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Parenting Children in A Religious Perspective of Fishermen's Families In Sinjai, Indonesia: Structural Functionalism Approach

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Abstract: Parents have an Islamic legal responsibility to raise children, which of course is carried out from conception to birth and school age, families living along the coast with fishermen status are responsible for making their children quality. This study aims to analyze and describe how fishing families, fathers, and mothers, have practiced Islamic parenting to form quality children. The research method used a qualitative-empirical approach analyzed using structural functionalism theory. The research stages explore the place that is the target of the research and then formulate theories that lead the researcher to look deeper into the problem being studied, the instruments in the researcher's own research because they are sensitive and react to environmental stimuli that are considered meaningful. The data collected is in a natural setting, it is expected that events will be experienced by individuals, the data collected is descriptive, in-depth interviews, documentation studies. The research results show that; The parenting pattern of fishing families is carried out during the conception period, namely; during pregnancy; When parents are pregnant with their child, they always control their words, behavior, honesty, and prayer before having sex. Birth period; Islamic preparation, welcoming with the call to *azan* and *iqamat*, *salawat badar*, *aqiqah* by giving a name according to Islamic recommendations. At school age, prepare for your child's needs and maintain interaction. From a structural functional perspective, the fishing community on the Sinjai coast carries out its function of caring for children by instilling religious values combined with cultural values.

Keywords: Childcare, fisherman's family, religion, culture, structural functionalism

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Abstrak: Orang tua memiliki hukum tanggungjawab secara islami untuk mengasuh anak, yang tentunya dilakukan masa pembuahan sampai kelahiran serta usia sekolah, keluarga yang tinggal pesisir pantai dengan status nelayan bertanggungjawab menjadikan anak-anak mereka berkualitas. Penelitian ini bertujuan untuk menganalisa dan mendeskripsikan cara yang selama ini dilakukan keluarga nelayan ayah dan ibu dalam pola mengasuh anak secara islami untuk membentuk anak agar ia berkualitas. Metode penelitian dengan menggunakan jenis pendekatan kualitatif-empiris dianalisis dengan teori fungsionalisme struktural. Tahapan penelitian melakukan eksplorasi di tempat yang menjadi sasaran penelitian kemudian merumuskan teori-teori yang mengantar peneliti mencari lebih dalam permasalahan yang dikaji, instrumen dalam penelitian peneliti sendiri karena kepekaan dan bereaksi terhadap stimulus lingkungan yang dianggap bermakna. Data yang dikumpulkan bersifat natural setting diharapkan kejadian seperti apa yang dialami individu, data yang dikumpul bersifat deskriptif, wawancara mendalam, studi dokumentasi. Hasil penelitian menunjukkan bahwa; Pola pengasuhan keluarga nelayan dilakukan pada masa pembuahan yakni; saat kehamilan; orang tua saat mengandung anaknya senantiasa mengontrol ucapan, tingkah laku, jujur, dan berdoa sebelum sebelum berhubungan. Masa kelahiran; persiapan secara Islami, penyambutan dengan adzan dan iqamat, salawat badar, aqiqah dengan memberikan nama sesuai anjuran Islam. Pada usia sekolah menyiapkan kebutuhan dan menjaga interaksi anaknya. Dalam perspektif fungsional struktural masyarakat nelayan di pesisir Sinjai melakukan fungsinya dalam mengasuh anak dengan menanamkan nilai-nilai agama yang dipadu dengan nilai-nilai budaya.

Kata kunci: Pengasuhan anak, keluarga nelayan, agama, budaya, fungsionalisme struktural

Introduction

Indonesian people really appreciate a family that is full of religious values when interacting with humans. In the family, parents have an obligation to care for their children. The pattern of parenting is the most important and fundamental part of the socialization process, because the main function of parenting is to prepare a child to become a good and quality human being in society according to the instructions of religious law based on the Qur'an and Hadith. Parents function to direct their children to behave in accordance with Islamic religious norms and the social values they support. ¹ Parenting models

¹Bahrn Abubakar, et. al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023). Teuku Zulfikar and Emawati Emawati, "Islamic Education and Religiosity: Voices of the Indonesian Muslim Communities in Australia," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020).

such as educating, looking after and caring for children in the family. Parenting is not only looking after or supervising children but educating in manners, discipline, respecting parents, instilling religious values, and teaching how a woman and a man should behave properly and other habits in carrying out social interactions in an Islamic manner.

A religious family is a family that understands religious laws and realizes them. However, in the process of forming a family that is faithful, prosperous and of good quality, obstacles are often encountered which will give rise to conflicts. If this cannot be resolved, it will result in a family crisis, meaning that the family no longer has tenacity and determination and no longer has physical (material) abilities. and psychic (spiritual) to live independently and develop oneself and live in harmony in improving physical and mental well-being. The resulting family crisis results in social relations or interactions that are disharmonious, social relations that are initially warm, intimate become full of suspicion, envy which in turn creates divisions that lead to hostility or divorce.² Which in the end the husband and wife become depressed, feel like a failure, do not valued, have uncertain expectations, suffer, face confusion and the willingness to live even filled with regret, and usually the child loses control of life, despair even leads to mental depression or becomes naughty.

On the other hand, children who come from intact, prosperous and religious families will gain a good status in the eyes of society so that children feel accepted and valued in their environment. In terms of childcare, the father's function as the head of the family is to meet the needs of his family members both physically and non-physically, as well as the wife's function as a housewife, where a mother is expected to be able to maintain harmony, sustainability and harmony in her family as a whole, in addition to the mother being given the duty to play an active role carrying out the function of caring for their children even though parenting is not naturally passed down to women but the roles of mothers are needed to prepare the next generation in their family who are faithful and pious. A strategic position can be realized if the family is able to carry out its functions and roles harmoniously in family life and as an active participatory element in efforts to foster a peaceful and prosperous social environment. The occurrence of a norm in child rearing certainly starts with a number of ideal behaviors, with crystallized behavior which later becomes a value and becomes an order of behavior patterns that are carried out by all citizens, including the next generation.

