

ABSTRAK

M. Zaki Mubarak. NIM. 230211020039. Pola Pendidikan Agama Islam bagi Anak dalam Keluarga Pemulung di Kota Banjarmasin. Dosen Pembimbing I Prof. Dr. H. Zulfa Zamalie., M.Pd., dan Dosen Pembimbing II Dr. H. Fahmi Hamdi., Lc., MA. 2025.

Kata Kunci: Pendidikan Agama Islam, keluarga pemulung, pola pendidikan

Pendidikan agama dalam keluarga memiliki peran sentral dalam membentuk karakter, moralitas, dan spiritualitas anak. Namun, pada keluarga marginal seperti pemulung, praktik pendidikan agama sering menghadapi hambatan yang kompleks, mulai dari tekanan ekonomi, rendahnya pendidikan orang tua, hingga minimnya dukungan lingkungan. Penelitian ini bertujuan menjelaskan kondisi keagamaan keluarga pemulung di Kota Banjarmasin, mengidentifikasi faktor pendukung dan penghambat pelaksanaan pendidikan agama Islam, serta mengkaji pola dan metode yang diterapkan kepada anak.

Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi lapangan. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi terhadap 10 keluarga pemulung yang berdomisili di Kecamatan Banjarmasin Selatan dan Banjarmasin Timur.

Hasil penelitian menunjukkan bahwa keluarga pemulung menghadapi tantangan dalam pengalaman spiritual, konsistensi ibadah, dan pemahaman agama. Meski demikian, sebagian tetap menunjukkan komitmen religius melalui pengajian, doa bersama, atau inisiatif pembiasaan sederhana. Faktor pendukung pendidikan agama berasal dari lingkungan religius masyarakat dan harapan orang tua terhadap masa depan anak. Hambatan utama meliputi keterbatasan pendidikan orang tua, tekanan ekonomi, serta kurangnya pengawasan intensif.

Secara umum, praktik pendidikan agama keluarga pemulung membentuk pola khas yang dapat disebut pola pragmatis-delegatif. Sifat pragmatis tampak dalam pendidikan sederhana, praktis, dan sesuai kebutuhan sehari-hari, seperti menegur anak saat lalai salat atau membiasakan doa. Sifat delegatif terlihat dari penyerahan sebagian besar pendidikan agama kepada pihak luar, seperti guru sekolah, ustaz musala, TPA, atau anak yang lebih tua. Dengan demikian, pola pragmatis-delegatif dipandang tepat menggambarkan praktik pendidikan agama keluarga pemulung sebagai bentuk adaptasi terhadap keterbatasan yang mereka hadapi.

ABSTRACT

M. Zaki Mubarak. NIM. 230211020039. The Pattern of Islamic Religious Education for Children in Scavenger Families in Banjarmasin City. Advisor I Prof. Dr. H. Zulfa Zamalie., M.Pd., and Advisor II Dr. H. Fahmi Hamdi., Lc., MA. Department of Islamic Religious Education, Postgraduate Program, Antssari State Islamic University, Banjarmasin. 2025.

Keywords: Islamic religious education, scavenger families, educational pattern

Religious education within the family plays a central role in shaping children's character, morality, and spirituality. However, among marginalized families such as waste pickers, the practice of religious education often faces complex obstacles, including economic pressure, low parental educational background, and limited environmental support. This study aims to describe the religious condition of waste picker families in Banjarmasin City, to identify the supporting and inhibiting factors in the implementation of Islamic religious education, and to examine the patterns and methods applied to children.

This research employed a descriptive qualitative approach with a field study method. Data were collected through in-depth interviews, observations, and documentation involving ten waste picker families residing in South Banjarmasin and East Banjarmasin Districts.

The findings reveal that waste picker families encounter challenges in terms of spiritual experience, consistency of worship, and religious understanding. Nevertheless, some families demonstrate religious commitment through regular recitations, communal prayers, and simple habituation initiatives. Supporting factors include the surrounding religious environment and parents' hopes for their children's future. The main inhibiting factors consist of parents' limited education, economic hardship, and lack of intensive supervision.

Overall, the practice of religious education in waste picker families reflects a distinctive pattern referred to as the pragmatic-delegative pattern. Its pragmatic aspect is evident in simple and practical approaches such as reminding children to pray or habituating them to recite daily supplications. The delegative aspect appears in the reliance on external parties such as school teachers, local preachers, Qur'an learning centers, or older siblings for religious education. Thus, the pragmatic-delegative pattern aptly illustrates how waste picker families adapt religious education practices to the limitations they face.