



POLA PENDIDIKAN AGAMA DALAM KELUARGA PEKEBUN SAWIT

DI DESA SALUKAYU KABUPATEN MAMUJU

RELIGIOUS EDUCATION PATTERNS IN PALM OIL PLANTATION

FAMILIES IN SALUKAYU VILLAGE

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ABSTRACT

This research is part of the study of Islamic education and family education, which places the family as the primary institution in instilling religious values. The purpose of this study is to analyze the patterns of religious education within the families of oil palm farmers and to identify the challenges and solutions in strengthening it. This study uses a qualitative approach with a case study type. Data collection was carried out through observation, in-depth interviews, and documentation involving oil palm farmers' parents, children, as well as religious and



community leaders in Salukayu Village, Papalang District, Mamuju Regency, West Sulawesi Province. The research results show that the pattern of religious education in the families of oil palm farmers is implemented through habituation of worship, parental exemplification, division of roles among family members, and simple and flexible scheduling of children's activities. However, its implementation still faces obstacles such as parents' limited time due to work demands, the scarcity of non-formal religious education institutions, as well as environmental influences and the use of gadgets in children's lives. This study contributes to the development of Islamic education studies by providing a contextual overview of family-based religious education practices in agrarian communities, and emphasizes the importance of synergy between family, society, and religious institutions in sustainably shaping children's religious character.

Kata kunci :

Pendidikan agama, keluarga pekebun sawit, pendidikan keluarga

ABSTRAK

Penelitian ini berada dalam kajian pendidikan Islam dan pendidikan keluarga yang menempatkan keluarga sebagai lembaga pendidikan utama dalam penanaman nilai-nilai keagamaan. Tujuan penelitian ini adalah untuk menganalisis pola pendidikan agama dalam keluarga pekebun sawit serta mengidentifikasi tantangan dan solusi dalam penguatannya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi dengan melibatkan orang tua pekebun sawit, anak, serta tokoh agama dan masyarakat di Desa Salukayu, Kecamatan Papalang, Kabupaten Mamuju, Provinsi Sulawesi Barat. Hasil penelitian menunjukkan bahwa pola pendidikan agama dalam keluarga pekebun sawit diterapkan melalui pembiasaan ibadah, keteladanan orang tua, pembagian peran antar anggota keluarga, serta pengaturan waktu kegiatan anak secara sederhana dan fleksibel. Namun, pelaksanaannya masih menghadapi kendala berupa keterbatasan waktu orang tua akibat tuntutan pekerjaan, minimnya lembaga pendidikan agama nonformal, serta pengaruh lingkungan dan penggunaan gawai dalam kehidupan anak. Penelitian ini berkontribusi dalam pengembangan kajian pendidikan Islam dengan memberikan gambaran kontekstual mengenai praktik pendidikan agama berbasis keluarga pada masyarakat agraris, serta menegaskan pentingnya sinergi antara keluarga, masyarakat, dan lembaga keagamaan dalam membentuk karakter religius anak secara berkelanjutan.

A. INTRODUCTION



The family environment constitutes the primary and most fundamental setting in which children naturally acquire life experiences. Through interactions within the family, children begin to understand values, norms, and social realities, which serve as essential foundations for their future participation in society. Sutriyadi (2022) explains that children's interactions within the home environment play a strategic role in shaping their social life, while also developing their ability to respond to conflicts and various social challenges encountered both in school settings and in broader social contexts. In this regard, the family functions not only as a space for children's physical growth and development but also as the main arena for character formation, including the internalization of religious values.

Education within the family is a continuous process of instilling positive values that support children's holistic development. The family serves as the first and foremost educational institution, complementing the role of formal education in schools (Aulia, 2025). Religious education within the family constitutes a crucial foundation for shaping children's personalities to become faithful, morally grounded, and guided by ethical principles in their daily lives. Through the consistent implementation of religious education, children are expected to internalize religious teachings in their attitudes and everyday behavior.