² Dariusz Krok, "Examining the Role of Religion in a Family Setting: Religious Attitudes and Quality of Life Among Parents and Their Adolescent Children," *Journal of Family Studies* 24, 3) (2016), p. 1-16. Ridwan Nurdin, et.al., "The Role of Customary Leaders as *Hakam* in Resolving Divorce: A Case Study in Kuta Alam Subdistrict, Banda Aceh City," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

Islam views education as very important because by going through a process, a person can gain knowledge that can support his standard of living and position before Allah SWT.³ In the teachings of Islam, teachers or educators are positioned in a noble position.⁴ Educators are positioned as spiritual fathers for their students.⁵ He provides spiritual food with knowledge and noble moral development and straightens it out.⁶ The foundation of faith will be stronger until adulthood. In research Ahyani studying religion is not only about academics or lessons at school, but also about strengthening faith, true worship, and good morals.⁷ Islamic education is an effort to prepare humans to live a perfect and happy life, love the motherland, perfect morals, orderly thoughts, subtle feelings, proficient in work, sweet speech both oral and written.⁸ Islamic-based education was established not necessarily without direction. Its presence is certainly to answer society's problems, especially those related to moral education and Islamic knowledge. Islamic education is expected to give birth to quality generations; as a transmission of values in the insights of social life such as in Islamic boarding schools, many things are taught, forged in character, not only technical (knowledge), but also psychological (mental).⁹ Some say the basis of Islamic education institutions is too old-fashioned and unable to develop. That's not the case, it's part of the mistaken notion of modernization.¹⁰ It is simply an apathetic view of deeply rooted traditions.¹¹ Furthermore, the

³Fu'ad Arif Noor, "Islam Dalam Perspektif Pendidikan," *Quality* 3, No. 2 (2015), p. 410–32.

⁴Muhammad Qorib Akrim and Gunawan, *Ilmu Pendidikan Dalam Perspektif Islam*. Yogyakarta: CV. Bildung Nusantara, 2020.

⁵Hisam Ahyani and Nur Hidayah, "Membangun Karakter Anak Usia Dini melalui Budaya Sekolah di Raudhatul Athfal Al-Azhar Citangkolo Kota Banjar," *JAPRA (Jurnal Pendidikan Raudhatul Athfal)* 4, No. 1 (2021), p. 23–42.

⁶Ghufran Hasyim Achmad, "Pemikiran Filsafat Etik Immanuel Kant Dan Relevansinya Dengan Akhlak Islam," *ALSYS* 2, no. 2 (2022), p. 324–39.

⁷Hisam Ahyani, et.al., "Implementasi Konsep Perbuatan Baik Dan Buruk Di MA Al Azhar Citangkolo." *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022), p. 132–41.

⁸Musyafa Ali, et.al., "Development of Santri Moral Reasoning (Study at Pesantren Al Ihya 'Ulumaddin Kesugihan-Cilacap)." *International Journal of Scientific Research and Management* 10, no. 3 (2022). p. 2215–21.

⁹Musyafa Ali, et.al., "Development of Santri Moral Reasoning, p. 2215–21.

¹⁰Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press, 1982.

¹¹Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)." *QIJIS: Qudus International Journal of Islamic Studies* 8, No. 1 (2020), p. 161–200. Ridhwan, et.al., Dynamics of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone, *IOP Conference Series: Earth and Environmental Science* 175, 012158 (2018).

starting point of Islamic education must be built on four foundations and four concepts including spiritual, emotional, intellectual, and social education.

South Sulawesi is known as a community whose majority adheres to Islamic teachings since the early 17th century, but in daily life there are still beliefs about the unseen world which were passed down by their ancestors, of course, dating from pre-Islamic times, the family they are still involved in various cults (something that can help their family members), even when planning a job they sometimes do "stool" (*hajat*) when the work is successful, the family members perform the "*mappaleppe tinja*" or *nia*' (removing the *hajat*) ceremony. The process is carried out in a place that is considered sacred by involving family members, namely husband, wife, children and even the closest family. Besides that, there are also fishermen's families who make vows if they get sustenance for their business.

Factually, not all families are able to carry out their roles and functions, because many families cannot control the behavior patterns of their children, especially children who are entering their teens, causing behavioral deviations in the family, inadequate economic needs for underprivileged families. being the main reason for the growth and development of the family, low understanding of religion causes morality not to be controlled properly. In order to preserve social values and norms, the family plays a very important role, because the family is one of the smallest social units that is automatically entered by individuals since the child is still a baby, then after growing into an adult he also develops into other social members. either intentionally or unintentionally. In the family there is a process of socialization, where individuals can inherit and inherit social values. In the process of socialization in children and adolescents, there are several parties that may play a role. These parties are called social circles as well as certain individuals. The environment related to children is their parents, older siblings, and maybe close relatives who live together in one house. It is through this process that children begin to be given education and attention to children as the basis for patterns of association of life that is right and good, as well as through instilling discipline and freedom as well as norms and sanctions if the child makes mistakes in his actions. Children know the world around them that applies everyday so that the initial socialization process occurs.

The role of parents in the child care system at the age of under five is of course very large in modern society or industrial society, because in that society children are seen as something very valuable so that the care system is always well maintained, of course both from health care, education, instilling values religious values, as well as the discipline of giving food and drink, the discipline of sleeping and resting hours, the discipline of personal hygiene, the discipline of learning, the discipline of playing, and the discipline of worship. In the pre-industrialization and modern era, the status of children in the family had economic value, they were always expected to contribute to the economy or

income for the family from a young age, so that sometimes fishermen's families had a parenting system, be it from the aspect of health, education, instilling religious values, sometimes they were neglected, in terms of The status of children in the family is always expected to guarantee the life and economic security of their parents at an advanced age.

The process of instilling knowledge in children certainly requires a strong emotional bond between mothers and fathers towards the children who are taken in by their caregivers who are considered significant. Because it is parents who are considered closest to their children in the family environment, including fishermen's families. Thus, the role and function of parents in caring for children at an early age or pre-school is very necessary to shape the character of the soul and inculcate commendable norms and values. To examine more deeply about the childcare system, this study uses a structural functionalism approach, as an analysis to examine the status of fishermen's families. Structural functionalism theory views that in society there are systems that are interrelated with each other and have different structures and functions, both in modern society and primitive society, one example is the family which is a social institution that functions to inherit values. Social values in generations, religious institutions that function to guide, foster, invite their adherents to become members of society who are full of dedication to get peace and happiness in society and towards *ukhrawi*. Based on this, in this paper it is explained about the patterns carried out by fishing families religiously so that children are of high quality using a structural functionalism approach.

