, and the role of husband and mother. The reason parents who give names to relatives or scholars is because as parents do not know the meaning of the name given to their children. To give the name to the baby, a special ceremony was held, namely inviting the surrounding community and relatives known as the tasmiyahan event. Tasmiyahan was held on a large scale by cutting goats to be eaten together, although this event many parents did not do for economic reasons were inadequate.

Give the name to the baby, should be in accordance with the guidance of the Islamic religion with a good name, for example the names of the prophets and people who are pious. (As-Sijistani, n.d.). Education in the baby phase is carried out by parents in South Kalimantan, as is the case with Indonesian culture and traditions. However, for people who do early marriage in South Kalimantan in terms of providing Islamic education during childbirth is not much different from the general public in which to give the name of his child, then first deliberation and surrender everything to the elder or ask for opinions to the scholars or clerics in the neighborhood.

Islamic Education in the Phase of Children

Categories that are said to be childhood consist of beginning with age 2-6 years and ending with age 6-11 years. (Wetton, 2013). When a child reaches 2-3 years old, the child can say 1-2 words that can be understood by parents. The first sentence taught by parents when children at this age is to train children to refer to father, father, mother or uma. Then teach about the next sentence such as eating, drinking, eyes, mouth, nose, hands, feet, ears and hair. Simultaneously at this age children begin to be taught to hold things with their hands and other positive actions.

When children reach 3-4 years of age, parents teach children about purification. When children urinate or defecate, they are taught to wash with water. As a parent it will help the child to purify, except already reach the age of 4-5 years, taught to be independent and clean

their own feces. Next hygiene education is circumcising children. For boys circumcised when children are aged 6 -10 years, and for girls circumcised in children aged 3-5 years.

Circumcision in Islam has the value of worship and health value. (Alahmad and Dekkers, 2012). As a value of worship, circumcision aims to remove the lid of the urine so that it is clean from unclean and is one of the conditions of ablution in prayer. Meanwhile, health value is one way to prevent infectious diseases such as AIDS, and various types of penile cancer. (Sugiarti, 2010). For some parents who do early marriage, then in terms of purification to perform prayers there are those who directly teach their children and some are not on the grounds the child has received education at school. The concept of education about prayer is also taught by parents of South Kalimantan, also there are differences. Parents teach prayers to children aged 4,5 and 6 years. In fact, most of those who teach prayers to children are mothers. Mother only teaches children about the prayer movement, while reading prayers as parents leave the task to the teacher at school. However, in general, parents tell their children to join the Maghrib and Isha prayer in the mosque / room pray in the neighborhood.

Based on the results of interviews conducted, parents in South Kalimantan, do not force their children to pray five times a day. They let their children not do the prayer even though they have entered the age of teenager. Parents only advise their children to pray without giving punches to the child, because as parents they do not often pray five times a day. Parents focus more on children to learn to read the Koran, which is mostly included in the Koran, or bring the teacher to teach in their own village.

At the age of 7 years too, children are taught to believe in the afterlife. The problem of the hereafter is taught generally, parents explain after death and life in the hereafter and about heaven and hell. Then, about angels, which are introduced to children are the angel Gabriel, the angel Izrail, the angel Malik and Ridwan. Meanwhile, the Book of Allah taught is the Qur'an, and the apostles of Allah who were introduced were Prophet Muhammad, Prophet Adam, Prophet Ismail and Prophet Ibrahim. As for believing in Qada and Qadar, parents say they don't teach it.

Islamic education between boys and girls carried out by some parents in South Kalimantan experienced differences when entering the age of 9-12 years, because of differences in the period of child baliq. For girls experiencing menstruation, then as parents teach how to clean it. Meanwhile, for boys having wet dreams and the way to clean it is by taking a shower. However, as parents do not teach big hadas baths to boys with the training reason will get teaching at school.

Furthermore, Islamic education taught by parents is fasting especially Ramadhan. Almost entirely from the results of the interview, that South Kalimantan's parents taught their children to fast. Fasting is instructed to children when they reach the age of 6-7 years by training the child to fast for half a day which starts from the rule of thumb until 12 noon. Dermawan, (2018) suggested that more families are building a better character of children is through fasting. When the child enters the age of 7-8 years, the child has been applied for fasting all day, although sometimes it does not finish for a month. Fasting a month will be applied to children when entering the age of 9-10 years. some parents in South Kalimantan motivate their children to be able to carry out the full fast by giving money and mobile phones. After fasting is almost complete, the next obligation is zakat.

Zakat fitrah is paid by parents without the knowledge of the child, while zakat mal is not carried out by some South Kalimantan parents because the assets to be tithed do not meet the mandatory zakat requirements. The problem of zakat some parents in South Kalimantan do not teach it to children. This also applies to other pillars of Islam namely the Hajj. The reason some parents do not teach Hajj, is because they do not master the material problems concerning Hajj. Then about fardhu kifayah such as learning to organize the holding of a body, both bathing, disbelieving, praying and burying are also not taught by parents.

The important things in the life of the people of South Kalimantan are inseparable from the culture in the community, namely like clothing. Clothes have been worn by parents when they were babies. Clothing that is worn to children according to gender, that is, men's clothes for boys and women's clothes for girls. When a child has been taught about prayer, then the child has been dressed in Muslim clothes, whether praying five times at the mosque, room pray, Friday prayers, Eid Mubarrak and Eid al-Adha prayers, or on certain days required schools to wear them.

In the phase of children taught by parents in South Kalimantan, what is inseparable from other education is the moral problem. Children are taught to respect parents, tell the truth, are prohibited from fighting with relatives, friends and other positives. If children do this prohibition, then parents will give advice and if it does not work it will give punishment to children by scolding them and doing physical punishment such as pinching or hitting (Odenweller et al., 2014). They did some investigation on parenting ways educating children who raised in family and the one in rich family and find outcomes for millennial development.

Thus, Islamic education in the phase of children by parents who marry early, is still lacking, in which some South Kalimantan parents teach children in important domains such as prayer, fasting, reading the Koran, how to respect the elderly, but in the realm of fard kifayah which is closely related to the culture of the Banjar people is not taught at all. Some South Kalimantan parents only teach things that need and are only known by parents, while other aspects are given assignments and responsibilities to teachers at school.

CONCLUSION

Marriage is something sacred and important in Islamic tradition and community (Dollahite et al, 2012). With this sacredness so as to achieve an ideal household, it is necessary to maturity in thinking, so that the ark of household life is getting stronger even though various kinds of storms hit. The results of research conducted on Islamic education for parents who conduct early marriages in South Kalimantan is the implementation of Islamic education for children whose parents early marriage has not been implemented properly. This can be seen from the lack of implementation of Islamic education in the pre-natal period, where most parents are not yet strict in carrying out religious orders so that they lack member experience for the baby. In addition, there are still parents who are not in accordance with Islamic shariah behavior.

At the time of children some weaknesses of Islamic education including most parents do not train their children to pronounce Thaibah sentences such as chanting the names of Allah, prayer beads, tahmid, tahlil and others. Parents do not teach zakat, hajj, buying and

selling and handling bodies. While praying even though parents teach it but taught only the movement of prayer, while reading prayer is not taught. Likewise in the field of Aqedah, some parents teach it, but the material taught is very minimal. However in some aspects of Islamic education that has been well implemented such as Islamic education in infancy, moral education in childhood, and education in reading the Qur'an.

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