

DEVELOPMENT OF RELIGIOUSNESS IN EARLY CHILDHOOD THROUGH FAMILY ISLAMIC RELIGIOUS EDUCATION

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Abstract

This article aims to elaborate on and discuss initiatives to foster early religious development through family-based religious education. This study employs a literature review methodology, which aims to assess numerous pertinent works on how children's religiosity develops. This study discovered that a number of tactics, including educational strategies, ethical strategies, economic strategies, cultural strategies, and communication strategies, are employed in families in the village to develop children's religiosity through Islamic Religious Education. The goal of educational approach is to help kids become more religious through official, informal, and non-formal education activities. Moral principles formed in rural areas serve as the foundation of ethical strategy. The economic plan intends to raise standards of living and support the domestic sector. The cultural approach involves exposing kids to cultural norms that do not contradict Islamic principles. In order to build religious strength in the face of swiftly changing circumstances, the communication strategy calls for the development of excellent communication between parents and children.

Abstrak

Artikel ini berupaya mengelaborasi dan mendalami upaya pengembangan religiositas anak usia dini melalui pendidikan agama di dalam keluarga. Penelitian ini menggunakan metode kajian pustaka, yakni metode yang berupaya menganalisis berbagai literatur yang relevan tentang pengembangan religiositas anak. Kajian ini menemukan bahwa terdapat beberapa strategi yang digunakan dalam pengembangan religiositas anak melalui Pendidikan Agama Islam dalam keluarga di desa, yaitu: strategi

pendidikan, strategi etis, strategi ekonomi, strategi kultural, dan strategi komunikasi. Strategi pendidikan berarti pengembangan religiusitas anak yang bertumpu pada aktivitas pendidikan formal, informal, dan non-formal. Strategi etis adalah strategi yang dikembangkan berdasarkan nilai-nilai etika yang berkembang di masyarakat pedesaan. Strategi ekonomi ditujukan untuk meningkatkan kesejahteraan hidup dan memperkuat ekonomi keluarga. Strategi kultural adalah dengan memperkenalkan anak-anak dengan nilai-nilai budaya yang tidak bertentangan dengan ajaran Islam. Strategi komunikasi adalah mengembangkan komunikasi yang baik di antara orang tua dan anak dalam upaya meningkatkan kekuatan religius dalam menghadapi perubahan zaman yang pesat.

Keywords: Early childhood, family education, Islamic education, religiosity.

Introduction

Researchers discovery that Islamic religious education pays less attention to facets of children's religiosity served as the impetus for this study. Islamic religious education frequently focuses on initiatives to teach Islam to young people. Cognitive teaching is more prevalent in Islamic religious education. Islamic religious education does not contribute enough to the spiritual and religious growth of kids.

Developing children's religiosity is one of Islamic religious education's main objectives (Langgulung, 2003:17). Activities for Islamic religious education should focus on fostering religiosity at all educational levels so that students not only learn science and other academic subjects but also how to behave according to religious principles (Islam). Many children and adolescents encounter moral and social issues, some of which even involve criminal behavior, as a result of the neglect given to Islamic Religious Education in the development of children's religiosity.

According to its form, Sunarwiyati S. (1985), divides juvenile delinquency into three levels; (a) ordinary delinquency, such as fighting, wandering, skipping school, leaving the house without saying goodbye, (b) delinquency that leads to violations and crimes such as driving a car without a driver's license, taking parents' belongings without permission, (c) special delinquency such as drug abuse, sex outside of marriage, rape and others. As for the law, based on Article 1 Point 2 of Law Number 3 of 1997 concerning Juvenile Courts, it qualifies juvenile delinquency (naughty children) as children who commit criminal acts and children who commit acts that are prohibited for children, both according to laws and regulations.

Actions or acts that violate norms, both legal norms and social norms, which children commit at a young age, are not said to be a child crime, because the mention of a child crime will be too extreme for a child who commits a crime to be said to be a criminal. While the incident is a natural process that must not be, not every human being has experienced a phase of shock during his maturity (Soetodjo, 2008:12). Currently, many juvenile delinquencies have led to violations and crimes so that the number of children in conflict with the law is always increasing (Directorate General of Lapas, Ministry of Law and Human Rights, 2008). From this phenomenon, educational institutions should provide a strategic response, so that child delinquency due to the problem of religiosity can be avoided.

Unfortunately, the response to delinquency appears more in the form of a reaction by law in the form of criminal policy. Criminal policy as a form of public reaction to the problem of overcoming child delinquency, is carried out through various means. Efforts to overcome with existing approaches do have a tendency to prioritize repressive approaches and the imposition of criminal sanctions in the form of imprisonment are still very prominent, although the implications can adversely affect the period of growth and psychological and physical development of a child. Even these implications can result in trauma that can affect life in adulthood.