Research studies using qualitative methods are analyzed with the theory of structural functionalism.¹² The qualitative approach is the source of a broad and very solidly based description, and contains an explanation of the processes that occur in the fishermen's family environment, can follow and understand the flow of events chronologically and assesses cause and effect to obtain an accurate and useful explanation, is more sensitive, is able to capture local meanings and values and being able to adjust to the sharpening of shared influence on the patterns of norms and values of fishermen's families. Thus, what is being studied is fishermen's families and their problems are examined comprehensively, in terms of child rearing.

Parsons pays attention to the components of a wide-scale social system such as collectivity, norms and values. However, in his analysis of the social system, he is not merely a structuralist, but also a functionalist.¹³ The target in this study, of course, is parenting that is applied by fishing families to their children and the sources of data or informants are fathers and mothers. The

¹²Lexy J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2000, p. 34.

¹³Talcott Parsons, *The Structure of Social Action*. New York: Mc.Graw Hill, 1973, p. 33.

instrument in this study was the researcher himself because humans have sensitivity and react to environmental stimuli that are considered meaningful or not meaningful. So have a responsive attitude towards the environment.

The data collected is in a natural setting (natural conditions) in the sense that it is expected that events like what individuals experience on average every day and are not influenced by the presence of researchers in fishermen's families. Besides that, descriptive data was collected in the sense that it was written and reported about what was seen including what was related to the subject.¹⁴ Researchers as instruments in this study, to obtain aspects of the value of data truth or data credibility, in-depth interviews, and documentation studies (to analyze data in written documents related to the sensory level) are held.¹⁵

Childcare and Family

According to Umi that parenting is a way, form or strategy carried out by parents in educating, caring for and health to their children.¹⁶ Supartini suggests parenting is being actively involved in every effort to educate children, observing everything with child-oriented issues, maintaining children's health by regularly checking and seeking immunization services, providing nutrition, paying attention to their safety, always trying to provide time for children.¹⁷ The parenting method applied by parents at home is to reflect expectations. and certain attitudes of parents because they affect children, for example parenting that focuses on being too protective will have bad consequences for children, as well as the attitudes of parents who demand perfection in everything that results in children being depressed or even rebelling.¹⁸ Environmental security in the home is always well maintained because security in child care, especially at home, is the focus of attention in child safety because this can be fatal if security is not paid attention to in parenting, for example avoiding items in the house that can harm children, such as broken goods.¹⁹

¹⁴Noeng Muhajir, *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 1991, p, 56.

¹⁵Abu Hamid, *Metodologi Penelitian Sosial; Suatu Strategi, Teknik dan Taktik Wawancara*, Makassar: PPs Universitas Hasanuddin, 2003, p. 19.

¹⁶Umi Sukanti, *Manajemen Personalita*. Jakarta: Departemen Pendidikan dan Direktorat Jendral Pendidikan Tinggi Proyek Pengembangan Pendidikan Tenaga Pendidik, 1989.

¹⁷Yupi Supartini, *Konsep Dasar Keperawatan Anak*. Jakarta: Kedokteran Kesehatan (EGC), 2004.

¹⁸Gunarsa, Singgih D, *Psikologi Perkembangan Anak dan Remaja*. Jakarta: BPK Gunung Mulia, 2008. Rifdah Alifiyah and Isa Anshori, "Legal Protection for Children in Cases of Domestic Violence in the Indonesian Households," *El-USrah: Jurnal Hukum Keluarga* 6, No. 3 (2023).

¹⁹Patricia W Ladewig, *Asuhan Ibu dan Bayi Baru Lahir*, Jakarta: Buku Kedokteran EGC, 2006.

Meanwhile, according to Supartini that the period of child development is divided into the prenatal period, which consists of the germinal, embryonic, and fetal phases, the infant period consists of the neonatal period (0 to 28 days) and infants (1 month to 12 months). the early childhood period which consists of children aged 1 to 3 years which are called toddlers and preschool, which is between 3 to 6 years, the middle childhood period which starts from the ages of 6 to 11 years or 12 years and the childhood period This end is a phase of acquired transition, that is, children begin to enter their teenage years, namely the age of 11 or 12 years and even up to 18 years. Girls begin to enter the prepubertal phase at the age of 11 years, while boys at the age of 12 years.²⁰ Supartini discusses the process of child development in five stages of psychosocial development, namely trust versus distrust (age 0 to 1 year), autonomy versus shame and doubt (age 1 to 3 years), initiative versus guilt (age 3 to 6 years), industry versus inferiority (ages 6 to 12 years), and identity and role ambiguity (ages 12 to 18 years). Piaget discussed it based on cognitive development, namely sensory-motor (0 to 2 years). Preoperational (2 to 7 years old), concrete operational (7 to 11 years old), formal operation (11 to 15 years old).²¹

The family is the first social group in social life because in it there are interacting experiences that will determine individual behavior to adapt outside the family environment. According to Elliot, family is the smallest group consisting of two or more people who have the same place of residence and are related by blood, bound by marriage or adoption in a family.²² Hendi family is a group consisting of two or more people who are connected by ties of blood, marriage or adoption and live together.²³ Kartono views that family is the most intimate social group bound by sex, love, fidelity and marriage.²⁴ Meanwhile, Vembriarto defines family as a social group whose father, mother and children are bound by emotional ties.²⁵ In another view, the family is a part of society that is born and will gradually break away from its characteristics because it will grow towards a better and more orderly maturity.²⁶ According to Goode family is also an element in the social structure consisting of people who are united

²⁰Yupi Supartini, *Konsep Dasar Keperawatan Anak*, Jakarta: Kedokteran Kesehatan (EGC), 2004.

²¹Yupi Supartini, *Konsep Dasar Keperawatan Anak*, p. 61.

