



Child Religious Protection for the Muallaf Family in Sibolangit District, Deli Serdang Regency (Analysis of Child Protection Law No.35 of 2014 and the Concept of Hadhonah)

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Abstract:

This study describes the protection of children's religion for convertible families in the sibolangit sub-district, deli serdang district. Where the children of the Muallaf family must be protected and taught about religion, where they can know what is haram and what is lawful. This type of research in writing this thesis is empirical juridical research. With field and library data collection techniques. The data collection tools are documentation study, interview and observation. Then the data is processed and analyzed descriptively. The research results obtained are; first, parents of converted families must provide a strong religious basis for children in their childhood so that children can grow up to be pious children and can be useful for their religion and can also be able to spread Islam in minority places. Second, when the children are still in their age, parents must guide and supervise their children so that they can grow well in their religion. Third, the efforts of converting parents to improve Islamic religious education in children are by providing motivation, participating in children's time management, and providing facilities related to children's education. In addition, the way for converting parents to apply Islamic religious education to children is the lecture method, the exemplary method, the storytelling method.

Keywords:

protection of children religion; family converts; child protection law no. 35 of 2014; the concept of hadhonah

I. Introduction

The family is a place where children see the first light of life, so that whatever is poured out in a family will leave a deep impact on the child's character, thoughts and attitudes and behavior. Because the main goal in fostering family life is to give birth to a new generation as a successor to the life struggle of their parents. For this reason, parents have the responsibility and obligation to educate their children.

Children can develop well, if supported by both parents who are always there for them during the child's growth process. The development of children in general can grow well if their parents have instilled knowledge of religion from an early age or also known as religious education from an early age. It was emphasized once again that the main education that is needed for children is religious education, which directly affects children's behavior and development. Religious education in children is the beginning of personality formation, whether good or bad, the child's personality depends on both parents and the environment that takes care of them. The provision of religious education that children get from their family and environment will give them the ability to take their life goals in the midst of such rapid progress today. So that parents and families have a very big responsibility in educating their generations to be able to avoid various forms of deviant actions in the child's growth.

According to Hendra and Priadi (2019) children are a community group that determines the future of the nation. The strategic position occupied by children makes them an important community group, this is because children are the younger generation who will take control of the life of the community, nation and state in the future. Thariq (2018) stated that the family is the main pillar of life, especially for young generation. The family is the first educator and guard leader to realize human resources. For that the total support of the family is able to give birth as if a miracle in their life. Such is the urgency of the function of the family as the smallest organization in the structure of society that contributes to the character and the mental state. Therefore, improvement and parenting and education for children, especially religious education in the family, is a must and requires special attention.

The problem is that many parents are not aware of the importance of education, especially religious education. This fact is proven by the fact that there are still many children who have not received education. Education is not only carried out in schools but can also be carried out in the family environment. In the view of Islam, the family becomes the foundation for the development of the child's progress. Therefore Islam pays great attention to family problems. From pre-marriage to the function of the family as a driving force in the lives of its members, especially children, so that it really becomes the pillar of support for the Islamic community. Furthermore Zakiah Darajat said:

Education in the home is the initial and main education received by a child from birth. Because children begin to learn various things, especially values, beliefs, morals, and socializing. Children learn from their parents, and they imitate what their parents do (Helmawati, 2014: 48). So, education in the home aims to shape the character in children, because children's behavior can be formed by the behavior taught by their parents and besides that, education in the home also has a big influence on the success of children's education in school. Besides that, the comfort, peace and tranquility of a child's life depends on his family. Because as a determinant of the child's life is taught to lead a good or bad path.

Psychologists and educational experts claim that the first years of a child's life are the most important time for the formation of personality and the cultivation of basic traits. This does not mean that a child's development is limited to those years so there is no change after that time. What is meant is that the most important foundations in a child's life are laid at this time. The family was and is still the first educational center where children interact and gain emotional life. This virtue gives the family a deep influence over the child. The family is a natural environment that provides protection and security and fulfills the basic needs of the child.