Efforts to overcome child delinquency should start from sufficient knowledge about the background and causes of the delinquent behavior. For this reason, it is necessary to formulate and use appropriate methods and approaches to handle and overcome juvenile delinquency through education, especially Islamic Religious Education. Through the right response, Islamic Religious Education can encourage all educational activities in madrasas, Islamic boarding schools, ta'lim assemblies, schools, and others, so that they are oriented towards efforts to create religious children who behave in accordance with the behavior of the Prophet depicted in Al-Qur'an. Qur'an and Sunnah of the Prophet. All educational tools which include aspects of planning, organizing, implementing, and evaluating are ideally based and directed at realizing children's religiosity so that they are in harmony with the Qur'an and the Sunnah of the Prophet Muhammad.

The aspect of educational planning holds the main key in the development of children's religiosity. Educational planning—which is a process to prepare a set of alternative decisions for future educational activities—will only play an important role in realizing children's religiosity if the educational planning is based on the religious spirit of the planners. Here, educational planning acts as a guide for implementation and control and a tool for developing quality assurance. In addition, educational planning also serves to avoid wasting resources, and more importantly as an effort to fulfill the responsibility of educational activities.

The development of children's religiosity through Islamic religious education also needs to be based on a good educational organization system. Organizing the right education in accordance with the plans that have been made will determine the success of the development of children's religiosity. No matter how much an educational plan is made in such a way that it contains a set of mature plans following the vision of education if the planning is not organized properly and properly, then the planning will not be able to produce children's religiosity as expected.

Having a set of regularly organized plans is also not sufficient for an effort to develop children's religiosity. Planning and organizing it needs to be carried out and implemented. Because the development of religiosity is a job that requires the involvement of every component of education, every component of education should be involved in the implementation process or the process in which planning and organizing are carried out and driven. Planning tools in developing reliable and good children's religiosity, which are well organized, and then run regularly, all of which need to be evaluated so that the various weaknesses in each component can be identified and then used as feedback to improve each component that is needed. The development of religiosity through Islamic Religious Education is an important task of education to produce students who are faithful, pious, religious, intelligent, skilled as aspired by Islamic Religious Education.

In contrast to implementing Islamic education in formal educational institutions, Islamic religious education in the family environment is seen as more effective in developing children's religiosity. The family is seen as having a strategic function in developing children's religiosity through Islamic religious education carried out by parents and other family members to children. On that basis, researchers are interested in conducting studies and research on efforts to develop children's religiosity through Islamic religious education in the family. Through this study, researchers hope to explore and find patterns of Islamic religious education in the family in an effort to develop children's religiosity.

Theoretical Review

The Concept of Religiosity

Religiosity is values and religious teachings that are part of human attitudes and behavior. The term religiosity comes from the word religiosity (Vitell, et al., 2009: 605; Huber & Huber, 2012: 718). To understand its meaning, it can be sorted: religion, religious, and religiosity (religiousness) (Shepherd & Gary Shepherd, 2021: 8; Reitsma et al., 2006: 352). According to R Stark and CY Glock in *Sociology of Religion* (1980), religiosity includes five dimensions: a) religious beliefs, 2) religious practices (rituals), 3)

religious knowledge, 4) religious experience, and 5) religious consequences (religious practices). , including morals).

Religion, in its true and complete sense, includes these five dimensions. If it is observed that the religiosity of the community members, most of them do not / have not practiced the five dimensions completely, or have practiced the five dimensions but have not fully (Fuadi, 2015: 73-95). In the first example (having practiced one dimension of religion, but ignoring other dimensions), someone claims to embrace a certain religion, but does not practice worship and religious morals, does not explore religious knowledge, and so on (Fuadi, 2015:73). -95). The second example (practicing the five dimensions of religion, but the practice of each dimension is not yet complete), can be seen from the wavering of one's beliefs, religious knowledge is still shallow, lazy to carry out worship/worship, only practice some religious moral norms, and so on. (Fuadi, 2015:73-95).

Stark and Glock (in, Johnson, 2007:43-85) take a sample of the religious diversity of the Christian community, where rural communities live and work. the village community found that there were Christians who attended church, but did not believe in Christian theology. There are also those who claim to be devout followers of Jesus, but are lazy to go to church. Another example, there are people who are diligent in church, and claim to believe in Christian theology, but do not practice Christian ethics. Such types of religiosity are also found in other religious people (Johnson, 2007: 62).