²²Mabel A. Elliot and Francis A. Merrill, *Social Disorganization*, New York: Harpers dan Brothers Publishers, 1961, p. 31.

²³Hendi Suhendi. *Pengantar Studi Sosiologi Keluarga*, Bandung: Pustaka Setia, 2001, p. 41.

²⁴Kartini Kartono, *Psikologi Wanita; Mengenai Wanita Sebagai Ibu dan Nenek*, Bandung: Mandar Maju. 2021, p. 23.

²⁵Vembriarto, ST, *Sosiologi Pendidikan*, Yogyakarta: Yayasan Paramita, 1982, p. 26.

²⁶Khairuddin and Araska Printiuka, *Sosiologi Keluarga*, Yogyakarta: Liberty. 1997, p. 42.

through a legal marriage bond, blood relationship or adoption, or a unit of interacting people who are bound by the existing social system. in other social systems in society.²⁷ Moeljarto that the family as a socio-biological unit bound by affection, care, support and division of labor among its members occupies a strategic position to create a positive learning environment for child development. Comte considers that the main basis for the creation of social order comes from the family, not the individual, thus the individual is greatly influenced and shaped by the social environment.²⁸ Components in the family system are interrelated with one another such as input from family members, the structure that exists in a family. The function of the family, the existence of rules in and from the surrounding community, culture, religion, and the like. Process is a process that occurs in a family to carry out the functions of each member. Outcome is the result of a process in the form of family behavior; social behavior, health behavior, religious behavior, behavior as a community, and the like. Feedback is a control over input and processes which of course originate from family behavior that is shown in the surrounding community environment. The picture shows that a family has a structure that binds one another, besides how parents function to instill rules within the family and their environment so that they can produce quality output, both in terms of social behavior, religious behavior, culture and health.

Hasan views that the characteristics of the family are families consisting of groups of people who have ties of marriage, descent or blood, or adoption, then members live together in one house, and family members interact and communicate with each other in social roles.²⁹ Koentjaraningrat role is the behavior of individuals who are staged by a certain position where he is dealing with individuals in other positions.³⁰ Dewantara argues that a mother is the queen of the family, thus the position and duties of a woman as a housewife are truly noble because the mother is the caretaker of the household and also at the same time educates the children who will try so that the family as a joint of society can be upright, safe, peaceful and prosperous, thus the mother plays a multi-functional role.³¹

Furthermore, Parsons that parents have two roles namely; (1) instrumental performed by husband and wife, (2) emotional role usually carried by a

²⁷William. J. Goode, *Sosiologi Keluarga*, Jakarta: Bumi Aksara, 2002, p. 4.

²⁸Moeljarto, *Alternatif Perencanaan Sosial Budaya; Sebuah Bunga Rampai*, Yogyakarta. Tiara Wacana, 1987, p. 41.

²⁹Ahmad Hasan, *Soal Jawab Tentang Berbagai Masalah Agama*, Bandung: Panegoro, 1985, p. 26.

³⁰Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: Rineka Cipta, 1990, p. 28.

³¹Tito Adonis, *Peranan wanita Dalam Pembinaan Budaya*, Jakarta: Departemen Pendidikan dan Kebudayaan, 1991, p. 45.

mother.³² According to Merton role means individual behavior towards the fulfillment of rights and obligations, limitations on roles as a collection of certain patterns of action that must be realized in a certain social structure. Whereas Harsojo status is a position in a certain pattern and also a woman's power over other people outside her household or within the community.³³ Merton that in family life there are real (manifest) and hidden (latent) functions, the manifest function in this case the family is expected to increase a good childcare system, of course the involvement of the husband functions his role as the head of the family, the latent function in In this case, the husband's function as the head of the family while working is sometimes fully delegated to his wife.³⁴

Child Education

Educating children is a noble task, a mother plays an important role in raising children. The family environment is a school, a mother must be the main example in educating her children, especially when the child is small, a mother must always be their educator and good friend.³⁵ According to Prasetyono that the actual age of a child's education begins during pregnancy because the traits passed on from parents to their children are very influential because in the process of fertilization each one gives one egg cell, namely male and female egg cells unite to form new cells. so that children can grow and develop, are smart and have dignity, then the development process of the fetus in the mother's womb is always monitored and good things are heard.³⁶ At the time of the child's birth, the mother breastfeeds her child while instilling the value of education through dhikr or recitation of the Qur'an.³⁷ It is hoped that children who are well cared for and provided with adequate education will become good children, and when they grow-up they will become lucky people, useful for the nation and religion. The statement of the Prophet Muhammad as narrated by Imam Bukhari analogizes the role of parents towards the religion their child adheres to as follows: *"Every child is born in a state of purity, so it is his parents who make him a Jew, Christian or Zoroastrian"* (Narrated by Bukhari). In al-Maraghi's commentary it is said that all of you stick to the nature that God has created, within them the nature that always tends to the teachings of monotheism and believes in it. This is because the teachings of monotheism are in

³²Ratna Megawangi, *Mebiarkan Berbeda, Sudut Pandang Baru tentang Relasi Gender*, Bandung, Mizan, 1999.

³³Harsojo, *Pengantar Antropolog*, Bandung: Binana Cipta, 1984.

³⁴Merton, *Social Theory and Structure*. New York: The Press Co. Inc, 1996.

³⁵Henry N. Siahaan, *Peranan Ibu Bapak Mendidik Anak*, Bandung: Angkasa, 1986, p. 5.

³⁶DS. Prasetyono, *Metode Membuat Anak Cerdas Sejak Dini*, Yogyakarta: Gara Ilmu, 2008, p. 12.