However, what happens if the family has very minimal knowledge of Islamic religious education. So what happens is the role and function of education in the family has not been implemented properly. In this case, the case in Sibolangit Village, Deli Serdang District, was the lack of knowledge of Islam in several families in the village because the family was a family of converts. Parents are the people most likely to influence students. This is possible because they are the ones who get along with their children the earliest, are closest in communication and provide the most time for children, especially when they are young (Umar, 2010: 107). In this case parents are also obliged to deepen religious knowledge in order to provide religious knowledge to children as well. However, in reality what happened in the case in the village that the author wanted to examine, namely in the Sibolangit Village, Deli Serdang District, was a family of converts, which if traced one of the dominant factors why they decided to become converts was due to marriage orientation and the awareness that grew when they saw their children were good at worshiping. Based on the facts above, it is known that the lack of

religious knowledge if they are new converts and they still have an obligation to guide a happy family according to the demands of Islam. Of course, it is not easy for a convert to educate his child with the teachings of Islam according to what is stated. This is certainly a problem in itself for a convert to implementing religious education for his child.

According to the confession of one of the heads of the household who is from a family of converts who live in Sibolangit Village, namely Bang Lemon. He was originally a non-Muslim but eighteen years ago he married a Muslim girl from worship. From there he converted to Islam and became a Muslim. From this marriage, they have been awarded with 4 children. However, it is very unfortunate, namely from his narrative that there are no activities or counseling carried out by institutions that are involved in guiding them to learn about religion plus they live in a non-Muslim environment so that they are more likely to live like a non-Muslim.

Meanwhile, from the narrative of a religious leader, he is often called the name bolang lubis who also lives in the village of Sibolangit, who said that he did not have any socialization and counseling about religion because there was no effort to carry out social activities in an effort to promote religion such as recitation or guidance. Then the author will analyze this problem with the concept of Hadhonah and Child Protection Law no. 35 of 2014. A little description of the concept of hadhonah. Hadhanah from the point of syara 'is the care of children who are not or have not been able to be independent properly so that everything is best for their needs is not disturbed. Responsibility for good care for children is based on the words of Allah the Almighty: Which means: 'Then she (Maryam who was adulterated by her mother) was accepted by her Lord with a good acceptance, and raised with a good upbringing, and submitted to the care of the Prophet Zakaria. '(Ali Imran: 37)

Shaykh Abdullah bin Bayyah said, "The optimal need for child care is to take care of him from anything that may harm him, give him good guidance, ensure that his development is maintained in terms of food, drink, cleaning himself with baths, fragrances, properly regulating sleeping time and take care of it."

Imam Al-Kasani said, "Hadhanah is the right of both parties, mother and father. There is a time for mother and a time for father. The virtue given to mothers is due to the nature of educating children. For fathers it is also in terms of the overall development needs of the child." In ensuring that children's interests become a priority, there is also the view of previous scholars such as Hasan Al-Basri and Ibn Hazm who said that the condition of not remarrying for mothers who have the right to guard is not a mandatory condition based on Umm Salamah's marriage case where she continues to look after the child who is under his care after his marriage to the Prophet SAW. While according to Hasbullah in Rangkuti and Hasibuan (2019) Education is a very fundamental human phenomenon and also has constructive traits in human life. That's why we are required to be able to hold a scientific reflection on education, as a responsibility for the actions taken, namely educating and being educated.

While the description of the Child Protection Law no. 35 of 2014 is as follows this law gives obligations and responsibilities to the state, government, local government and the community, this law also gives obligations and responsibilities to parents in terms of protecting children, caring for, maintaining, educating, and protects children, develops children according to their abilities, talents and interests, prevents child marriages and provides character education and inculcation of moral values in children. Because in reality the parents are closest to the child in their daily lives who directly monitor the child's physical and psychological growth and monitor the child's daily interactions.

II. Research Methods

2.1 Condition of Population

Population is very important in the wheels of government of Sibolangit District, this can be seen by the sub-district to help the community record E-KTP, no longer needing to go to Lubuk Pakam, but enough at the camat's office. In addition, the sub-district head also appealed to every village, for people who do not have an E-KTP to immediately record it. The sub-district's performance in appealing to the public can be said to be very good, from the data held until June 2018, only 10% have not recorded a KTP.

