

Islamic Activity Management Of Housewives In A Multi-Ethnic Village

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ABSTRACT

This study aims to reveal the morals of housewives in multi-ethnic villages, and border areas of the Province, both in the event of grief, joy, and village government activities. The research methodology is a qualitative phenomenological model, with the key data source being 16 housewives aged 30 to 47 years, the instrument used is a structured interview guide and processing data starting from the collection, validation, analysis, triangulation, and making conclusions. Research results: The morals of Batusondat village housewives outside the home towards bereavement activities, Islamic behavior of Batusondat village housewives outside the home in responding to joy is: visiting with polite clothes and not newly bought ones. While in Sukamaju village are: visiting with polite clothes but with newly bought clothes, Batu Sondat village housewives apply the Islamic leadership model in fostering their children's morals by prioritizing giving examples of behaving in an Islamic manner. While in Sukamaju village: prioritizing a simple lifestyle, The contribution shown by housewives of Batusondat village in participating in the youth moral development program in the village PKK/Jorong is by giving the energy to do activities in activities and also giving money to participate in activities according to sincerity.

Keywords: *Moral Education of Housewives, Multi-Ethnic Villages, Phenomenological Studies*

A. INTRODUCTION

Islamic behavioral regulation in the form of morals is a trait that is embedded in the soul, and from it arise easy, and complicated actions, and often also preceded by consideration of thoughts that are observed in manners, or temperament, also called daily human behavior (Prasojo et al., 2019). Akhlak is an Islamic morality or manner that describes the inner nature of man, as well as a description of the outward form of man that is reflected in facial expressions, and movements of the limbs, or also the whole body (Gurchiani, 2021). In the Al- Munjid dictionary, morals are defined as the science of manners, the science that seeks to recognize human behavior and then give value to good or bad actions following norms and morals (Sabic-El-Rayess, 2020).

Morals in terms of their function can be understood as a tool to establish good relations between humans and their God, relations between fellow humans, humans to animals, humans to plants, and inanimate objects (Ariestadi et al., 2020). Human morals towards God can be reflected in a person's obedience and obedience in carrying out the commands, staying away from the prohibitions set by God in the Al-Quran, and through the example of the Prophet Muhammad (Agustian et al., 2020). Established morals are the main capital for humans in fostering communicative, harmonious, and elegant relationships. In the hadith of Al-Bukhari, it is stated as follows:

انم بعثت لاتمم مكارم الاخلاق (رواه البحق)

"Indeed, I was sent to perfect morals".

The meaning of this hadith can be understood that the formation of human morals is one of the prophetic missions that must be preserved by every Muslim. The application of morals is primarily burdened on parents, to educators who are responsible for nurturing and nurturing generations (Rahman & Pandian, 2018). The application of morals must be attached to every housewife because she has to educate their children every day. Housewives are the first and main example of the application of children's morals. In addition to referring to the Holy Book and Sunnah, it must be following the customs where they live. If the morals of parents have not been shown following the Bible, Sunnah, and prevailing traditions, then their generation can't imitate the good behavior of their parents, and their generation will imitate other idol figures. On this occasion, researchers will uncover or want explore how the description of the morals of housewives in provincial border areas who are faced with two traditions that will certainly bring dilemmas to their generation (Sanni, 2018).

Problem Formulation is How is the management of Islamic activities of housewives that appear outside the home in response to bereavement activities in two villages?, How is the moral activity of housewives who appear outside the home in responding to joyful activities in two villages?, How is the pattern of Islamic religious leadership of housewives in fostering the morals of adolescent children in two villages?, What is the model of housewives' contribution in participating in the youth moral development program in PKK activities in two villages?