³⁷Sunardi, *Ayah Beri Aku ASI*, Jakarta: Aqwam Media Profetika, 2008, p. 49.

accordance with what is shown by reason and lead to sound thinking.³⁸ In terms of education, God promises that those who have faith and knowledge will be elevated in rank, as mentioned in Q.S al-Mujadalah/58:11: "*Allah will raise those who believe (male and female) among you and those who are knowledgeable (men and women) some degree*".³⁹ On the basis of this need and guarantee, it is logical that the Prophet then motivated everyone, both men and women, to seek knowledge. Among them was narrated by Ibn Majah As the words of the Prophet PBUH:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Means: "*Seeking knowledge is obligatory upon every Muslim*". (Narrated by Ibn Majah and Sunan Ibnu Majah no. 224).⁴⁰

Violence in children will cause significant psychological disturbances in a child's life, if it occurs during the child's growth process, the possibility of achieving maturity will be hampered, thus acts of violence against children are highly discouraged because it will aggravate the child's condition.⁴¹ Education that needs to be instilled in children is to teach the right association on the basis of faith so that the association that is carried out has the roots of truth not falsehood. Growing in children high social awareness, teach decency in demeanor and speech. Form a child's psychology that is strong and patient and fosters humility and keeps away arrogant traits.⁴² According to Hull there are two things that are important in the learning process, namely the existence of motives or motivation (incentive motivation) and the confinement of the driving stimulus (drive stimulus reduction).⁴³ Durkheim argues that education has many functions. Maintaining a social role, in this case the school is a society in miniature. Schools have the same hierarchy, rules, demands as the "outside world" maintaining the division of labor.⁴⁴

Parenting Children Fisherman in Sinjai: Structural Functionalism Approach

Sinjai is one of the districts in South Sulawesi, which belongs to the Bugis-Makassar tribe. Most of the people of South Sulawesi are known as

³⁸Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, Translation, Semarang: CV. Toha Putra Semarang, 1992.

³⁹Departemen Agama, *Al-Qur'an dan Terjemahnya*, Jakarta: Kathoda, 2005.

⁴⁰Narrated by Ibnu Majah and Sunan Ibnu Majah no. 224.

⁴¹A. Aziz Alimul Hidayat, *Pengantar Konsep Dasar Keperawatan*, Jakarta: Salemba Medika, 2008.

⁴²Redi N and Rosani O, *Cara Terbaik Mendidik Anak*. Jakarta: Karya Kita, 2007.

⁴³Djaali, *Psikologi Pendidikan*, Jakarta: Bumi Aksara, 2008, p. 91.

⁴⁴Bertrand Russell, *Pendidikan dan Tatanan Sosial*, Jakarta: Yayasan Obor Indonesia, 1993, p. 45.

fishing communities, including those living on the Sinjai coast. According to Mattulada in general fishing communities live in coastal areas.⁴⁵ While coastal communities are groups of people who live and work together in a certain area called the beach. Fishermen's families make the sea their main livelihood as fishing. According to Abu Hamid, a fishing family left by her husband always takes care of household items, especially the plates and glasses her husband uses to eat. Fishermen's families have different status, there are fishermen whose status is as *punggawa* and there is their status as *Saw*.⁴⁶ According to *Sallatang* the fishermen group consists of the *punggawa* and mustard greens, the *punggawa* consists of two groups, namely the large *punggawa* is obliged to organize its members, provide capital, market or sell fish production and share the results. The petty retainer is obliged to obey his retainer, in the interaction the retainer is obliged to guide, direct and transfer his knowledge and skills to the *sawi*. So, the characteristics of fishing families can be differentiated according to means, production equipment and activities going to sea. According to Mubyarto that the stratification of fishermen is: a). Wealthy fishermen, (families who own boats, employ other fishermen and work as crew members), b). Medium fishermen, (a family whose basic needs can be met as a fisherman and owns a boat without taking mustard greens from outside the family), c). A poor fisherman, (his income is not enough to meet his needs so he is looking for an alternative job), d). *Pandega/sawi* fishermen, the family structure that is formed can also influence the relationship pattern between parents and children.

According to Abustam in outline there are three patterns of relationship between parents and children, namely first, there is a single ruler pattern, where parents act as the sole ruler and have a tendency to order their desires, and teachings to their children. This pattern may quickly instill these teachings into the child's soul, but it kills the child's belief in himself.⁴⁷ Besides that, it can also extinguish the initiative and creativity that is needed in the next life. The first pattern is more common in extended family structures with a large number of members (large size family). parents (one of which is father or mother) as "leaders", holding the highest authority will control all the many members. The second pattern, provides a lot of leeway, namely the initiative and creativity of children are developed, parents watch from behind. The danger is, not all the problems faced by children can be known by parents. Apart from that, if parents neglect to supervise because of their busy lives, where both (father and mother) work outside the home, coupled with various other social activities, children

⁴⁵Iqbal Hasan, *Analisis Data Penelitian dengan Statistik*, Jakarta: Bumi Aksara, 2006.

⁴⁶Abu Hamid, *Manusia Bugis Makassar. Suatu Tinjauan Historis Terhadap Pola Tingkah Laku dan Pandangan Hidup Manusia Bugis Makassar*, Jakarta: Inti Indayu Press, 1985.

⁴⁷Abustam, M. I, *Keanekaragaman Fungsional*. Bogor: Laporan Buku. Fakultas Pascasarjana IPB, 1982.

become out of control, which ends up behaving in a way that deviates from the values and norms that apply to them. family environment and society in general, which ultimately interfere with his education.

This pattern is prevalent in the nuclear family structure, where both parents act as "leaders" in the family, but are very busy with their instrumental role outside the home to earn a living, coupled with various other social roles, for example in various social organizations. The third pattern is the pattern in which parents behave and act as friends towards their children. But not many parents are able to take such an attitude. This attitude requires parents' efforts to enter into the world of children's minds (especially teenagers), to live up to what they live. This pattern may be implemented in the nuclear family. Where both parents are not too busy, so they have enough time to pay attention to their children. This parenting pattern is often found in families with only two or three children, in the sense that there are not too many family members.