Amount that has been recorded E-KTP:

- a. Boys: 6,800
- b. Female: 7,100
- c. Number of Unrecorded E-KTP: 1,578

In addition, the sub-districts also recorded data based on age groups. The highest population by age group was between 0 - 4 years old with a total of 2,334, while at the age 70 - 74 it was 287 people. The largest number of population based on gender is male of all age groups. The following table shows the total population by age group and sex:

Table 1. Total Population by Age Group and Gender 2017 year

No.	Age	Male	Women	total
1	0 - 4	1,178	1,156	2,334
2	5 - 9	1,095	1,042	2,137
3	10 - 14	1,119	995	2,114
4	15-19	1,038	847	1,885
5	20-24	864	829	1,693
6	25-29	874	836	1,710
7	30 -34	842	827	1,669
8	35 - 39	867	854	1,721
9	40 - 44	713	769	1,482
10	45 - 49	685	674	1,359
11	50-54	526	639	1,165
12	55 -59	525	569	1,094
13	60 - 64	398	508	906
14	65 -69	257	315	572
15	70 - 74	123	164	287
16	75+	103	245	348
Total		11,207	11,269	22,476

Source: Sibolangit District Exposure Report, 2018

2.2 State of Education

Education is one of the supporting factors in forming competitive human resources, therefore adequate facilities and infrastructure are needed to optimize education. Educational facilities in Sibolangit District have included formal and informal education, several formal education facilities ranging from elementary to high school levels, scattered in several villages, the number of SD, SMP, SMA the number of teachers can be seen from the table below:

Educational facilities in the Sibolangit Subdistrict include Formal and Informal Education. Several formal education facilities ranging from elementary to high school levels are scattered in several villages. The number of SD, SMP, SMA, the number of teachers and students can be seen in the table below:

Table 2. Number of SD, Teachers and Students in Sibolangit District as of June 2018

No.	Village	School	Teacher (Soul)	Disciple (Soul)
1	New Bandar	2	29	394
2	Sikeben	1	10	96
3	Martelu	0	-	-
4	Bukum	1	8	90
5	Gugung Country	0	-	-
6	Love Rayat	1	10	66
7	Ketangkuhen	0	-	-
8	Sukamaju	2	20	144
9	Reed Awar	1	9	77
10	Batu Layang	1	9	48
11	Home of the Pills	0	-	-
12	Sukamakmur	2	26	542
13	Durin Serugun	0	-	-
14	Ujung Deleng	1	10	64
15	Tanjung Beringin	0	-	-
16	Tambunen	1	11	103
17	Just Puang	0	-	-
18	New Betimus	0	-	-
19	Sumbul's house	0	-	-
20	Kinangkung House	0	-	-
21	Salabulan	1	9	33
22	Bengkurung	0	-	-
23	Kuala	0	-	-
25	Sembahe	0	-	-
26	Fruit Nabar	0	-	-
27	Frame	2	-	-
28	Sayum Sabah	1	8	50
29	New stomach	1	11	155
30	Mbelin stone	1	8	170
Total		21	195	2,226

Source: UPT. Education Kec. Sibolangit

Table 3. Number of Junior High Schools, Senior High Schools, Teachers and Students in Sibolangit District as of June 2018

No.	School name	Status		Teacher (Soul)	Disciple (Soul)
		Country	Private		
1	SMP Negeri 1 Sikeben	1	-	31	220
2	SMP Negeri 2 Sibolangit	1	-	21	352
3	SMP LKMD Sembahe	-	1	8	53
4	Deli Murni B. Baru Middle School	-	1	19	370
5	Karya Bersama Junior High School S. Prosper	-	1	21	57
6	Junior High School Sibolangit	-	1	14	55
7	Mts Al. Hilal B. New	-	1	14	105
Total		2	5	128	1,212
1	SMA Negeri 1 B. New	1	-	37	454
2	Deli Murni High School	-	1	60	885
Total		1	1	97	1,339

Source: UPT. Education Kec. Sibolangit

An informal educational facility in the form of a Learning Activity Center (SKB) is located in the village of Bandar Baru which provides Pursuing Education packages A, B and C as well as training in various skills. In addition, there is also Early Childhood Education (PAUD) spread across villages in Sibolangit District. Most of the PAUD status is privately owned but is still cooperating with the village government so that it still uses the village budget for the provision of APE, renovations or providing teacher incentives. Some PAUD in Sibolangit sub-district have operating permits. Some of them are still in the process of obtaining permits.