Religious education within the family is not only delivered through advice but also through parental role modeling, habituation, and consistent supervision. Parents play a strategic role in guiding children to understand and practice religious teachings in accordance with their developmental stages. Farizeni and Astutik (2025) emphasize that religious education provided from an early age fosters strong religious attitudes and serves as a guiding framework for children in facing various life challenges.

Therefore, the development of children's religious attitudes, social behavior, and discipline needs to be instilled from an early age through appropriate educational and



parenting practices provided by parents. Family educational patterns refer to the forms or models of educational practices implemented by parents within the family environment, including religious education as an integral part of the parenting process (Salsabila, 2022). The religious education patterns applied by parents significantly influence how children understand, internalize, and practice religious teachings in their daily lives.

In practice, the educational patterns implemented by parents are often influenced by their social background and profession. Parents with certain social status or positions tend to adopt more authoritative educational approaches and hold expectations for their children to follow in their footsteps. In contrast, parents from more modest professional backgrounds often place high expectations on their children's education as a means of achieving a better life than their own. These conditions also influence how parents instill religious values in their children, whether through role modeling, habituation of religious practices, or supervision of children's behavior (Adawiah, 2017).

Children's educational patterns can be observed through the ways in which parents provide guidance, supervision, and habituation in daily life. In general, parenting styles are categorized into several types, namely authoritarian, democratic, and permissive parenting. Authoritarian parenting emphasizes absolute obedience to parental authority and is often accompanied by threats or punishment. Democratic parenting places greater emphasis on the child's interests while maintaining proportional supervision and control. Meanwhile, permissive parenting is characterized by a tendency of parents to allow children to act with minimal or insufficient supervision. These three parenting styles have different implications for the effectiveness of instilling religious educational values within the family (Saputra & Yani, 2020).

Various forms of these educational patterns are also found in families where parents work as oil palm farmers. Oil palm farming families, particularly those residing in rural areas, exhibit distinct characteristics in implementing religious education for their



children. In addition to economic constraints and limited time due to occupational demands, there remains a perception that education, including religious education, has not been fully prioritized, as it is considered to have a limited direct impact on improving living standards. Some parents hold the view that higher education does not necessarily lead to significant change, as children are ultimately expected to pursue the same occupation as their parents, namely working as farmers or plantation laborers (Sutriyadi, 2022).

This phenomenon is also observed in Salukayu Village, Papalang District, Mamuju Regency, West Sulawesi Province, where the majority of the population works as oil palm farmers. This condition has generated interest in examining more deeply how religious education patterns are implemented within oil palm farming families. On the one hand, some parents believe that their children will follow in their occupational footsteps after completing their education. On the other hand, there is also a belief that children from oil palm farming families have equal opportunities to achieve academic success and a better quality of life if they receive strong religious education from an early age. Therefore, it is important to conduct research to gain a comprehensive understanding of religious education patterns within oil palm farming families in Salukayu Village, as an effort to strengthen the role of the family in shaping a generation that is faithful and possesses noble character (Nuraminsy, 2021).

Based on the foregoing discussion, it is essential to conduct qualitative research to gain an in-depth understanding of how religious education patterns are implemented within oil palm farming families. A qualitative approach is employed as it enables the exploration of meanings, experiences, and perspectives of both parents and children regarding the practice of religious education in their daily lives. Therefore, this study is expected to provide a comprehensive overview of religious education patterns within oil palm farming families and to serve as a reference for strengthening the role of the family as the primary center of religious education for children (Pasaribu, 2018).



B. RESEARCH METHOD

This study employs a qualitative approach with a case study research design. The qualitative approach was selected because the study aims to gain an in-depth understanding of social realities, particularly the patterns of religious education implemented within oil palm farming families, as they naturally occur within family and community settings. The case study design is utilized to explore the phenomenon intensively and comprehensively within a specific context, enabling the researcher to obtain a holistic understanding of the practices, values, and meanings of religious education in the lives of oil palm farming families (Istajid, 2025).