Fertilization Period

Religion is the strongest factor that wants to educate and nurture people to believe in the existence of a court in the next day, Religion fosters people to always judge themselves and become judges and witnesses of their own deeds, their minds always guard and control their various actions and words. Religion is also educating and nurturing people to become religious people, religious people are people who really know the essence of religion and make its teachings and guidance as instructions and lamps in carrying out all their life activities.⁴⁸ In a family, of course, religious values are always cultivated so that the family environment creates prosperity and peace. Furbach views that religion in any form is always a need for the human soul.⁴⁹ According to Weber, religion serves to reduce the suffering caused by exploitation and oppression.⁵⁰

Creating a good and religious generation for parents used to do a lot of things so that the children who were born had skills and could be relied upon. Families, of course, there are preparations made between husband and wife. Families, before having a relationship, of course, first make an agreement between the two parties, meaning that they do not have intimate relations only based on the husband's wishes, but there is the wife's approval, on that basis an intimate relationship occurs between the husband and wife with the hope that one day their children will always be submissive and obedient to the orders of their parents. Religious teachings teach that something to be done in the household is always discussed so that what is done does not cause regrets in the future if an error or mistake occurs in doing it as the word of Allah SWT in QS.

⁴⁸Baqir Hujjati, *Mendidik Anak Sejak Kandungan*. Jakarta: Cahaya, 2008, p. 32.

⁴⁹Baqir Hujjati, *Mendidik Anak...*, p. 47.

⁵⁰Betty R. Scharf, *Sosiologi Agama*. Jakarta: Kencana Prenada Media Group, 2004, p. 56.

Ali Imran verse 103 as follows: *"And all of you hold on to the rope (religion) of Allah, and do not be divided."*

This verse shows the importance of making decisions through deliberation or agreement so that in the future there will be no regrets if something unexpected happens, as is the case in producing children in case families. The readiness made by the wife to prepare herself such as using powder, *farfun* to beautify herself, even before intercourse, she performs ablution for two cycles of *sunnat* prayers, prays to Allah SWT so that she will be given good offspring, pious children with the following prayers: *"O Allah, give us good offspring for the life of this world and the life of the hereafter"*.

Prayer is one way so that what is expected during the process of fertilization Allah SWT pleases him. During moments of intimacy that lasts, even the pleasure that the husband and wife feel when having sex, they also pray in the depths of their hearts, what are the hopes for Allah SWT regarding the child they want, whether the wish is a pious boy or a pious girl, after having intercourse, both of them say *hamdalah* and pray to Allah SWT with the following prayer: Meaning: *"I take refuge in you O Allah and my offspring from temptation stoned devil."*

Furthermore, when the husband and wife return to their bed to lie down, both of them show noble morals, namely facing each other when lying down, not back to back between the husband and wife. While the days that are best related are Monday, Thursday and Friday and are done at night after the morning prayer, with the reason that choosing the time after the dawn prayer is an effort to avoid questions from their children, that their parents arise laziness to pray dawn and avoid slander from the surrounding community because sometimes people think that bathing before dawn greatly affects human awareness and health. Thus, carrying out the morning prayer according to the time is an example given to children, and children can be invited to pray the dawn prayer in congregation.⁵¹

Child Birth Time

Families welcome birth happily so parents need to prepare new baby clothes such as diapers, clothes, blankets, octopuses, gloves, towels and so on, this is done to limit the new clothes their children have. New clothes owned by children are considered redundant because they can still use used clothes from their older siblings, which of course have been there before (especially if the child is not the first child). A baby's cry at birth is the first form of communication carried out, in this case of course it requires a response to the humans around it. The first response to answering a child's cry after birth is to recite the call to prayer in the right ear if it's a boy and recite it in the left ear,

⁵¹Interview with Nurliana, Public Figure in Sinjai, January 2023.

while girls recite it in the left ear. The method used to recite the call to prayer and recite the prayer for a newborn child is one of the initial forms that parents take to answer a child's cry through instilling the values of monotheism because the adhan contains the sentence of shahada which indicates that the child is heard the sentence of *shahadah* (I testify that there is no god other than Allah, and I testify that Muhammad PBUH is the Messenger of Allah), and to the Greatness of Allah SWT on the surface of the earth. This shows that what parents do in raising children has instilled the Islamic religion in their children in the world by ensuring that no one is believed and obediently worshiped besides Allah SWT.⁵² Besides that, it encourages children when they grow up to pay attention to and see various creations and divine wisdom, so that finally the heart feels calm and can run the wheel of life based on truth, justice and balance as Allah SWT says in QS. Al-Ankabut verse 44 as follows: "*God created the heavens and the earth with haq. Indeed, in that there are signs (of Allah's greatness) for those who believe.*"

Rasulullah PBUH said as follows: "*Whoever gets a child, then he calls to prayer in his right ear and recites it in his left ear, surely he will not be disturbed by (a female jinn named) Ummushshibyaan*" (HR. Ibnu Sunnii). Echoing the call to prayer in the ears of a newborn is not without purpose. Ad-Dimasyqi Al-Hambali and Imam Ibnu Qayyim Al-Jauziyah stated that the wisdom of doing the call to prayer in the ears of a newborn baby, is that the first sentence heard by the baby is the pronunciation of Allah SWT, with all His majesty so that he is expected to give effect to the, also in addition to that can drive out demons. Of course, this action also has a purpose, namely to expel the disturbance of demons or evil spirits from a newborn child. Because, the devil will run screaming when they hear the call to prayer. When the mother hears that her baby came out safe, the mother says "*hamdalah*" with great happiness, so does the father hear the baby is safe and also say "*hamdalah*," the child's parents and their family feel touched and happy to see their baby.

Parents breastfeed their children starting with right milk then left milk, this shows that parents have behaved well by starting something with the right in accordance with religious recommendations, mothers who breastfeed their children themselves mean that they have behaved well, because it is in accordance with the wishes of the community and especially his immediate family. Mothers who breastfeed their own children are considered perfect mothers and very good for the emotional development of children and growth and development of children. The attitude taken by mothers to breastfeed their children is in accordance with Allah's commands and is a religious requirement that children must be given breast milk because the best breast milk is mother's milk (*Air Susu Ibu/ASI*), the content of mother's milk is shaped in such a way

⁵²Interview with Arifuddin Ahmad, Religious Figure in Makassar, January 2023.

that the child's stomach is easy for him to digest it. said "There is no better breast milk for children than mother's milk". This hadith shows that a mother's breast milk is very beneficial in the growth and development of children compared to man-made milk. Thus, the mother always consumes halal food because what she eats is also what her child drinks. According to Hujati views that the food consumed in the mother's womb is now turned into milk and is outside the uterus through the (mother's) nipple.⁵³ The responsibility of parents to their children, in the Qur'an Allah SWT says in surah al-Baqarah verse 233 as follows: "*And mothers should breastfeed their children for two full years, that is, for those who want to breastfeed perfectly.*"