Table 4. Number of Students based on PAUD Status in Sibolangit District as of June 2018

No.	Village	Number of Institutions	Number of Students			
			Kindergarten	KB	TPA	SPS
1	New Bandar	3	50	48	-	-
2	Betimus Mbaru	1	-	19	-	-
3	Frame	1	-	25	-	-
4	Bukum	1	-	-	-	15
5	Reed Awar	1	22	-	-	-
6	Durin Serugun	1	-	17	-	-
7	Kuala	1	-	20	-	-
8	New stomach	1	30	-	-	-
9	Sumbul's house	1	47	-	-	-
10	Sayum Sabah	2	14	15	-	-
11	Sembahe	3	35	28	-	-
12	Sibolangit	1	-	7	-	-
13	Sikeben	1	-	-	-	20
14	Sukamaju	1	25	-	-	-
15	Sukamakmur	2	110	-	-	-

Source: UPT. Education Kec. Sibolangit

In addition to the data above, education in the Sibolangit District has also been and is currently carrying out several developments in Sibolangit District schools, this is done to support the smoothness of learning at the school, following rehap activities carried out in 2017/2018:

- a. Rehap at SDN 101839 Batu Sanggehen Post-Earthquake (2 Rooms)
- b. Rehap at SDN 101840 Basukum Post-Earthquake (3 Rooms)
- c. Rehap at SDN 101842 Sikeben Post-Earthquake (3 Rooms)
- d. Construction of Fences at SDN 105311 Tambunan (Musrembang Results)
- e. Rehap at SDN 106174 Salabulan (In Process) (Musrembang Results)
- f. Rehap at SDN 101841 Bukum (In Process) (Musrembang Results)
- g. Rehap At SDN 101833 Sibolangit (In Process) (Result of Musrembang)
- h. Rehap at SDN 101835 Bingkawan (In Process) (Musrembang Results)
- i. New Building at Private SD Sibolangit (Assistance Center-Aspiration Pathway)

2.3 Total Muslim Population

Table 5. Total Muslim Population, Mosques and Name of Extension 2019 year

No	Village	Number Of Muslim Populations	Mesjid / Mushollah	Country's Name
1	New Bandar	700 families	Al Hilal Mosque	Abd. Latif
2	Sikeben	40 KK	Islamic Prayer Room Al Ikhlas	Sumadi
	Martelu			
	Bukum			
	Ketangkuhen			
	Like Forward			
	Gugung Country Love of the People			
3	Sukamakmur	105 KK	Mosque Al Kamal	Ustadz Rozali
	Home Pill pills			
	Durin Serugun			
	Ujung Deleng			
4	Batu Layang	82 KK	Gathering Mosque	Ali Syadikin
	Sumbul's house			
	Sibolangit			
	Just Puang			
	New Betimus			
5	Kinangkung House	40 KK	Mosque Al Ikhwan	Hendra Kurniawan
	Salabulan			
	Reed Awar			
6	Sembahe	75 KK	Mosque Al Qomar	Habibullah Nasution
	Tambunan			
	Tanjung Beringin			
7	Bengkawan	80 KK	Meshid Nurul Ikhwan	The GRS banner
	New stomach			
	Fruit Nabar			
8	Mbelin stone	75 KK	Muslim Mosque	Seriting
	Kuala			
	Bengkabung			
	Sabah's smile			

Source: Extension officers and KUA Kec. Sibolangit in 2019

III. Discussion

3.1 The Rights of Children Which Are the Responsibility of Parents in Fostering the Religion of Children in Converted Families Are In Accordance with the Child Protection Law No. 35 of 2014

a. Muallaf Family Profile

1) Septriana Br. Sembiring (Siti Aisyah)

In Mr. Fauzi's family, the convert to Islam was his wife, Mrs. Septriana Br. Sembiring. Motivation of Mrs. Septriana Br. Sembiring in converting to Islam is because according to him Islam can pray for people who have died, especially to pray for their dead fathers. Apart from that, another motivation was Mrs. Septriana Br. Sembiring converted to Islam because she wanted to marry her husband. Because her husband is Muslim and in marriage he is required to have the same belief.

