

THE ROLE OF RELIGION IN THE HOUSEHOLD IN STRENGTHENING STUDENTS' MOTIVATION FOR LEARNING ISLAMIC RELIGIOUS EDUCATION

Nada fadhilla¹, Muhammad Fahrurrozi²

UIN Mataram

Email : nadhashinna27@gmail.com¹, fahrurrozi.ntb@gmail.com²

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ABSTRACT

The role of religion at home is very important in increasing learning motivation. Because parents are the first education for children. This study discusses the role of religion at home in strengthening the learning motivation of religious education students. The aim of this study was to determine the role of religion and parents in increasing the learning motivation of Islamic religious education students. The research method used is qualitative research which describes the location agreement in a narrative way and research data is obtained through observation, interviews, and documentation. The data from the research results were analyzed and then concluded and narrated. The results of the study revealed that the role of religion at home in improving the learning achievement of Islamic education students uses forms and models, namely: Education and exemplary, Education with habituation, education with good advice, education with giving attention and supervision, education with punishment. The research findings suggest that the role of religion and parents is able to carry out and generate motivation to study Islamic religious education students.

ABSTRAK

Peran agama di rumah sangat penting dalam meningkatkan motivasi belajar. Sebab orang tua merupakan pendidikan pertama bagi anak. Penelitian ini membahas tentang peran agama di rumah dalam penguatan motivasi belajar mahasiswa pendidikan agama. Tujuan dari penelitian ini guna mengetahui peran agama dan orang tua dalam meningkatkan motivasi belajar mahasiswa pendidikan agama Islam. Metode penelitian yang digunakan adalah penelitian kualitatif yang menggambarkan fakta lokasi secara naratif serta data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi. Data hasil penelitian dianalisis kemudian disimpulkan serta dinarasikan. Hasil penelitian mengungkap bahwasanya peran agama di rumah dalam meningkatkan motivasi belajar mahasiswa pendidikan Islam menggunakan bentuk dan model yaitu: pendidikan dan keteladanan, pendidikan dengan pembiasaan, pendidikan dengan nasihat baik, pendidikan dengan memberi perhatian dan pengawasan, serta pendidikan dengan memberi hukuman. Temuan penelitian ini memberikan saran agar peran agama dan orang tua mampu melakukan dan membangkitkan motivasi belajar mahasiswa pendidikan agama Islam.

Kata kunci: *Motivasi Belajar, Pendidikan Agama Islam*

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INTRODUCTION

Religion plays an important role in the family environment to shape children's motivation and personality. Especially for parents, who have to play a super-important role in the process of forming a child's personality, A good or bad personality in the future will be largely determined by education and guidance from the home environment (parents). Therefore, children will first get education and teaching in their homes before they get education outside. Many parents, when they are pregnant and give birth to their children, always take good care of them, hoping that one day they will grow and develop into good people. In the home, there will be more time for children to get education and lessons compared to the school environment. This is because the school environment has a predetermined time limit for learning and has special educational programs.¹

Education within the scope of the family runs all the time, through a process of interaction and socialization within the family itself. The essence of education is implied in the integrity of the family, both in the interactive communication between family members and in the daily behavior of parents and other family members at home, as well as in other matters that take place within the family sphere. Everything is an educational process for children.² Therefore, parents must always set good examples for their children and increase motivation for their children because whatever the habits of the parents at home are, they will always be seen and digested by the children. As the child's first educational environment, the family plays a very large role in shaping children's personality patterns and increasing their motivation to learn. Therefore, parents, as those responsible for family life, must try to provide education and teaching to their children by instilling religious teachings and good morals. In line with the increasingly rapid flow of globalization as seen by the swift flow of information and technology, it turns out that, from one side, it raises new problems that are often found in individuals in a society.

The spread of juvenile delinquency, student brawls, drug use, sexual perversion, violence, bullying, and various forms of psychiatric disorders such as stress, depression, and anxiety are unavoidable evidence of the negative impacts caused by the progress of our civilization. This then indirectly has a negative effect on the stability and order of a peaceful society, as would be expected. Personality problems are a problem that is of concern to people everywhere, both in advanced societies and in societies that are still underdeveloped. Because after all, a person's moral decay is a characteristic of that

¹ S. Silahuddin, "Internalisasi Pendidikan Iman Kepada Anak Dalam Perspektif Islam," *Jurnal Ilmiah DIDAKTIKA* 16, no. 2 (2016): 198–215.