Research Objectives is To reveal the management of Islamic activities of housewives that appear outside the home in response to bereavement activities?, To reveal the morals of housewives who appear outside the home in response to joyful activities?, How is the pattern of Islamic religious leadership of housewives in fostering adolescent morals in the village?, What is the model of housewives' contribution in participating in the youth moral development program at the Village or Kejorong PKK activities? The results of this research are expected to provide benefits both theoretically and practically for the Community in the Two Villages, namely Batu Sondat and Sukamaju, as well as Government Elements both as reading material and as a reference in making decisions about village programs (Huda et al., 2020).

In language (etymology) the word Islamic activity management is more inclined to the behavior that is manifested which in Islamic activities is more inclined to be called morals which in its plural form is khuluq (khuluqun) which means character, temperament, behavior or character (Purwati, 2021). Khuluq is a description of the inner nature of man, a description of the outward form of man, such as facial expressions, limb movements, and the whole body (Sabic-El-Rayess, 2020). Furthermore, in Greek, the meaning of khuluq is equated with ethics or ethos, meaning habit, inner feeling, and inclination of the heart to do actions. Furthermore, ethics then turned into performance ethics (Anriani et al., 2018).

Based on the above understanding, it can be understood that Islamic activity management is a good habit, temperament, and behavior in a person that is reflected in his daily life. In the Qur'an several verses have the word khuluq, including the Qur'an letter al-Qalam verse 4 which is in Indonesian accent as follows: Meaning: " And verily you are true of great character. In the above verse, the word khuluq is interpreted as the character. Furthermore, in Surah al-Syu'ara verse 137 Allah SWT says in the Indonesian dialect as follows: Meaning: "This is nothing but the customs of the ancients. In the verse above the word, khuluq is defined as custom. So Islamic activity management is a custom, custom, or everything that has become a habit (Puspa et al., 2022).

The sources that inspire Islamic activity management are: Al-Qur'an, The Qur'an in terms of etymology comes from the word "corona" yaqrou, qur'anan, meaning reading (Nurdin, 2020). It can also be interpreted with the meaning of isim maful, maqrou, which means reading. Islamic religious experts give the understanding that the Qur'an is the revelation of God revealed to the Prophet Muhammad SAW, through the angel Gabriel which is conveyed to us mutawatir, the worship of reading it and being disbelievers for those who deny it (Siregar, 2019).

The Qur'an contains two main teachings that can be developed for all aspects of human life through ijthad which consists of two major principles, namely those related to matters of faith called aqidah and those related to a charity called shari'ah. As-Sunnah The position of As-sunnah as a source of Islamic teachings in addition to being based on the information of the verses of the Qur'an and Hadith is based on the opinion the agreement of the companions, namely all the companions agreed to stipulate the obligation to follow the Hadith both during the time the Prophet was alive and after he died. Meanwhile, most of the scholars of hadith experts interpret as-sunnah, al-Hadis, al-Khabar, al-Atsar as the same, namely everything that is attributed to the Prophet Muhammad SAW. Whether in the form of speech, action, or decree (Abdullah, 2017). This understanding is based on their view of the Prophet as a good role model for carrying out Islamic activities for humans (Ridho, 2018).

Ijthad is the term of the fuqaha, namely thinking and showing behavioral activities using all the knowledge possessed by Islamic shari'a scientists. In this case, it is also explained that to determine or determine something Islamic sharia law in matters that have not been confirmed by the Qur'an and as-Sunnah. Ijthad in this case can cover all aspects of life including aspects of education, but still guided by the Qur'an and Sunnah. Affirmation of the matter of ijthad must follow the methods set by the mujtahids and must not conflict with the contents of the Qur'an and al-Sunnah (Marita Sari, 2019).

Islam activity management of housewives is that which places the personality as a wife, feels the joint responsibility of both husband and wife (remind each other and do not always demand), but always deliberate (dialogue) with good communication and make the partner the center of attention. The characteristics of a good housewife include selflessly sacrificing, responding to grief, responding to joyful invitations, showing a flexible model of leading Islamic behavior to foster the morals of their children, and immediately contributing to the success of youth moral development activities at the village or kejurongan office.