According to Ham easily Abdal-Ati & Hamidah Abdal-Ati (1974:46) a person is said to be a complete believer (kaffah) if he has practiced all dimensions of Islamic teachings, namely: 1) *aqidah* (faith/belief), 2) *ibadah*, (3) *muamalah* (social relations) and 4) morality (morals). In the view of Islam, religiosity must be a complete unity between faith and Islam. That is, religiosity if observed from the internal side is faith and from the external side is Islam. As a social phenomenon, this formulation is in line with the opinion of Joachim Wach (2021:72) that religious experience consists of responses to teachings in the form of thoughts, actions, and expressions in group life.

Glock & Stark (in, Holmes, 2007:23-42) explains that religion is an institutionalized system of symbols, belief systems, value systems, and behavioral systems, all of which are centered on issues that are internalized as the most meaningful (ultimate meaning). That is why Glock & Stark (in, Holmes, 2007:23-42) developed five dimensions of religiosity: First, the dimension of belief that contains expectations where religious people hold fast to certain theological views and acknowledge the truth of the doctrine. Second, the dimension of religious practice which includes worship behavior, obedience and things people do to show commitment to their

religion. These religious practices consist of two important aspects, namely aspects of ritual and obedience. Third, the dimension of experience. In the view of Yasemin El-Menouar (2014: 63), this dimension contains and pays attention to the fact that all religions contain certain expectations, although it is not correct to say that a person who is religiously well will at some point achieve subjective and direct knowledge of the ultimate reality that he will come into contact with a natural superpower. According to Joshua A. Fishman (2006:17), this dimension relates to religious experiences, feelings, perceptions and sensations experienced by a person. Fourth, the dimension of religious knowledge which refers to the expectation that religious people have at least a minimum amount of knowledge about the basic beliefs, rites, scriptures and traditions. Fifth, the practice dimension. This dimension refers to identifying the consequences or consequences of one's religious beliefs, practices, experiences, and knowledge from day to day (Holmes, 2007: 28-33).

Religiosity is thus an inner human-personal attitude that can see the majesty of God in this universe (Cipriani & Del Re, 2021:403-420). Religious people always try to hear the whispers of their inner voice and believe that their proper inner voice is the voice of God. Religious attitudes precede rational reasoning (Sheeran, et.al., 1993:39-52). Through religious experience, humans try to grasp the world's reality as a sign of the Divine (Gill, et.al., 2021:293-302). Religious people live the world as a remnant of the Divine. Religious attitude allows humans to see the Divine in natural phenomena, in the beauty of fauna and flora, and even more so in fellow humans (Sorgaard, et al., 1996: 180-185). The Divine becomes visible in the naked face of a fellow human being. Religiosity is sharply distinguished from religion although the two cannot be separated (Atkinson & Whitehouse, 2011:50-62).

Religiosity develops from an early age through a process of combining religious innate potential with influences that come from outside humans (Glock and Stark, 1965:85). In the process of development, the types, traits, and qualities of religiosity will be formed which will be expressed in daily behavior. The process of developing religiosity goes through three main phases: the child, adolescent, and adult (Bridges & Moore, 2021:13). A.M. Josephson and M. L. Dell (2004:1-15) formulated eight characteristics of religiosity in children: (1) Ideas accepted on authority, namely all knowledge possessed by children, all comes from outside themselves, especially from their parents. (2) Unreflective, children accept religious concepts based on authority, so rarely do children reflect on accepted religious concepts. (3) Egocentric, that is, children develop awareness of their existence starting at the age of about one year. (4) Anthropomorphic, namely the nature of children who associate the state of something abstract with humans. (5) Verbalized and ritualistic, religiosity in children, concerning worship and

morals, is only external, verbal and ritual. (6) Imitative, namely the basic nature of children in carrying out daily behavior is to imitate what is absorbed from their environment. (7) Spontaneous in some respects, which is different from the imitative nature of children in practicing religiosity, sometimes there is spontaneous attention to abstract religious issues. (8) Wondering, namely that it is not amazement that encourages creative thinking in an intellectual sense, but a kind of amazement that causes a sense of joy and wonder at the new world that opens in front of him.

Children's religiosity is the result of a continuous development process from birth to adolescence (Josephson & Dell, 2004:1-15). In this process, internal and external factors play a role. Four factors that influence the process of developing a child's religiosity are: First, the role of cognition in the development of children's religiosity. The concept of religious values that are used as the basis for the formation of religiosity enters the child through cognitive abilities. Cognition is understood as the ability to observe and absorb knowledge and experience from outside the individual (Josephson & Dell, 2004:6). At the age of children, according to Piaget, cognitive development experiences four of the following five stages of development, namely: (1) Period of sensorimotor adaptation, birth – 2 years. Children are in the process of activating all their senses to absorb the information properly. (2) Development of symbolic and preconceptual thought, 2-4 years. Religious experience is formed through the habituation of behavior and absorption of all attitudes and religiosity of the closest people in the family. (3) Period of intuitive thought, 4 – 7 years. (same as phase b). (4) Period of concrete operations, 7 – 12 years. Children are able to understand the meaning of a problem by using logic, for example, through simple classification or the principle of reversibility. (5) Period of formal operation, 12 – through adules cence. Cognition phase in adolescence where children are able to understand religion in terms of its function and meaning for human life (Josephson & Dell, 2004:1-15).