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from the research participants, namely parents who work as oil palm farmers and their children, as well as community leaders or religious figures who have an understanding of the local social and religious conditions. Secondary data were collected from various supporting documents, including books, scholarly journals, previous research findings, and village documents relevant to the research topic. The use of these two types of data sources aims to enhance the validity and depth of the information obtained (Halomoan, 2024).

Data collection techniques in this study included observation, in-depth interviews, and documentation. Observation was conducted to directly examine the behaviors, habits, and family interactions in implementing religious education for their children. In-depth interviews were carried out using a semi-structured format to enable the researcher to obtain comprehensive information regarding the perspectives, experiences, and religious education patterns applied by oil palm farming parents. Documentation was utilized to complement the data in the form of records, photographs, or other documents related to religious activities within the family and the surrounding community (Tsakila & Basri, 2025).



In this qualitative study, the researcher serves as the primary research instrument. The researcher is directly involved in planning, collecting, analyzing, and interpreting the data. To facilitate the data collection process, the researcher employed interview guidelines, observation sheets, and supporting tools such as field notes and audio recording devices. The researcher's direct involvement enables the capture of meanings, values, and contextual nuances that cannot be obtained solely through written instruments (Handoko 2024).

The population of this study consists of all families working as oil palm farmers in the research area. The sample was determined using purposive sampling, which involves the deliberate selection of informants based on specific criteria relevant to the research objectives. These criteria include oil palm farming families with school-aged children who are actively engaged in religious activities within both the family and the community. This technique was chosen because it emphasizes the depth and richness of the information obtained rather than the number of participants (Hasibuan, 2025).

Data processing and analysis techniques were conducted qualitatively through the stages of data reduction, data display, and conclusion drawing. Data reduction involved selecting and simplifying data obtained from interviews, observations, and documentation in accordance with the research focus. Subsequently, the data were presented in a descriptive narrative form to facilitate understanding and analysis. The final stage involved drawing conclusions, which was carried out continuously throughout the research process, ensuring that the findings accurately reflect real conditions in the field. To ensure data validity, this study employed source triangulation and data collection triangulation techniques (Qomaruddin & Sa'diyah, 2024).

C. RESULTS AND DISCUSSION

1. Religious Education Patterns in Oil Palm Farming Families



Religious education patterns within oil palm farming families are generally implemented through the habituation of religious practices and the regulation of children's daily activities. Parents make efforts to accustom their children to performing prayers, reciting the Qur'an, and engaging in religious learning according to a structured schedule. One informant stated, *"Usually, there is a specific routine at home; children are accustomed to waking up at dawn, studying after school, then reciting the Qur'an, performing the Maghrib prayer, and continuing with Qur'anic recitation afterward."* This statement indicates that parents actively attempt to instill discipline in religious practices from an early age, even though it is carried out gradually.

In addition, religious education within oil palm farming families is also implemented through the distribution of roles among family members. The first child receives religious guidance from the grandmother, the second child attends religious education at a Qur'anic learning center (TPA), while the third child is directly guided by the parents at home. One informant stated, *"The first child was taught by the grandmother, the second attends TPA, and I personally teach the third."* This finding indicates that religious education within the family is flexible and adapted to family circumstances as well as the availability of parents' time.

However, the interview findings also reveal several challenges in the implementation of religious education. The demanding workload of parents as oil palm farmers constitutes one of the key factors affecting the intensity of parental guidance provided to children. One informant stated, *"When work becomes overwhelming, we are often busy with our jobs, and even at home, we remain occupied with tasks on the laptop, so our attention to the children is limited."* This condition results in the inconsistent implementation of religious education within the family.