According to Al-Abrasyi, moral education is preparing individuals or individuals to be able to: face this life perfectly, live happily, love the country, be physically strong, perfect

their morals, be organized in thinking, have soft feelings, be proficient in the field of science, help each other with each other, beautify the expression of the pen and the tongue and improve their deeds directed at the external environment (Alwi et al., 2018).

B. LITERATURE REVIEW

Through previous research, the author observes existing research discussions as follows Erwin Yudi Prahara's research (In Setiawati & Rozinah, 2020) , where the results of his research illustrate that Islamic activity management is a character that can also be said to be like the state of the soul and its inner form, as well as the form of dhahiriah kebagusan, not perfect with good two eyes only, not a good nose, or mouth or cheeks, but must be good all. It seems that outward excellence is derived from the inner self which must be manifested in perfect activity to achieve moral excellence.

C. METHOD

Place

This research was conducted in the border village of North Sumatra and West Sumatra Provinces, the location of two ethnic cultures that still adheres to devout Islam. One of them is in Batusondat, Ranto Baek sub-district, Mandailing Natal Regency, North Sumatra Province, and Suka Maju, Pasaman Barat Regency West Sumatera Province. This research was conducted from October 2022 to February 2023.

Time

This research was conducted in October. 2022 until the end of Feb. 2023. Drafting the proposal, Developing the instrument, Collecting data, Administering data, Compiling a research report.

Type of Research

This research uses a qualitative approach and a phenomenological model. This research will describe how housewives show their Islamic behavior activity management in Batu Sondat and Suka Maju villages. This research does not use hypotheses but only describes the observed phenomenon information as it is following the research results (Setiawati & Rozinah, 2020a).

Data Source

Primary data sources in this study are divided into two, namely: Primary data sources are housewives with a total of 15 people aged 30 to 47 years in Batusondat and Suka Maju villages. The number of housewives studied was 16 housewives who still have a partner/husband as described in table 1 below:

Table 1. Data on housewives in Batusondat and – Sukamaju

	Name	Role	Amount
1	Irawani	Housewife from batusodat	1
2	Evita	Housewife from batusondat	1
3	Roslina	Housewife from batusondat	1
4	Samsianar	Housewife from batusondat	1
5	Musdalipah	Housewife from batusondat	1
6	Ratna	Housewife from batusondat	1
7	Munawaroh	Housewife from batusondat	1
8	Ani	Housewife from sukamaju	1
9	Zuaraida	Housewife from suka maju	1
10	Dahlia	Housewife from sukamaju	1
11	Mariana	Housewife from sukamaju	1
12	Aisyah	Housewife from sukamaju	1
13	Darisma	Housewife from sukamaju	1
14	Enismaniar	Housewife from sukamaju	1
15	Dewi	Housewife from sukamaju	1
16.	Manara	Housewife from sukamaju	1

Data Source: Sub-district Village Head Office

As for secondary data, namely data collection through second hand, the sources of secondary data in the study are the village head, religious leaders, and children in Batusondat village - Suka Maju, can be seen in table 2 below:

Table 2. Data on Village Heads, Religious Leaders, Children of Housewives in Batusondat and Suka Maju villages

No	Name	Role
1	Jauhari dan Salamat	Village Head/Guardian of two villages
2	M. Jafar dan Syamsir	Religious leaders from two villages
3	Sari	Son of a housewife in Batusondat village
4	Evita Sari	Son of Mrs. R.tangga of Batusondat village
5	Nur Hidayah	Mother's child R.tangga village likes to move forward
6	Novita	Son of Mrs. R.tangga Sukamaju village

