

ABSTRAK

Hanora Insania; *Pengasuhan Orangtua Berprofesi Guru Pendidikan Agama Islam terhadap Akhlak Anak di Kabupaten Murung Raya Kalimantan Tengah*, di bawah bimbingan I: Dr. Hj. Salamah, M.Pd. dan II: Dr. Fahmi Riady, S.Th.I, MSI. pada Universitas Islam Negeri Antasari Pascasarjana S-2 Banjarmasin, 2021.

Kata Kunci: Pengasuhan, Orangtua, Guru Pendidikan Agama Islam, Akhlak.

Orangtua adalah pendidik pertama bagi anak. Sedangkan guru Pendidikan Agama Islam adalah seseorang yang dipercaya menguasai pendidikan Islam, sehingga dipercaya mampu mendidik anak di sekolah, sekaligus anak di rumah. Karena itu, penelitian ini meneliti pengasuhan orangtua berprofesi guru Pendidikan Agama Islam, khususnya dalam bidang akhlak.

Penelitian ini adalah penelitian kualitatif dengan pendekatan fenomenologis, dengan teknik pengumpulan data: observasi; wawancara dan dokumentasi. Analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Subjek penelitian ini adalah para orangtua berprofesi guru Pendidikan Agama Islam di Kabupaten Murung Raya, Kalimantan Tengah. Dan objek penelitian ini adalah: upaya pengasuhan; metode pengasuhan; gaya pengasuhan; materi akhlak; serta faktor pendukung dan penghambat pengasuhan.

Hasil penelitian ini menunjukkan bahwa upaya pengasuhan terdiri atas: memperbaiki diri sendiri; memperbanyak zikir dan mengucapkan kalimat thaibah saat mengandung; berdoa dengan cara mendoakan anak yang masih dalam kandungan; tasmiyah dengan cara memberi nama yang baik; mengkhitan anak ketika anak sudah cukup usia untuk dikhitan; mengisi aqidah illahiyah pada jiwa anak dengan cara: adzan dan iqomah di telinga anak yang baru lahir; melaksanakan aqiqah beberapa minggu setelah anak lahir; dan mengajari anak mengenai akhlak kepada Allah sehingga tertanam aqidah illahiyah ke dalam jiwa anak; serta membekali anak dengan ilmu pengetahuan dan mendidiknya menjadi anak yang berakhlak. Metode yang diterapkan ialah: metode alami, yang dilakukan tanpa sadar, yakni seperti memberikan anak ASI; Metode teladan, yang diterapkan pada setiap materi akhlak yang sudah diajarkan; Metode perintah, yakni metode yang diterapkan dalam akhlak kepada tetangga, seperti memberikan masakan kepada tetangga; Metode nasihat yang diterapkan pada hampir setiap materi akhlak pula, namun lebih cenderung digunakan dalam mengajarkan akhlak kepada manusia; Metode pembiasaan diterapkan saat mengajarkan anak sholat, membaca Alquran serta berpikir positif dan tutur kata yang baik; Metode motivasi diterapkan dengan cara mendoakan, memanggil anak dengan panggilan kasih sayang dan memuji anak; Metode tanya jawab diterapkan pada saat mengisahkan kisah-kisah nabi maupun kisah-kisah kebaikan orang lain; Metode doa yang diterapkan di setiap sholat, serta di setiap saat melalui pemberian nama yang baik kepada anak. Adapun gaya pengasuhan yang diterapkan adalah gaya otoriter, yang diterapkan pada saat mengajarkan materi akhlak kepada Allah seperti sholat dan membaca Alquran, serta dalam hal akhlak kepada diri sendiri, yakni menutup aurat; Metode demokratis yakni metode yang diterapkan kepada anak mengenai akhlak kepada