Second, the role of the relationship between parents and children in the development of religiosity. The relationship between parents and children has a very large role in the process of transitioning religious values which will become the basic values of children's religiosity (Josephson & Dell, 2004:9). Through relationships with parents, children absorb the concepts of religiosity both related to the concepts of faith (belief and faith), worship (ritual), and muamalah (ethic and moral).

According to Kathleen C. Leonard, et.al. (2013:11), there are two important issues that play a role in the development of children's religiosity through the process of parent-child relationships. The first thing is the way parents relate to their children which will cause certain emotions so that they affect the emotional situation and attitudes of children towards the

object that mediates the relationship (Hurlock, 1978:381). The second thing is the quality of the religiosity of parents. The higher the level of religiosity people know, the higher the expression of religiosity so that it is easily observed and absorbed by children.

Third, the role of conscience, guilt, and shame in the development of religiosity. Conscience is the ability to understand right and wrong, good and bad. Guilt (guilt) is a feeling that grows after a word of caution is formed, namely a feeling of guilt that arises when he does not behave according to his heart. Shame (shame) is an unpleasant emotional reaction to the negative judgment of others on him (Josephson & Dell, 2004:11). Caution, guilt, and shame in the development of religiosity are mental mechanisms that are formed in the process of internalizing religious values at a child's age. According to Jungmeen Kim, et.al. (2009:596) the capacity to have a heart is an innate potential for every human being, but the substance of the heart is the result of a learning process.

As a behavioral controller, new words function when children enter their early teens. At the age of children, individual behavior is initially more regulated and limited by the rules of the environment. Then slowly, when the process of internalizing values and norms begins, children's behavior also begins to be controlled by themselves. By the time children enter their teens, they should have a lot of control over their behavior. After the individual has entered adulthood, around the age of twenty, caution must have functioned as an internalized policemen. (Hurlock, 1978:389).

Fourth is the role of social interaction in developing children's religiosity. Social interaction is the opportunity for children to interact with the environment outside the home, namely with groups of friends, nursery and school friends. Social interaction has an important role in the development of children's religiosity through two things as follows. First, through social interaction, children will find out whether their environment accepts or rejects their behavior that has been formed based on the standard of religiosity values in the family. Second, social interaction will lead to motivation for children to only behave in accordance with what is acceptable to their environment. Therefore, social interaction can also weaken the process of inculcating religious values that have occurred in the family (Josephson & Dell, 2004:13).

Based on the behavioral and religious concepts mentioned above, according to Carle C. Zimmerman (1973:208) the concept of religiosity can be interpreted as an individual's response or reaction to stimuli or the environment following religious teachings or norms. Religiosity is also a process of someone's behavior based on certain religious teachings that come directly or indirectly to texts. Because the object of this study is a Muslim child, religiosity also means Islamic behavior. The development of children's

religiosity goes through several phases (levels). In the book *Religion and Spirituality in Childhood and Adolescence* (Bridges & Moore, 2021) it is said that the development of religion in children goes through three levels, namely: First, The Fairy Tale Stage (fairy tale level). Usually this stage occurs when the child is 3-6 years old. At this stage, the child's concept of God is more influenced by fantasy and emotions. Because children are still interested in mere fantasies. So at this level it would be nice for children to be given the stimulus of fairy tales about religion that can be digested by children. But it all depends also on the intellectual level of the child. (Bridges & Moore, 2021:23)

Second, The Realistic Stage (the level of reality). This stage is passed by children from the age of 6-teens. At this time, the idea of a child's divinity already reflects concepts that are based on reality (reality). This concept arises from religious institutions and the religious teachings of other adults. At this time children's religious ideas can be based on emotional impulses, so that rural communities can give birth to a formalist concept of God. Based on this, at this time children are interested and happy in the institutions that the villagers see managed by adults in their environment. All forms of religious action (charity) of the village community follow and study with great interest. Because this stage is a continuation of the previous stage, children need proper assistance from parents and the community (environment) (Bridges & Moore, 2021: 25).