Since 2013 Mrs. Septriana Br. Sembiring decided to become a Muslim but in 2014 only received authentic evidence in the form of a statement to embrace Islam from the Office of Religious Affairs. Which must be attended by witnesses and the family.

2) Filemon Depari's Family (Muhammad Imanudin)

In 1997 Mr. Philemon Depari who are Christians decided to marry his future wife who is a Muslim. Their marriage took place in an Islamic way even though Bapak Philemon Depari have not officially entered into Islam. But their marriage continues and lasts until now, despite the various challenges and trials they face. And in the end Mr Philemon Depari ventured to take the decision to convert to Islam by adopting an official syahadat which was witnessed by many people. The neighbors welcomed them very well and were very happy. And in the end your family Philemon Depari did not question the problem of differences in belief, because he attended that his son (Bapak Philemon Depari) are adults and there is no coercion or restraints from your family Philemon Depari about the transfer of belief. In July 1998 Mr. Philemon Depari convert to Islam by saying creed which is witnessed by neighbors in a routine recitation program. The process of converting to Islam by Mr. Philemon Depari evidenced from the Office of Religious Affairs and attended by witnesses and representatives from the family.

3) Bastanta Ginting family

Father Bastanta Ginting is a convert who was born embracing Christianity. Which is the religion of his parents. Father Bastanta Ginting since childhood, he attended public schools. When Mr Bastanta Ginting working as a carpenter in Sibolangit Village, he met Mrs. Fatimah and felt happy and wanted to marry her. But Mr Bastanta Ginting non-Muslim. Father Bastanta Ginting then decided to convert to Islam by taking shahadat and witnessed by the residents of Sibolangit Village. Not all of your family Bastanta Ginting are Christians so there are not too many obstacles and debates about the conversion of faith, especially in your family Bastanta Ginting. There is even support from his family, namely his Muslim uncle. His wife, Mrs. Fatimah, always guides and teaches about Islam to you Bastanta Ginting. Especially teaching in terms of prayer because according to Mrs. Fatimah prayer is the most important thing that must be carried out in embracing Islam. In addition, Mrs. Fatimah also asked her husband to take part in the recitations or other religious activities. And in the end, Mr Fatimah praying is the most important thing that must be carried out in embracing Islam. In addition, Mrs. Fatimah also asked her husband to take part in recitations or other religious activities.

3.2 Efforts to Foster Children's Religion in Protecting Children Religion in Convertible Families in Accordance with the Hadhonah Concept and Child Protection Law No. 35 of 2014

Supporting factors Mrs. Septriana Br. Sembiring becomes a convert, namely getting enthusiasm, advice, guidance from those closest to him. Like her husband, family, and friends. Meanwhile, the inhibiting factor was Mrs. Septriana Br. Sembiring in studying Islam is still unable to read the Koran. Mrs. Septriana Br. Sembiring until now still unable to read the Koran but still learning at the stage of iqra'. If there is free time, Mrs. Septriana Br. Sembiring always takes the time to read iqra'. Besides that, Mrs. Septriana Br. Sembiring also finds it difficult to memorize prayer readings. Every time Mrs. Septriana Br. While reading the prayer readings as much as possible, sometimes reading the prayer guide book. And the economic situation is also an obstacle.

The inhibiting factor for Mr. Filemon Depari to convert to Islam was that he was still afraid of his family, who were mostly Christians. However, Mr Filemon Depari did not make this excuse a big problem for converting to Islam and then economic factors as well. While the supporting factors for Mr Filemon Depari to convert to Islam include:

1. There is a high sense of knowing more about Islam.
2. The existence of guidance from the wife about the teachings of Islam.
3. The existence of social activities on the sidelines of the social activities discussed the religion of Islam which he often saw.
4. By seeing the development of children who are diligent in reciting the Koran every day, diligently praying, and obeying anyone, Mr. Filemon Depari cries proudly and wants what his son does.

The driving factor, Mr Bastanta Gintingwant to convert to Islam, namely because he wants to marry his wife and want to deepen the Islamic religion in accordance with Islamic law. While the inhibiting factor, Mr.Bastanta Ginting when converting to Islam, it wasn't much because of your family Bastanta Gintingmany embraced Islam. It's just that it is still difficult to read the Koran and lack of free time because they are busy working to meet the daily needs of their family, they do not follow studies and officers in the village so that they have little knowledge of their religion.