With this verse, Allah SWT conveys that the limit for mothers to breastfeed their children perfectly for two years is because children aged 0-2 years are still under the supervision of their parents, the type of breast milk that is given to children. Parents always give breast milk to their children with great willingness so that the children in their lives are full of blessings.⁵⁴ According to Sunardi that do not breastfeed children like animals done solely out of love for their children to breastfeed them, but breastfeeding children is not only driven by affection for children but breastfeeding with the intention of expecting the pleasure and reward of Allah SWT with full sincerity so that he lives based on full of blessings and monotheism and worship only to Allah SWT.⁵⁵ Thus, the prayer that is said by the family is a form of hope to Allah SWT so that the cleanliness that is in their children remains ingrained in them so that whatever they do they always avoid things that stain them, besides that they are brilliant and have a smart attitude, act and do in the life of the child. The role and responsibility of parents in directing their children in a good direction is very important. Families in giving breast milk to their children must be in a closed place on the grounds that the breast is one of the pride for a woman that must be guarded, not to be seen by anyone other than the child and husband and the breast is one of the private parts that has the potential to invite desire for men. so that in the teachings of Islam that the private parts of women are always ordered to cover them as the word of Allah SWT in QS. Al-A'raf verse 26, as follows: "*O children of Adam! Verily, we have prepared clothes to cover your nakedness and for adornment for you.*"

In this verse, Allah SWT tells mankind to always cover women's private parts, both at work and during breaks, because Allah SWT provides clothes for humans to cover their genitals, which can be seen except for the *muhrim*. Related to breastfeeding for their children, which is carried out by families in closed places, it is one of the recommendations of the Islamic Religion so that

⁵³Baqir Hujjati, *Mendidik Anak Sejak Kandungan*. Jakarta: Cahaya. 2008, p. 154.

⁵⁴Interview with Ilham Hamid, An Academic in Makassar, January 2023.

⁵⁵Sunardi, *Ayah Beri Aku ASI*. Jakarta: Aqwam Media Profetika, 2008, p. 94.

the breasts are protected from sight by those who are not related. Singing *salawat badar* songs to their children when they are rocked, laid down and even carried in the hope that the values of monotheism will be instilled in the child.⁵⁶ According to Sunardi during the birth of a child, the mother breastfeeds her child while instilling educational values through dhikr or *tilawatil Qur'an* is a strengthening of religious values in the child, so that later the monotheism possessed by the child is imprinted in the deepest self.⁵⁷

Child Aqiqah

Children who are up to 7 days old, the family holds an *aqiqah* event with, prepared 2 goats for boys and 1 for girls. In carrying out family *aqiqah*, it begins with reading *barazanji* led by the neighborhood priest or mosque imam with people who are trained to read *barazanji*.⁵⁸ Things that families do according to religious instructions, in the hadith Rasulullah PBUH said as follows: *"For a boy, two goats, while for a girl, 1 goat and don't feel sad over the presence of children. Men and women are the same"* (HR. Imam Ahmad and At-Tirmidhi).

The hadith shows that the family slaughters 2 animals as recommended by religion to carry it out. The implementation invited relatives, friends and members of the public to attend the event and the thing that was done was to approve the name of the newborn child. According to Sunardi the child has the right to be exercised, namely naming and shaving.⁵⁹ As the Prophet Muhammad said as follows: *"Give your children the names of the prophets, the names that are most liked by Allah are Abdullah and Abdurahman. The most honest (sidiq) are Harith and Humam. While the worst are Harb and Murroh."* (Narrated by Abu Daud and An-Nasa'i). The hadith shows that newborn children are given names with good names. The child's right to his father is to give a good name, teach him to write and get married when he is *baliq*. Inviting relatives and others when the child is in *aqiqah* is of course according to religious advice to establish Islamic *ukhuwah* between them, Allah SWT says in surah Al-Hujurat verse 10 as follows: *"Surely the believers are brothers, so make peace between your two brothers (who are in dispute) and fear Allah so that you will receive mercy."*

This verse shows that people who believe in Allah SWT are actually brothers. Thus, inviting other people to attend the *aqiqah* event is a form of brotherhood between one human being and another human being. Rasulullah PBUH said as follows: *"Be fair to your children, as you like them, be fair in*

⁵⁶ Ogie Ardiansyah and Masrokhin Masrokhin, "The Tradition of Tepuk Tepung Tawar in Malay Weddings from the Perspective of Islamic Law: A Case Study at Tanjungpinang, Riau Islands," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

⁵⁷ Sunardi, *Ayah Beri Aku ASI*. Jakarta: Aqwam Media Profetika, 2008, p. 49.

⁵⁸ Interview with Hajjah Fatimah, Public Figures in Sinjai, January 2023.

⁵⁹ Sunardi, *Ayah Beri Aku ASI*. Jakarta: Aqwam Media Profetika, 2008, p. 49.

good deeds and give love". The verses of the holy Qur'an and hadith suggest that the love that parents apply to their children is always done fairly, because justice is a form of strengthening brotherhood between one child and another. Another thing he does is when he bathes his children, before he bathes his child he first prepares water in a basin or bucket or other place and then he prays to Allah SWT QS. Thaha: 25-28 as follows: Translation: "*O Allah, broaden my chest for me, make my affairs easy for me, and remove my rigidity from my tongue so that they understand my words*", Furthermore, the water in the basin is washed by the child, with the hope that whatever the child does, he will always receive help and protection from Allah SWT, both when studying and when working. The prayer is read by their children when they want to study. In addition, after the evening prayer, he blew the crown of his son by reciting surah Al-Ikhlâs, Al-Falaq and surah An-Nash in the hope that his son would be smart and authoritative.