Third, The Individual Stage (individual level). At this level, children have the highest emotional sensitivity in line with their age development, this individualistic religious concept is divided into three groups: (1) A small amount of fantasy influences the conventional and conservative concept of divinity. Influences from outside the individual cause this. (2) A purer concept of divinity expressed in a personal view. (3) The concept of God that is humanistic. Religion has become a humanist ethos in the village community in living the teachings of religion. These changes at each level are influenced by internal factors, namely age development and external factors in the form of external influences that they experience. (Bridges & Moore, 2021:28-29)

Children's religiosity is the result of a continuous development process from birth to adolescence (Holden & Williamson, 2014:1137-1139). In this process, various factors, namely internal and external factors, play a role. Actually, from the stages above, I can conclude that the child stage includes the initial and final stages. In the early stages between the ages of 0-6 years it can be said to be a coloring period in children. While the age of 6-11 years is a period of strengthening. One more thing that needs to be known from the development of religiosity at the age of children is that the ages of 0-11 years is a period of formation of human religiosity (Bridges & Moore, 2021:31). The

thing that needs to be considered at this time is about children's cognition, which means that humans since in the womb have received knowledge through auditory sensors (Holden & Williamson, 2014:1140).

Some characteristics support the development of religiosity at a child's age. Among them are ideas accepted on authority, unreflective, egocentric, anthropomorphic, verbalized and ritualistic, imitative, spontaneous in some respect, and wondering (Bridges & Moore, 2021:35). The eight characteristics of the development of the level of religiosity takes an essential role in the development of children's religiosity at school. First, ideas are accepted by the authority. All knowledge children possess comes from outside themselves, especially from their parents. This is where parents have full authority to shape children's religiosity level (Adams 2008: 63). Second, it is unreflective. Children at their age only accept religious concepts based on authority, and most of the village people never try to reflect on the religious concepts they receive (Brown & Taylor, 2007:447). In this case, parents and teachers, especially Islamic Religious Education teachers, feel it is necessary to convey religious concepts correctly and clearly, such as interesting fairy tales, singing, and various games.

Third, egocentric. Since the child is one year old, he begins to feel that everything is centered on him, in other words, a sense of egocentrism emerges (Sikkink & Hill, 2000: 48). So in understanding children's religiosity it is also based on self-interest on religious issues. Judging from the symptoms that occur in children of that age, it is felt necessary for Islamic religious educators so that in the delivery of Religious Education it is more associated with God's love for the child, because of his obedience in carrying out religious concepts.

Fourth, anthropomorphic. Following the age of children who often associate the state of something abstract with humans. At this time humans are used as a basis for other things (Sikkink & Hill, 2000: 49). Likewise with the concept of divinity for children, children will associate the attributes of God with human nature. In learning Islamic Religious Education, a teacher must emphasize the difference between creatures and the Creator. Understanding these differences will further strengthen children's level of religiosity. For example, humans as creatures will never become eternal, unlike God who lives eternally.

Fifth, verbalized and ritualistic. A child's religious behavior, whether that behavior is worship or morals, is still limited to verbal, outward and ritual understanding without any desire to understand the meaning of worship and morals (Wilcox, 2000:105). Islamic Religious Education learning should make these religious concepts as children's needs or routines that are difficult to eliminate. It is necessary to emphasize to children for habituation of behavior and the formation of interests that will surely

develop until they reach adolescence and begin to understand religious concepts as their needs.

Sixth, imitative. Children are the best imitators in the world, one might say. All of his behavior is an imitation of his environment, especially from parents or other adults (Wilcox, 2000: 106). At school, children will imitate the behavior of other adults such as teachers and their peers. In this case, a teacher must be able to be a role model for his students, so that good behavior of children is formed in accordance with the correct religious concept.

Seventh, spontaneous in some respect. Almost the same as the imitative characteristics of children, but this trait is more on spontaneous attention to new things. These new things can happen in religious matters (Wilcox, 2000: 108). From the children, questions will arise about new religious issues according to him. From this question, a primary type of religiosity experience will be formed which will and can be developed in the future, according to the growth of his age.

In this case, Islamic Religious Education is tasked with provoking children to generate spontaneous reactions to religious issues. Because at this age children have a high curiosity in new things. Eighth, wondering. Per his age, he has a high curiosity in new things, as well as the emergence of a sense of wonder at new things about religious concepts (Wilcox, 2000: 110). How do children become amazed at the greatness of God, the truth about their religion, His Messengers, the existence of creatures other than humans. Islamic Religious Education has a big role in the development of children's religiosity by wondering about the child's age. For example, if a child is told about a miracle Allah gave to his human messengers, he will surely be amazed at the new things about the religion.