orangtua dan akhlak pergaulan seperti memilih teman, dan akhlak kepada diri sendiri seperti menjaga kebersihan; Gaya *Permisif* cenderung diterapkan dalam materi akhlak kepada diri sendiri seperti menjaga kesehatan dan mengatur pola makan. Setiap guru Pendidikan Agama Islam menerapkan semua gaya tersebut berdasarkan situasi dan kondisi masing-masing, sedangkan 1 guru dominan menerapkan gaya otoriter hampir pada setiap materi akhlak, namun *permisif* dalam materi akhlak kepada diri sendiri seperti menjaga kesehatan dan mengatur pola makan. Materi akhlak yang diajarkan meliputi: akhlak kepada Allah yakni sholat dan membaca Alquran; Akhlak kepada orangtua meliputi kasih sayang kepada orangtua, sopan santun, hormat, dan patuh; Akhlak kepada tetangga dan teman meliputi sopan santun, tutur kata yang baik, sikap menghargai (toleransi), dan sikap saling membantu (*ta'awun*); Akhlak kepada diri sendiri meliputi menjaga diri, menutup aurat dan menjaga kesehatan. Faktor pendukung pengasuhan terhadap akhlak anak meliputi lingkungan keluarga, latar belakang pendidikan orangtua, lingkungan sekolah, pergaulan, ekonomi, persepsi dan belajar. Sedangkan faktor penghambatnya adalah lingkungan eksternal yang di luar kontrol, internet, media sosial dan modernisasi.

ABSTRACT

Hanora Insania: *Caring for Parents who are Islamic Religious Education Teachers for Children's Morals in Murung Raya Regency, Central Kalimantan*, under the guidance of: Dr. Hj. Salamah, M.Pd. and: Dr. Fahmi Riady, S.Th.I, MSI. at Antasari State Islamic University Postgraduate S-2 Banjarmasin, 2021.

Keywords: Parenting, Parents, Islamic Religious Education Teachers, Morals.

Parents are the first educators for children. Meanwhile, the Islamic Religious Education teacher is someone who is trusted to master Islamic education, so he is believed to be able to educate children at school, as well as children at home. Therefore, this research examines parenting by profession as Islamic Religious Education teachers, especially in the field of morals.

This research is a qualitative research with a phenomenological approach, with data collection techniques: observation; interviews and documentation. Data analysis uses data reduction, data presentation, and drawing conclusions. The subjects of this research are parents who are teachers of Islamic Religious Education in Murung Raya Regency, Central Kalimantan. And the objects of this research are: parenting efforts; parenting methods; parenting style; moral material; as well as supporting and inhibiting factors of parenting.

The results of this study indicate that parenting efforts consist of: improving oneself; multiply remembrance and say the sentence *thaibah* when pregnant; praying by praying for a child who is still in the womb; *tasmiyah* by giving a good name; circumcising a child when the child is old enough to be circumcised; filling the *aqidah illahiyah* in the soul of the child by: *adhan* and *iqomah* in the ears of the newborn child; carry out *aqiqah* a few weeks after the child is born, and teach the child about morals to Allah so that the *aqidah illahiyah* is embedded into the child's soul; and equip children with knowledge and educate them to become moral children. The methods applied are: natural methods, which are done unconsciously, such as giving a child breast milk; The exemplary method, which is applied to every moral material that has been taught; The command method, namely the method applied in morals to neighbors, such as giving food to neighbors; The method of advice which is applied to almost every moral material as well, but is more likely to be used in teaching morality to humans; The habituation method is applied when teaching children to pray, read the Koran and think positively and speak well; The motivational method is applied by praying, calling the child with affection and praising the child; The question and answer method is applied when telling stories of the prophet and stories of the goodness of others; The method of prayer that is applied in every prayer, as well as at all times through giving a good name to the child. The parenting style that is applied is the authoritarian style, which is applied when teaching moral material to Allah such as praying and reading the Koran, as well as in terms of morality to oneself, namely covering the *aurat*; The democratic method is the method applied to children regarding morals to parents and social morals such as choosing friends, and morals to oneself such as maintaining

cleanliness; Permissive style tends to be applied in moral material to oneself, such as maintaining health and regulating diet. Each Islamic Religious Education teacher applies all these styles based on their respective situations and conditions, while 1 dominant teacher applies an authoritarian style in almost every moral material, but is permissive in moral material to himself such as maintaining health and regulating diet. The morals taught include: morality to Allah, namely praying and reading the Koran; Morals to parents include affection for parents, courtesy, respect, and obedience; Morals to neighbors and friends include courtesy, good speech, respect (tolerance), and mutual assistance (taawun); Morals to oneself include taking care of oneself, covering aurat and maintaining health. The supporting factors of parenting on children's morals include the family environment, parents' educational background, school environment, association, economy, perception and learning. Meanwhile, the inhibiting factors are the external environment that is beyond control, the internet, social media and modernization.