² E. A. Rufaedah, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak," *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam* 1, no. 1 (2020): 8–25.

person's bad personality and can disturb the peace of others. If, in a society or environment, there are many people who are morally corrupt, then the condition of that society will certainly be shaken. If one looks at the condition of society in Indonesia, especially in big cities, it is found that some members of society have bad personalities and traits. It can be seen that the public interest is no longer number one, but personal interests and benefits are prominent for many people.³

Honesty, truth, justice, and courage have been covered up by the abuses that have occurred, both those that seem light and those that seem heavy; there is a lot of fighting between people, lust, slander, sycophancy (hypocrisy), cheating, lying, taking other people's rights at will, and other immoral acts. People with bad personalities are not only adults; they have spread to young ones that we hope will continue the struggle to defend the good name of the nation and state. Recently, there have been many complaints from parents and educators and people working in the religious and social fields that children, especially those who are in their teens and above and starting teenagers, have a character that is difficult to control, are naughty, stubborn, commit disorderly acts, are immoral, and do other things that disturb public peace.

Buruknya kepribadian yang mentioned above are among the various kinds of children's behaviors that annoy their own parents. Not a few parents complain and are confused about children who can no longer be controlled by their parents and teachers. There are many examples in this regard that we can feel, see, and observe for ourselves; I don't think it is necessary to mention them here.

Based on the description above, it is necessary to think about a model of religious education for children in the family environment so that when teenagers have good personalities, that will also have an impact on the life of this nation. The discussion in this journal is intended to: (1) know the role of the family for children; (2) know the factors that cause children to have bad personalities; and (3) know the role of religious education in the family environment in the formation of children's personalities.

Based on the observations that the researchers made, it was stated that the forms of parental education models in the process of increasing children's learning motivation were interesting to study. In the initial study, it was seen that the lack of a role for religion at home decreased learning motivation. This is why I am interested in conducting further research in analyzing patterns and forms of the role of religion in the home that have not been carried out by previous researchers and research. Therefore, the purpose of

³ Rufaedah, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak."

this study was to analyze the role of religion at home in increasing the learning motivation of Islamic religious education students.

METHODOLOGY

The definition of a research method is "a procedure, procedure, or scientific steps used to obtain data to fulfill research objectives".⁴ This means that this activity is a systematic investigation of a phenomenon. So it can be concluded that the notion of a research method is a procedure, step, or systematic method carried out by researchers to obtain the truth of a phenomenon through logical considerations supported by factual data as concrete or original evidence (objective, real, not personal assumptions).

This research approach uses a qualitative approach. Qualitative research is research that has the intention to understand the phenomenon of what is experienced by the research subjects studied, such as behavior, perceptions, views, motivations, actions, and others. According to Sugiyono "a qualitative approach is an approach that holds that reality or reality is seen as something holistic, complex, dynamic, full of meaning and inductive mindset".⁵ The type of research used by researchers here is descriptive research. Descriptive research is research that observes something (the research object) and then describes symptoms, facts, or events in a systematic and accurate manner according to certain conditions.⁶ In connection with this research, the types of data collection methods used were interview, observation, and documentation research methods.

RESULT AND DISCUSSION

Basically the values of religious education can generate motivation and innovation as a means of life and life in self-development and control. According to Feisal, motivation or encouragement to behave and act can occur in humans consciously or unconsciously. Someone who understands motivation will understand why certain attitudes and actions occur. If you want to improve a person's attitude or actions, you must first change or improve your motivation through recognition (cognitive) through the educational process. Therefore, religious education and learning are carried out within the national education system and are the responsibility of the family, community, and schools (government). This means that religious (Islamic) education must be placed in the socio-cultural context of the Indonesian nation so that it is in harmony with the goals

⁴ M. Ramadhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

⁵ T. Subadi, *Metode Penelitian Kualitatif* (Surakarta: Muhammadiyah University Press, 2006).

⁶ Subadi, *Metode Penelitian Kualitatif*.

of national education. Therefore, religious education must be internalized as early as possible by parents in the family through hasanah habituation and example, so that children are able to understand, live, and practice the values of religious education in the various aspects of life that they will live. In this case, interpreting Islamic education as a process to prepare young people to fill their roles as well as transfer knowledge and values of Islamic teachings in accordance with the roles and functions of humans to do good deeds in this world and the hereafter.