Supporting factors Mrs. Rustiani Br. Ketaren becoming a convert is due to the influence of her husband who wants to marry her while the inhibiting factor Mrs. Rustiani Br. Ketaren convert to Islam including:

1. Difficulty reading the Koran, in terms of distinguishing the hijaiyah letters.
2. Lack of attention from the husband in teaching Islam.
3. Lack of inner motivation to deepen the knowledge of Islam.

Mother's motivating factor Masitah Br. Sembiring including the teachings of the husband who is always patient in guiding Mother Masitah Br. Sembiringin practicing and exploring Islam because Mr. Jacob is aware of his duty as a husband who is responsible to his wife. Another supporting factor is that she likes to hang out in attending recitations, so that MotherMasitah Br. Sembiringsympathy for local residents who obey worship and feel that the religion he has chosen is correct. Because seeing the enthusiasm and persistence of Mr. Jacob and MotherMasitah Br. Sembiring in worship, make the mother's heart from the mother Masitah Br. Sembiringknocked so that his mother chose Islam. While the inhibiting factor for the motherMasitah Br. Sembiring converted to Islam, namely from a family, especially his mother, who did not allow him to become a convert.

3.3 Discussion of Research Results

a. Septriana Br. Sembiring (Siti Aisyah)

Mrs. Septriana Br. Sembiring said that Islam is a religion that is different from other religions. Because Islam teaches a lot of new things that have never been taught by Mrs. Septriana Br. While knowing beforehand. Mrs. Septriana Br. Sembiring has never studied Islam before. However, Mrs. Septriana Br. Sembiring really wants to deepen the religion of Islam, especially for his son who is now 6 years old. According to Mrs. Septriana Br. While the goal of Islam is to want to go to the right path, the path that is blessed by Allah by carrying out all the commands of Allah such as praying, fasting, zakat, doing good, and staying away from all the prohibitions of Allah. This is also what he instilled in his son named Balqis.

b. Filemon Depari's Family

Mr. Filemon Deparionce said that before becoming Muslim he embraced Christianity. But after Mr. Filemon Depari convert to Islam he is not a person who deepens Islamic knowledge at this time. The lack of knowledge about Islam is an obstacle for him Mr. Filemon Depari to teach children to study Islam as taught by Muslim parents with Muslim children.

Mr. Filemon Depari often teach their children on various occasions when they gather at home with their families, that we respect each other, help each other, and work together with the residents in every activity that is carried out together. Mr. Filemon Depari He often teaches his children repeatedly in addition to reminding and ordering his children to study TPA at the mosque, to attend religious recitations held by residents.

The purpose of Islamic religious education in the family Mr. Filemon Depari can be seen from the teaching done by his child. More on aspects of faith and aspects of worship. They consider that the faith is an important aspect of education, and the aspect of worship is the implementation of faith in Allah SWT. The purpose of education carried out by Mr. Filemon Depari is so that their children become people who obey the religion. However, it is only the second of four children whom he thinks understands religion, while the other three children have not been maximally educated in their religion apart from finding it difficult to find time together because of the difficulty of finding sources of sustenance in this difficult time. These children are only educated in public schools with only a few hours of religious instruction. But he really hopes that his child will become a pious child and be useful for religion and the country.

c. Bastanta Ginting Family

Islamic religious education in your family Bastanta Ginting does not take place as happened to other families. Father Bastanta Ginting who works as a carpenter and does not always have the time to teach his children. The difficulty in finding a religious teacher who opens recitation at his home is also a factor in him not teaching his children about the science of religion

In another way, Mr Bastanta Ginting and Ibu Fatimah often teaches about tolerance in religion, helping each other, and working together with others. As a community of different religions, Bapak Bastanta Ginting also teach their children in the things that are done by the residents that benefit the people, their children must also follow them.

d. Rustiani Br. Ketaren

Islamic religious education for children is something that is obligatory and important for Muslim parents. But Mother Rustiani Br. Ketare they do not play much role in their children's religious education, because they consider religious issues to be individual problems.