The Nature of Family

The family is the smallest unit of society, consisting of the head of the family and several people who gather and live in one place under one roof in a state of interdependence (Lestari, 2012: 2). In general, according to Sri Lestari (2012:2-4) the family has several characteristics, namely: (1) consisting of two or more individuals who are bound by blood relations, marriage or adoption; (2) family members usually live together or if separated the village community still pays attention to each other; (3) family members interact with each other and each has a social role: husband, wife, children, brother and sister; (4) has a goal, namely to create and maintain a culture, improve the physical, psychological, and social development of members.

In Indonesian society, the family structure can consist of several types, namely: (1) patrilineal, namely blood families consisting of blood

relatives in several generations, where the relationship is arranged through the father's path; (2) matrilineal, namely blood families consisting of blood relatives in several generations where the relationship is arranged through the maternal line; (3) matrilocal, namely a husband and wife who live with their mother's family; (4) patrilocal, namely a husband and wife who live with their husband's blood family; and (5) herd family, namely the husband and wife relationship as the basis for family development, and several relatives who become part of the family because of their relationship with their husband or wife (Ihromi, 1999:31).

A family structurally has several characteristics, namely: (1) organized, namely interconnected, interdependence between family members; (2) there are limitations in which each member has freedom, but the village community also has limitations in carrying out their respective functions and duties; (3) there are differences and specificities, namely that each family member has their respective roles and functions (Ihromi, 1999:32). In Indonesia, in general, families have several characteristics, including: (1) husband as decision maker; (2) constitutes a unified whole; (3) in the form of a monogram; (4) be responsible; (5) decision maker; (6) continue the cultural values of the nation; (7) very close family ties; and (8) have a spirit of mutual cooperation (Ihromi, 1999:39).

Methods

The type of research used in this research is qualitative research. The research method used in this research is descriptive analysis method. Descriptive analysis is a method of investigation of small units, such as individuals, schools, families and others. Elements of qualitative research include open-ended analysis with a changing research focus and a great deal of attention to the use of in-depth interviews. This method is intended to analyze the life of a social unit, such as (one or several) groups, communities, organizations or individuals. Descriptive analysis is sometimes described as a 'naturalistic' method with an emphasis on observational techniques and in-depth interviews. The results of descriptive analysis are often used to reveal unique situations and conditions.

Research Results and Discussion

Several strategies appear in the development of children's religiosity through Islamic Religious Education in the family. These strategies are of course in accordance with the characteristics of this community in rural areas. The portrait of the village community can be seen in some of their inherent characteristics. These characteristics include: 1) occupation, generally rural communities work in agriculture such as farming, animal husbandry and fisheries, 2) the size of the community, in the form of a

limited community; 3) low population density; 4) social differentiation is almost invisible and basically rural communities are homogeneous; 5) social stratification does not appear strong in rural communities compared to people in urban areas; 6) the social mobility of the population is relatively low; 7) social interactions are close and enduring; 8) very strong social solidarity; and 9) high social control.

The characteristics of the community in the village, as seen during the research process are that there are still people living below the poverty line, mainly due to the low productivity of some residents, unemployment, limited land area, not optimal nutrition, and the presence of illiterate people. Another characteristic of rural communities is that there is still an attitude of fatalism, submissiveness, and dependence on natural resources. From these facts it can be seen that the problem of poverty is often easy to lead to complications that make it more difficult to carry out a thorough handling. Based on the characteristics of the village, researchers can describe several strategies that appear in developing children's religiosity through Islamic Religious Education in the family. These strategies are educational strategies, ethical strategies, economic strategies, cultural strategies, and communication strategies.

The first strategy in developing children's religiosity through Islamic Religious Education in families in the village is education or what is called an education strategy. This is in accordance with the belief of the village community that in Islamic teachings, children are a mandate from Allah that must be accounted for. The village community also believes that within the scope of the family, parents are responsible for the growth, development and personal perfection of children towards maturity

Villagers believe that the family is the first educational institution for children. Because by nature, the family is the basic determinant in the development of children's education in the future. In the family there is the interaction between one another so that a process of value transformation occurs, both spiritually and socio-culturally. Village communities understand quite well the function of the family as the most important and first educational institution. The village community strongly believes that in the family, parents act as the main educators for their children. The village community even idealizes parents who can guide, educate, train and teach children in problems related to personality formation and children's learning activities. For them, education in the family is a coaching effort made by parents for their children to grow and develop as they should. All children's potential can develop, namely physically, mentally and spiritually. For the village community, these three aspects are educational goals in the family that every parent must pay attention to. According to its function, a Muslim family (in this case the parents) is the most important function in providing

religious beliefs, cultural values, moral values and skills. With regard to the provision of religious beliefs, children are indeed born in a state of nature, so it is the parents through education in the family who will determine whether the child will become a Muslim, Christian, Magian or Jew.