1. Definition of Religion

Historically, the word "religion" comes from Sanskrit, which was originally entered into Indonesia as the name of the holy book of the Hindu Shiva group, namely, "Religion." Then this word developed into a living belief of a society. The definitions above are not rigid because many experts express differences in the meaning of the word "religion," one of which is "belief (faith) about a divine substance (ilahiyah) that deserves to receive obedience and worship".⁷

2. Definition of motivation

Motivation comes from the Latin word *movere*, which means encouragement, driving force, or force that causes action or deed.⁸ The word *motive*, in English, is often equated with motivation, which means giving motives, generating motives, or things that cause encouragement or circumstances that give rise to encouragement. Motivation is an impulse that makes people act and behave with a motive that refers to the cause of the emergence of a behavior, such as the principles that encourage someone to do or not do something. Motivation can be interpreted as a will to achieve higher status, power, and recognition for each individual. Motivation can be seen as the basis for achieving success in various aspects of life through increasing ability and will. In addition, motivation can also be interpreted as a condition that provides energy, encourages activities, and directs and channels behavior to achieve needs that provide satisfaction or reduce imbalances.⁹

3. Definition of family

In general, the notion of family is the smallest social group in society and generally consists of one or two parents and their children, where these people live under one roof together and are interdependent on one another. Another argument states that the meaning of family is a group of people who live together as the smallest community unit

⁷ S.T. Sumanti, *Dasar-Dasar Materi Pendidikan Agama Islam Untuk Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2015).

⁸ P. Sembiring, "Pengaruh Kepribadian Dan Motivasi Terhadap Kinerja Pelatih Taekwondo Di Kabanjahe," *Prosiding, Seminar Nasional Pendidikan Olahraga Tahun 2018 Medan: Digital Library, Universitas Negeri Medan*, 2018.

⁹ Sembiring, "Pengaruh Kepribadian Dan Motivasi Terhadap Kinerja Pelatih Taekwondo Di Kabanjahe."

and generally have blood relations, marriage ties and or other ties, and live together in one house led by the head of the family.¹⁰

From the explanation of this definition, it can be understood that a family consists of the head of the family and their family members, namely the father, mother, and older siblings and children, who live together and need each other.

The characteristics of the family in general include:

-) The family consists of several people who have ties, be they ties of blood, marriage, or adoption.
-) Everyone in the family who generally lives together in one household. If a family member is separated, they will still consider the household their home.
-) Everyone in the family has a social role, starting with husband and wife, fathers, mothers, and children, where they interact and communicate with each other.
-) The family has a shared culture which generally derives from the wider general culture and tries to maintain that culture.

4. Religious education at home

Islamic religious education at home is the first education and guidance for the physical and spiritual growth of children according to Islamic teachings and is carried out in the smallest community environment. The family is also often referred to as an informal educational institution that is not bound by time and offers special educational programs. While parents are the first and foremost educators for children.¹¹

Family is the first social group in social life. Within this group, social norms are formed in the form of a frame of reference and a sense of belonging. The experience of interacting within the family will determine behavior in social life outside the family. Families must also continue to provide children with religious and language education and teach them various thoughts, tendencies, and noble moral values. According to educators, the family is the first field of education, and educators are parents; parents are the first personal coaches in a child's life. The parents' personality, attitude, and way of life are elements that do not directly enter into the personality of the child, who is growing and developing.

5. Forms of religious education at home

Forms and models of religious education at home include:

¹⁰ E. Manumpahi, S.Y. Goni, and H.W. Pongoh, "Kajian Kekerasan Dalam Rumah Tangga Terhadap Psikologi Anak Di Desa Soakonora Kecamatan Jailolo Kabupaten Halmahera Barat," *Acta Diurna Komunikasi* 5, no. 1 (2016).

¹¹ Manumpahi, Goni, and Pongoh, "Kajian Kekerasan Dalam Rumah Tangga Terhadap Psikologi Anak Di Desa Soakonora Kecamatan Jailolo Kabupaten Halmahera Barat."

a. Education by example

Exemplary in the world of education is part of some of the most effective methods in preparing and shaping children morally, spiritually and socially. Through the example of these parents, educators, or da'i, give a good example to children, and this will stick to themselves and their feelings. According to Fahrurrozi¹², exemplary methods are effective in instilling good character in children because psychologically, children have imitative traits, so they will tend to imitate what they see. Parents should always set an ideal example for their children, such as how to act, behave, do something, or pray correctly, including studying the Qur'an, getting along with manners, speaking gently, and so on. All of that will be imitated and made an example of by children. All the examples of children and students can be witnessed firsthand, and they can believe in the real way so that they can carry it out better and more easily.

b. Education with habituation

Habituation is the application of habits, teaching, and education that fosters and invites children to be of exemplary and noble character. Every parent should realize and understand that in the personal development of children, habits and exercises that are suitable and in accordance with the development of their souls are needed. Because habituation and practice will indirectly form a certain attitude in the child, gradually that attitude will become clear and strong, so that it has become part of his personality.

It is here that habituation and training as a way or method have a very big role in instilling education in children as an effort to build their morals. The purpose of this habituation and training is that later, when the child grows up and becomes an adult, he will have the behavior and be accustomed to carrying out religious teachings and values and will not mind doing so. Habituation and practice, if done repeatedly, will become habits, and it is this habit that will make children tend to do good and leave bad habits easily. This statement is in line with Fahrurrozi¹³, who argues that a behavior that is used to being done repeatedly will become a character trait.