School Age Children

At the age of 6-12 years, of course, parents apply various kinds of discipline and coaching to their children, be it the discipline of playing, studying, cleaning themselves, going to school and worshipping. The case family, after their child was around 5-7 years old, started taking their child to the mosque to pray in congregation. Besides that, it teaches children about manners, telling the truth, having good manners to relatives, neighbors, family to parents, school teachers, peers and even others how to eat, how to dress, practice fasting.⁶⁰ The attitude taken by parents to their children to invite them to perform prayers, recite the Qur'an and even fast is a commendable thing because religion has taught parents to always teach and guide their children to carry out their obligations and avoid Allah's prohibitions even though the child has not been required to carry them out. Therefore, another effort made by parents is to pray to Allah SWT after praying with the following prayer: "*O Allah, give us and our wives and our descendants as coolness for the eyes and make us leaders for those who are pious.*"

This prayer is always said by the family after performing the prayer, both in Arabic and in Buginese, with the hope that the child will remain under divine protection and be given health and prosperity in living his life.

Blackness and *Khatam* of the Qur'an for Children

Children who are cared for, fostered by the family, of course, make preparations for circumcision if their children are religiously advised to do blackening of children if the child is deemed to be circumcised on time (*khitan*), as Rasulullah PBUH said "*Five cases from the Religion section, shaving pubic*

⁶⁰ Interview with Arifuddin Ahmad, Religious Figure in Makassar, January 2023.

hair and blackening and trimming the mustache and plucking the armpits and cutting the nails." (Narrated by Bukhari and Muslim). The attitude taken by the family when their child wants to be blackened is in accordance with religious teachings. *Khatam* al-Qur'an ceremony for children who have finished reciting the Qur'an. executed with simplicity. The things that parents do come to the child's teacher's residence, besides giving alms to him for what or effort is made so that the child is good at reading. The goodness of a family is very dependent on mutual love and affection between father and mother, because father and mother must create a family atmosphere filled with love and affection and instill into the child's soul a spirit of cooperation and mutual understanding.⁶¹ Basically, naturally children know that lying, cheating, things that are contrary to religious values Rasulullah PBUH said as follows: Meaning: *"Love children and have mercy on them and if you promise something to them, fulfill what you promised them."* Families certainly teach their children about spiritual values. When feeding food into their children's mouths, even children feeding themselves at school age, parents teach them to read *basmalah* and pray before eating, like the prayers that their children get in kindergarten, such as by praying; Meaning: *"O Allah, bless us in what you have provided for us and protect us from the torment of the fire of hell"*

The prayer is said so that the child remembers Allah for the generosity of the sustenance he has given, likewise when he has finished eating, the case family teaches him to say *hamdalah* and pray after eating. Children who are 6 years old have started to be intensively guided by their parents to recite the Qur'an even though they use the *Hijaiyyah* letters, because at that age the children already have the ability to read the Al-Qur'an a little, in addition to the children's teachers in Kindergarten Schools guided to introduce *Hijaiyyah* letters to him.⁶² Children aged around 8 to 12 years, parents teach their children to read the holy book of the Qur'an more intensively, and even case families sometimes provide opportunities for their children to study the Qur'an elsewhere on the grounds that when their mother teaches them to recite the Qur'an, to their children, sometimes these children argue with their parents when they are reprimanded.⁶³ In addition to reciting the Qur'an, children are also guided to learn to pray and fast. Families in maintaining household harmony are carried out between husband and wife and likewise with their children, namely: there is mutual agreement, humanizing each other, glorifying/appreciating each other, and advising each other.

If referring to sociological theory especially structural functionalism, parents in fishing communities in Sinjai have carried out the function of taking

⁶¹ Interview with H. Baba Tawalie, Indigenous People in Sinjai, January 2023.

⁶² Interview with Syamsidar, Public Figures in Makassar, January 2023.

⁶³ Desti Widiani, et.al., "Kuttah in Indonesia: Its Existence and Development during the Reform Era," *Journal of Tamaddun* 18, No. 1 (2023).

care of their children. as stated by Parsons that society is a collective whole unit that each has a function, so that the family is able to adapt, achieve goals, integration and latency (AGIL).⁶⁴ In the process of adaptation and achievement, parents use Islamic values and Bugis culture so that the childcare pattern can be implemented properly in daily life. In a sociological context, parents are able to become social actors in socializing religious and cultural values to their children, from birth, children to adolescence. These values are found in traditions in e.g., *azan* and *iqamah*, *barzanji*, *salawat badr* and *khatam al-Qur'an*. So that the parenting pattern has a strong influence on the child until he grows up.

Conclusion

Based on findings in the field regarding the childcare pattern practiced by fishing families in Sinjai Regency, it can be concluded that: The childcare system from an Islamic religious aspect has been emphasized at the time of child birth, parents have instilled monotheism through the sound of the call to prayer and *azan* and *qamat* at birth, *barzanji*, *salawat badar* songs when the child is rocked, laid down or carried about the story of the Prophet/Apostle, the introduction of objects around the child and even school-aged children has instilled discipline in him both when eating, sleeping, studying, urinating and defecating, even on the other hand when the child is still was in his mother's womb. In welcoming the child during childbirth, the chanting of the holy verses of the Qur'an, the song *salawat badar*. The implementation of *aqiqah* is carried out based on sharia guidelines, while blackening and khatam of the Qur'an are carried out so that children can grow up full of Islamic religious values. An Islamic family always maintains household harmony, so what is done between husband and wife and likewise with their children is mutual agreement, humanizing each other, glorifying/appreciating each other, advising each other. School age, parents control and guide Islamically, interact with full honesty which of course is carried out structurally functionalism.

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⁶⁴ Talcott Parsons, *Esei-Esei Sosiologi*, Jakarta: Aksara Persada, 1985, p, 52. George Ritzer, *Sociology: Experiencing a Changing Society*, Bostan: Allen dan Bacon. Inc, 1979, p. 45.

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Interviews

Interview with Arifuddin Ahmad, Religious Figure in Makassar, January 2023.

Interview with H. Baba Tawalie, Indigenous People in Sinjai, January 2023.

Interview with Hajjah Fatimah, Public Figures in Sinjai, January 2023.

Interview with Ilham Hamid, An Academic in Makassar, January 2023.

Interview with Nurliana, Public Figure in Sinjai, January 2023.

Interview with Syamsidar, Public Figures in Makassar, January 2023.