So every individual has the right to choose his own religion without interference from his parents, as well as his child's religious education. Mother Rustiani Br. Ketaren After deciding to become a convert, he studied Islam from the recitations conducted in Sibolnagit Village. Apart from that Mother Rustiani Br. Ketaren also expand his Islamic knowledge by asking a lot of questions to neighbors, and other residents about Islam. Even though her husband did not teach about Islam completely.

Mother Rustiani Br. Ketaren sometimes attending recitations by inviting their children, but there it does not explain how to perform prayers, nor does it teach how to read the Koran properly and correctly so that until now Mother Rustiani Br. Ketaren and their children still can't pray and read the Koran. Like other children in Sibolangit Village, they can only pray and read the Koran after learning TPA at the mosque. But son Rustiani Br. Ketaren Safara's name did not want to study religion at the TPA, and her parents only let their child go. Rustiani Br. Ketaren did not make a big goal of his child's religious education. Most importantly for Rustiani Br. Ketaren is his child to be a good person and to be able to get along with residents and friends in community life is a matter of pride.

e. Masitah's family Br. Sembiring

Parents are obliged to teach Islam to their children who are also Muslims. However, the ability of parents to understand religion also affects their children's education. Material taught by Mr. Jacob and Mrs. Masitah Br. Sembiring includes faith in Allah SWT, moral teachings in the form of good and bad behavior towards parents, neighbors, family, peers, polite speech, respect for parents, and so on. Besides that, it also teaches about worshipping Allah such as prayer, fasting, zakat, and so on. Mr. Agus also taught about slogans that it is better with hands up than hands below. Which means that it is better for us to give shodaqoh to people in need, than we should receive shodaqoh from other people. Even begging.

The purpose of Islamic religious education for the family of Ibu Masitah Br. Sembiring is to become a devout, pious Muslim, able to achieve an independent future, and better than now. A goal is a thing or an end result to be achieved in any process of action. As well as Islamic education that is expected by the family of Ibu Masitah Br. Sembiring for children is the end result of every process carried out in Islamic religious education in the family or outside the home. Because Mr. Agus is very concerned about the science of religion for him, religion is the key to everything, the most important of the things. Until now, Mrs. Masitah Br. Sembiring has been successful in inviting his wife and children to get closer to worshipping Allah. Because Mr. Jacob and Mrs. Br Masitah.

IV. Conclusion

After conducting research on the protection of the religion of children in converting families in the Sibolnagit District, Deli Serdang Regency, the researchers concluded as follows:

1. The history of converts to Islam in Sibolangit District, Deli Serdang Regency, many of them were motivated by a marriage. In addition, there are several things that affect converts to Islam, including converting to Islam, is that the husband or wife who is Muslim always teaches and guides in every worship, curiosity to deepen their religious knowledge, and things that hinder more to the family. That does not allow it, it is difficult when learning to read the Koran because it is the first time you know and learn it, and there is a lack of desire to study and deepen the science of religion that it professes now, namely Islam.
2. The religious protection of children in the Muallaf family that occurs in Sibolangit District, Deli Serdang Regency is different. Some can be said to be successful, some are said to be

less successful. It is said to be successful because it has clear educational goals for children so that children become people who are obedient in practicing Islam and know religion well so that it becomes a life guide for the future. It is said to be less successful because it does not have clear objectives in the religious education of their children. The most important thing is that children become good people and can get along with residents and their friends in community life. It is a matter of pride and allows children to choose the religion they believe in. Does not lead to Islam, which is the status of his religion now.

3. The role of converting parents in improving Islamic religious education in children is by providing motivation, participating in children's time management, and providing facilities related to children's education. In addition, the way for converting parents to apply Islamic religious education to children is the lecture method, the exemplary method, the storytelling method. Apart from the methods above, the converting parents also bring private teachers and send them to the TPQ around the house to teach Islamic religious education, especially so that they can read the Koran.
4. Supporting factors for the application of Islamic religious education in converting families are the role of husbands, relatives and relatives who always help in teaching Islamic teachings to their children, the existence of TPQ learning and recitation in mosques, a good home environment. Meanwhile, the inhibiting factors for the implementation of Islamic religious education in converting families are inadequate parental education, unsupportive social environment, and simple family economy and no counseling from the sub-district.

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