That way, they will get used to it from childhood and will not find it difficult to carry it out when they are adults. The habituation method or phase is a strategic phase in children's education. Because whatever educational outcomes are expected to grow and develop in the child's soul, in the end, they must become a child's habit in everyday life. Habits actually contain experience.

¹² Muhammad Farurrozi, "Pendidikan Karakter Di Pondok Pesantren," *TARLIM Jurnal Pendidikan Agama Islam* 2, no. 1 (n.d.): 29–42.

¹³ Farurrozi, "Pendidikan Karakter Di Pondok Pesantren."

It is from their parents that the child will begin to imitate or imitate, the daily habits of parents and family members are the child's spiritual food, the family plays a big role in providing streaks and psychological designs in the child's next life.

c. Education with good advice

Giving real advice is as a parent, because parents are the first education for children. Sincere advice is very memorable and very influential for children. This advice will get a response as soon as possible and leave a deep mark on the child. Advice plays a very important role in explaining to children about all nature and decorating them with noble character.¹⁴ Parents' advice is far better than anyone else's, because it is parents who always give love and examples of good behavior to their children so that children want to be heard, obeyed, and followed. In order for the advice to be implemented properly, it is necessary to pay attention to several things in its implementation, namely: 1) Use good, polite, and polite words or language so that they are easy to understand. 2) Do not offend the person who will be advised or those around him. 3) We will adjust our words to the age, nature, and ability level of the child. 4) Try not to advise people when we or that person is angry. 5) When giving advice, try not to be in front of other people, especially in front of a crowd. 6) Include verses from the Koran or the hadith of the Prophet so that they touch his feelings and conscience more.

d. Education with attention and supervision

attention and supervision, namely accompanying children in efforts to form faith and morals, love them and prepare them psychologically and socially, continuously monitoring their condition both in physical education and in terms of learning. Education accompanied by supervision aims to see firsthand the state of the child's daily behavior both in the family and at school. In the family environment, children should not always be scolded when they make mistakes, but are properly reprimanded and advised. Meanwhile, in the school environment, children should first be escorted if they want to go to school. Later, he will get used to going to school by himself. Likewise, after the child arrives at home when he returns from school, he should be asked again about the lesson he got from his teacher.¹⁵ Besides providing guidance and support when the child has difficulties or problems, vice versa when the child gets an achievement, the child should be given praise or appreciation.

e. Education with punishment

¹⁴ S. Manan, "Pembinaan Akhlak Mulia Melalui Keteladanan Dan Pembiasaan," *Jurnal Pendidikan Agama Islam-Ta'lim* 15, no. 1 (2017): 49–65.

¹⁵ Manan, "Pembinaan Akhlak Mulia Melalui Keteladanan Dan Pembiasaan."

Punishment can be taken as an indicator of effective religious education in families when it is forced or there are no other alternatives that can be taken. When a child is small, he lives in the cradle of his parents. And at the age of learning and education, parents and educators should have a method to improve, straighten lameness, and educate their morals. so that children can grow up with a perfect Islamic foundation and high social manners. If the child has reached the age of maturity and the educator deems that ten strokes are not enough to correct him, then he may add and subtract, with more pain if necessary. The spanking must be educational and not injure, with the aim that the child can return to his straight behavior and live his life according to instructions and a straight path. How wise and successful an educator is, if he uses sanctions in the right places, just as he also uses polite and gentle methods in the right places.¹⁶

CONCLUSION

Religious education at home is education and guidance on physical and spiritual growth according to Islam, which is carried out at home. Religious education at home plays an important role in the formation of the character and personality of children in society. Because parents are the first teachers for their children, it is necessary to pay attention to behavior that can later be imitated or become a factor in the development of children.

The importance of religious education at home makes parents know what forms and models of education should be applied. There are five forms and models of religious education at home that can be applied, including: (1) exemplary education; (2) education with habit; (3) education with good advice; (4) education by giving attention and supervision; and (5) education by giving punishment. As parents, they must be careful in choosing which educational model is right to do, taking into account the conditions and needs of the child.

¹⁶ N. D Zahra, "Pola Asuh Orang Tua Dalam Membina Akhlak Anak Di Desa Sidoluhur Kec Bangunrejo Kabupaten Lampung Tengah" (Tesis, Fakultas Tarbiyah Dan Keguruan Institut Agama Islam Negeri (IAIN) Raden Intan Lampung, 2016), <http://repository.radenintan.ac.id/2762/>.

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