Data Source: Data Board at the Village Head Office

Data Collection Instruments

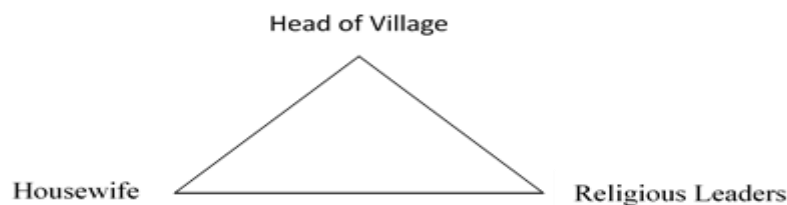
The main points that were interviewed were, Islamic Behavior Activities of housewives outside the home in responding to grief, Islamic Behavioral Activities of housewives outside the home in joyful activities, What is the Islamic leadership model in following the moral development of adolescents in the village/jorong, How is the contribution shown by housewives in participating in the youth moral development program in the PKK village / jorong, Observation, Observation is carried out when the data from the interview results do not feel complete (Zainarti, 2018).

Data Analysis Technique

The things that researchers must do to get accurate data are as follows: Data reduction, data display, data verification, and reporting. (Miles and Huberman in Sugiono, 2020: 404)

Techniques to Ensure Data Validity

The things that researchers must do to get accurate data are as follows: Observation persistence, aims to find characteristics and elements in relevant situations, Triangulation, which is an approach to data analysis by testing three sources of information (Source triangulation) that are different but have almost the same character as described below :



. Figure 1. Triangulation Scheme

Source: Miles and Huberman in Sugiono, 2020

D. RESULT AND DISCUSSION

General Findings

History of Village Establishment

- a. Batusondat village was established in 1922. The origin of the establishment of Batusondat village was actually due to the displacement of a part of Batahan village, at that time the land in Batusondat village could be said to be quite extensive compared to the

surrounding villages. In the opinion of syeh Aek Napal, Batu Sondat was suitable for the name of the village. Batusondat Village, when translated into Indonesian, means Batu Terperosok. Because at that time the population was small and the land was very wide but there were many rocks, it was difficult which land to use as agricultural land (Mashur et al., 2022).

- b. Suka Maju village, established around 1860 was characterized by Sutan Marangkati Lubis and his son Raja Mas, they were from the village of Muara Mais Pastab South Tapanuli.
- c. Resident Facilities, Population facilities support the progress or failure of a society.

In this case, the population facilities of the two villages can be seen in tables 3 and 4 below:

Table 3. Means of Batusondat Village Population

No	Infrastructure	Amount	Condition
1	Kindergarten	2	Good
2	elementary school	2	Good
3	MDA	4	Good
4	MTs	-	-
5	MA	-	-
6	Integrated service post	2	Good

Data Source: Village Book

Table 4. Means of Residents of Sukamaju Village

No	Infrastructure	Amount	Condition
1	Kindergarten	2	Good
2	Elementary school	3	Good
3	MDA	4	Good
4	MTs	-	-
5	MA	-	-
6	Integrated service post	2	Good

- d. Religious Situation, The population of Batusondat village, Ranto Baek sub-district, is 100% Muslim. For more details, it can be seen from table 4 below:

Table 5. State of the Population According to Religion and Belief Batu Sondat and Sukamaju Village

No	Religion	Percentage
1	Islam	100%
2	Christian	-
3	Buddha	-
4	Hindu	-
5	Total	100%

Data Source: Village Data Board

Specific findings

Management of Islamic Activities of Housewives of Batusondat Village and Suka Maju Village Outside the Home Toward Condolence Activities

The Islamic behavior of Batusondat village housewives outside the home in responding to bereavement is: after dawn prayers go directly to the funeral home dressed in telekung, covering aurat, and bringing 2 pots of rice as a sign of condolence and not participating in praying (interview Evita, Jan. 3, 2023). Characteristic: visiting the place of condolence after the morning prayer, many dressed in telekung. Islamic behavior of housewives in Suka Maju village outside the home in response to bereavement is: After finishing kitchen work in the morning, they go to mourn at the funeral home by dressing modestly, covering the aurat, and bringing two pots of rice as a sign of condolence, and most of them participate in praying (interview Manara, Jan 3, 2023). Characteristic: Mothers participate in the funeral (Rianto et al., 2022).