In the village community, the role of parents in the education of children in the family is seen as very large. Even some villagers believe that parents are the center of education in the family. It is because every child gets education for the first time and usually leaves the most impression on his parents. According to them, parents are the first and foremost educators. This belief seems to develop naturally, meaning that parents can do nothing else, except that the village community must occupy that position under any circumstances. Because the village community is destined to be the parent of the child being born, so like it or not, the village community must be the first and foremost person in charge. The village community believes in a proverb 'the fruit does not fall far from the tree', that a child will not be much different from the character, character, and habits of his parents. Therefore, family education provided by parents will have a very large effect on their children. The educational process provided by parents to their children can be through several educational tools, namely exemplary, habituation, punishment and reward, and supervision. This non-physical educational tool by the village community is functioned at home (in the family) to influence children to implement good values and foster the development of their potential.

If this non-physical educational tool is used optimally by parents in the village in a positive direction, it will also positively affect children's development. On the other hand, if this non-physical educational tool is misused by parents, it will have a negative impact on the child. For example, if parents set an example with good attitudes and actions, children will tend to follow these good attitudes and actions. The results of the study indicate that community leaders in the village believe that religious education is a basic education that must be given to children from an early age, considering that the child's personality is still easy to form. Every child is under the influence of his family environment. The family is a very strategic institution in the process of children's religious education. Given this strategic function, religious education, which is a basic education, starts from the family environment by parents.

Through Islamic Religious Education in the family driven by parents, the village community hopes that the process will be useful for: (1) instilling values in the sense of a view of life that will later color their physical and intellectual development; (2) the cultivation of attitudes that will later become the basis for appreciating life and knowledge at school; (3) the provision of education obtained by children from the family environment

will give them the ability to determine direction in the midst of such rapid progress.

For families in the village, the families of a Muslim are families that have a great responsibility to educate their generations to be able to avoid various forms of deviant actions. Therefore, the village community always strives to improve the pattern of children's education in the family, so that the family can truly function in planting children's religiosity. For families in the village, the formation of the child's personality is seen as very closely related to the development of faith and morals instilled through religious education. Personality, for them, can be developed through all the practices and values that are absorbed in their growth, especially in the first years of their life. If many religious values enter into the formation of a person's personality, that person's behavior will be directed and controlled by religious values. Herein lies the importance of children's education strategies in the family, especially during periods of child development and growth.

In principle, the village community recognizes that religious education carried out in schools, communities and families is the same, only the education and teaching systems are different. Education in the school environment uses a school education system that is all formal, while in the community and family environment uses the existing education system in the family and community.

Parents of children in the village who work as teachers in particular view that education is generally divided into two major parts, namely school education and out-of-school education. The learning process for a person can continue and is not limited to the world of school. Therefore, the learning process for a person becomes a life long process. On that basis, the meaning of education outside of school is every opportunity where there is regular and directed communication outside of school and someone obtains information, knowledge, training and guidance according to age and life needs, with the aim of developing skill levels, attitudes and values. values that enable him to become efficient and effective participants in his work family environment and even in his community and country.

Education outside of school, including education in the family, is any organized educational activity held outside the formal system, either separately or as part of a broad activity intended to provide services to certain student targets to achieve learning objectives. According to parents who work as teachers, Islamic religious education in the family is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic standards, a personality that has Islamic religious values, chooses and decides and acts. The results of observations made by researchers relating to children's educational activities in the family show that in practice, the process of

Islamic education in the family environment in the village takes place between adults who are responsible for the implementation of religious education and children as the target of education. As for the mother with religious education in the family environment, then her position as the main and first educator, in her position as an educator, it is not enough for a mother to just call a religious teacher from outside to educate her child at home, and not in this sense. what is meant by religious education in the family environment. However, more emphasis is placed on directed and sustainable guidance from responsible adults in the family environment to guide children. The guidance in question can be in various forms and interactions of daily life between children and adults, only that interaction is always based on educative interactions towards religious education, even if possible trying to create an atmosphere of religious life in the family environment.

Village communities recognize the importance of religious education for children in the family. The importance of religious education in this family is not only to develop children's religiosity, but also to fortify negative influences from the environment. Moreover, educationally, the dominant factor in shaping the human soul is the environment, and the first environment experienced by the child is the care of the mother and father. This is also the importance of educating children from an early age, because the mental development of children starts since childhood, in accordance with their nature. Thus, human nature is channeled, guided and directed to the path that should be following its direction.