The level of children's engagement in performing religious practices also varies. Children tend to be more active in carrying out religious activities during the Maghrib prayer time, whereas performing the Fajr prayer remains a challenge. One informant stated, *"Their level of engagement is not the same as during Maghrib; the most challenging*



time is Fajr.” This finding indicates that the habituation of religious practices is strongly influenced by family routines and the examples set by older family members.

These findings are consistent with parenting theory, which suggests that educational patterns within the family are strongly influenced by parents’ social conditions and occupational backgrounds (Pasaribu, 2018) In the context of oil palm farming families, time constraints and occupational demands have a significant impact on the implementation of religious education patterns. Nevertheless, parents’ efforts to habituate religious practices, involve other family members, and aspire to enroll their children in religious educational institutions reflect a strong awareness of the importance of religious education in shaping children’s moral character.

Thus, religious education patterns within oil palm farming families tend to be implemented through the habituation of religious practices, role modeling, and simple time management. However, these efforts continue to face challenges, including parents’ work-related busyness, environmental influences, and the increasingly dominant use of digital devices in children’s daily lives.

Despite parents’ demanding responsibilities as farmers, religious education continues to be reinforced through ongoing reminders and encouragement. One informant stated, *“Even as farmers, despite being busy, children must always be reminded. To attain blessings, they should always be equipped with prayer items when leaving the house, as life itself is an act of worship, and we must draw closer to Allah to receive His mercy.”* This statement indicates that religious education within the family is not solely focused on ritual practices but also on fostering spiritual awareness in navigating daily life.

2. Strategies for Enhancing Religious Education Patterns in Oil Palm Farming Families

Based on the findings regarding religious education patterns in oil palm farming families, strategic efforts are required to strengthen the implementation of religious education within these families so that it remains effective despite time constraints and parents’ occupational demands. These efforts should address not only work-related



challenges faced by parents but also the limited availability of non-formal institutions that provide religious education.

The interview findings indicate a lack of religious institutions, such as Islamic boarding schools or other non-formal educational institutions, as reflected in an informant's statement: *"We hope that there will be more community service programs (KKN) with a focus on religious education, and we are grateful for the presence of these students who have provided religious instruction."* This condition highlights the limited availability of religious education, particularly for families of oil palm farmers.

In addition to the need for religious institutions, the findings also emphasize the importance of the role of family members in reminding and supporting one another in strengthening religious education practices. As one informant stated, *"Of course, the father is involved, and the university students (KKN participants) also help with teaching; everyone takes part."* This indicates that the development of religious education patterns requires the active involvement of multiple family members.

Thus, addressing the challenges of religious education patterns within oil palm farming families can be achieved through the provision of religious institutions or non-formal educational settings such as Qur'anic learning centers (TPA/TPQ), as well as through encouragement from both family members and the wider community. These efforts are expected to strengthen the role of oil palm farming families in instilling religious values and sustainably fostering children's moral development.

D. CONCLUSION

Based on the research findings, it can be concluded that religious education patterns within oil palm farming families are implemented through the habituation of religious practices, parental role modeling, and the regulation of children's daily activities. Parents strive to instill religious values in their children through practices such as congregational prayers, Qur'anic recitation, and the reinforcement of spiritual values in everyday life, although these efforts are carried out in a simple and gradual manner.



Furthermore, religious education is implemented flexibly by involving other family members as well as non-formal religious institutions, in accordance with the family's conditions and capacities.

However, the implementation of religious education within oil palm farming families still faces various challenges, particularly time constraints due to parents' occupational demands, the limited availability of non-formal religious education institutions, as well as environmental influences and the increasingly dominant use of digital devices in children's daily lives. These conditions contribute to inconsistent parental guidance and variations in children's levels of engagement in performing religious practices.

Therefore, sustained efforts are required through strengthening the role of the family, community support, and the provision of non-formal religious institutions such as Qur'anic learning centers (TPA/TPQ) or community-based religious activities. These efforts are expected to enhance religious education patterns within oil palm farming families, enabling religious values to be internalized optimally and contributing to the continuous development of children's moral character and personality.

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