Islamic Behavior Activities of housewives outside the home in joyful activities

The Islamic behavior of Batusondat village housewives outside the home in responding to joy is: being at the party house from morning until noon dressed modestly and not new, covering aurat, and giving 2 pots of rice and Rp. 5,000,- (interview with Roslina, Jan. 4, 2023). Distinctive Feature: visiting in polite clothes and not newly purchased. Islamic behavior of housewives in Suka Maju village outside the home in response to bereavement is: Finishing kitchen work in the morning and then going to the party house tends to be dressed in new clothes, covering the aurat, and bringing two pots of rice as a sign of helping the party capital, not giving money to the party activities but given earlier, and taking the bride or circumcision child around the village (interview with Manara, Jan. 5, 2023). Distinctive Feature: visits in modest attire but with newly purchased clothes (Aziz, 2019).

What is the Islamic leadership model in following the moral development of adolescents in the village/jorong

Housewives of Batu Sondat village apply the Islamic leadership model in fostering the morals of their children by: Housewives apply the Islamic leadership model of Rasyid Rida in Tafsir Al-Manar 1, 197/1366: 65, namely: "trying to set an example for their children to stay on the straight path (everything that can convey us to the happiness of the world and the hereafter such as akidah, morals, and Islamic law) following" (interview with Ratna, Jan. 7, 2023). Distinctive feature: prioritizes giving examples of Islamic behavior (Norvadewi,

2018). Sukamaju village housewives apply the Islamic leadership model in fostering their children's morals by: Housewives apply the Islamic leadership model, namely: "trying to set an example for their children to live simply and not excessively following the words in the Qur'an QS Al-Furqan [25]: 67, namely: "And those who, when they spend, are neither extravagant nor miserly, and are in the middle between the two". (interview with Aisyah, Jan. 7, 2023).

Characteristic: prioritizing a simple lifestyle (Mawardi et al., 2020).

How is the contribution shown by housewives in participating in the youth moral development program at the village PKK/Jorong

Housewives in Batusondat village always contribute: in the form of activity participation money following the appeal in the Hadith of Muslim History no.2699): ' ... who facilitates people who are in difficulty, surely Allah will make life easy for him in this world and the hereafter' (interview with Munawaroh, 9 Feb. 2023). Characteristic: Assisting in the form of money according to village circulars.

Housewives in Sukamaju village always contribute: by giving the energy to do activities and also giving money to participate in activities according to sincerity, which refers to HR. Abu Daud o.4833, and HR. Tirmizi n0. 2378, and HR.Ahmad n0.2344, namely the application of behavior in togetherness, namely: the attitude of Tafahum (mutual understanding), ta'awun (mutual help), and tadlamun (mutual guarantee) " (interview with Darisma, 10 Feb. 2023). Distinctive Feature: applying mutual understanding and mutual help for togetherness (Sunanda, 2020).

E. CONCLUSION

From the findings obtained in the field, it can be concluded as follows The morals of Batusondat village housewives outside the home towards bereavement activities: visiting the place of condolence after dawn prayers with a lot of telekung clothes. while the morals of housewives in Suka Maju village are: Finish kitchen work in the morning and then go to mourn at the funeral home by dressing modestly, covering the aurat, and bringing two pots of rice as a sign of condolence, and most participate in praying. Islamic behavior of Batusondat village housewives outside the home in responding to joy is: visiting with polite clothes and not newly bought ones. While in Sukamaju village are: visiting with polite clothes but with newly bought clothes. Batu Sondat village housewives apply the Islamic leadership model in fostering their children's morals by prioritizing giving examples of behaving in an Islamic

manner. While in Sukamaju village: prioritizing a simple lifestyle. The contribution shown by housewives of Batusondat village in participating in the youth moral development program in the village PKK / Jorong is by giving the energy to do activities in activities and also giving money to participate in activities according to sincerity. Whereas in Sukamaju Village: applying mutual understanding and mutual help for togetherness.

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