The strategy of developing children's religiosity in the family that is in accordance with the psycho-cultural conditions of the village community is something that cannot be negotiated, because the reality shows that this area has psycho-cultural characteristics that are not exactly the same. At least the difference is seen in rural communities who have never migrated to the city and rural communities who have migrated to the city. These conditional differences lead to the need for the development of children's religiosity to be carried out with the principle of wisdom by using different models of children's religious development strategies for children with different socio-economic backgrounds. The psycho-cultural conditions of people who often migrate to cities that have experienced rationalization and alienation should use a strategy for developing children's religiosity with an esoteric and aesthetic strategy model, while a strategy for developing children's religiosity from people who have never migrated to a city with a traditional agrarian character must deal with an ethical strategy model.

Esoteric strategy is a strategy with the aim of providing inner peace, resignation from the deepest meaning of religion. Aesthetic strategies do not aim to change society but the development of children's religiosity simply to

provide a sense and encouragement of religious emotions, as an antidote for children who experience identity distortion. The ethical strategy is the development of children's religiosity in the village oriented to matters of worship and muamalah as a direct embodiment of Islamic values .

The development of children's religiosity in this way is more expansive, not only touching children's feelings as members of a religious family unit but also as a social unit. With this ethical strategy the development of children's religiosity in the village is expected to play a role in giving birth to individuals who are strong in their morals, rational and build organic solidarity (*ukhuwwah*). With this strategy model, the religious development of Islamic children in the village plays a role as a supporter of development by stimulating the function of the caliphate of its object, while in cities that have experienced individualization and alienation as a side effect of development, the development of children's religiosity acts as an antidote by stimulating the child's inner function so that avoid bad morals or character.

Based on the data collection results in the field, the development of children's religiosity through Islamic Religious Education in families in the village, it was found that this effort was not fully successful following what the village community aspired to.

However, some of the facts found show that the effort was successful in terms of (1) suppressing child and juvenile delinquency, (2) increasing worship activities in mosques and prayer rooms from children, (3) increasing village environment security, (4) children -Children are free from the influence of alcohol and drug abuse.

The results of efforts to develop children's religiosity through Islamic Religious Education in the family are described as follows. First, the development of children's religiosity through Islamic religious education in families in the village has reduced delinquency in children and adolescents. If other villages in the Salem sub-district, Brebes district, are still dealing with the problem of juvenile delinquency, then the villagers are relatively not facing this problem.

In other villages, at present, the delinquency of children and adolescents has even led to violations and crimes, so the number of children in conflict with the law is always increasing. From this phenomenon emerged the community's reaction to overcome it, which was then manifested in various activities and programs. Delinquency prevention programs for children and adolescents with current approaches tend to prioritize repressive approaches and a child's psychological and physical development. While in the village, the efforts made are preventive or prevention through Islamic religious education in the family.

Through Islamic religious education in the family, children and adolescents can be prevented from committing acts of delinquency, because Islamic religious education in the family is able to: (a) Give love to children in a wise way. The love given to children by parents is wiser. This is because both parents and children benefit from love. Through religious education in the family, parents do not always spoil their children by always giving what they ask for. Parents always consider which objects or requests a child deserves, because a spoiled child can trigger delinquency such as doing anything in asking for or getting what he wants so he dares to lie, slander, cheat which can then become a bad habit for him. (b) Families can teach religious education. Religious education is an important education for children. Religion teaches about the goodness, suggestions, and commands of Allah for its adherents. Religion also protects children from evil, threats, and prohibitions that can threaten our souls both in this world and the hereafter. Learning about religion from a young age is a good thing. This is because when they are small, children tend to learn more easily so that what they learn will continue to be recorded for a long time. (c) Through Islamic religious education in the family, parents can teach good habits, such as saying thank you after getting help or helping people who need help. Although it may seem trivial, good habits can help children not to be naughty. In the habit of saying thank you, children learn to say thank you every time they are helped. This means that the child is grateful for the good things he has received. With gratitude, the child will feel enough so that no jealousy in his heart triggers mischief committed on others. Giving an understanding that helping people is a good thing is also an effort to prevent children from being naughty. Parents can give an understanding that as social beings, humans will need the help of others. Humans will need help at some point and helping them is a noble deed. Humans can not escape from it. When we need help, the people we have helped will be happy to help us because we have helped. Second, the development of children's religiosity through Islamic religious education in families in the village has succeeded in increasing worship activities in mosques and prayer rooms among children.

Conclusion

This study demonstrates that several tactics, including educational strategies, ethical strategies, economic strategies, cultural strategies, and communication strategies, are employed in families in the village to develop children's religiosity through Islamic Religious Education. The goal of educational approach is to help kids become more religious through official, informal, and non-formal education activities. Moral principles formed in rural areas serve as the foundation of ethical strategy. The economic plan intends to raise standards of living and support the domestic sector. The

cultural approach involves exposing kids to cultural norms that do not contradict Islamic principles. In order to build religious strength in the face of swiftly changing circumstances, the communication strategy calls for the development of excellent communication between parents and children.

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