

**FAMILY STRATEGIES FOR NURTURING ASWAJA AQIDAH IN
CHILDREN: A QUALITATIVE STUDY OF TASTAFI MUSLIMAH
CONGREGANTS IN BANDA ACEH**

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Abstract

Aqidah is a fundamental aspect in shaping Islamic character and identity; however, in the era of Society 5.0, challenges such as moral degradation, technological penetration, and the influence of globalization pose significant risks to young people's understanding of religious creed. Tastafi Muslimah, as part of the broader Tastafi learning network, plays an essential role in strengthening Aswaja-based aqidah education by providing religious guidance to mothers as the primary educators within the family. This study aims to analyze the patterns of Aswaja aqidah cultivation in Tastafi families, the implementation of Aswaja principles in children, and the supporting and inhibiting factors that influence aqidah learning in the household. Using a descriptive qualitative approach, data were collected through observation, in-depth interviews, and documentation, and analyzed through data reduction, data display, and conclusion drawing. The findings indicate that Aswaja aqidah development is carried out through the introduction of core tawhid concepts, parental religious role modeling, the habituation of worship practices, and the creation of a supportive social environment. The implementation of Aswaja principles is reflected in the reinforcement of religious values, character building, and the involvement of the Tastafi community as an extended religious learning space. Supporting factors include family commitment and community involvement, while inhibiting factors involve digital influences, unsupportive social environments, and limited parental supervision. These findings affirm that Tastafi families hold a strategic role in ensuring the continuous transmission of Aswaja aqidah through the synergy between religious parenting practices and community-based support systems.

Keywords: *Aqidah; Aswaja; Family Education; Tastafi Muslimah; Religious Nurturing*

A. Introduction

The globalization of information has brought significant impacts on the lives of young people, affecting not only their moral development but also their religious belief and understanding of Islamic creed (Mannan, 2017). The rapid and unlimited circulation of global information has influenced the formation of

values, character, and patterns of thinking among adolescents. Exposure to pornography, violence, radical ideologies, and the misuse of drugs and alcohol illustrates how digital information can weaken the moral and spiritual foundation of young generations (Mochammad, 2016). In addition, adolescents are increasingly vulnerable to receiving religious information from unreliable sources, resulting in superficial and distorted understanding of Islamic teachings (Komariah, 2019).

In the context of Islamic creed, the challenges of the digital era are becoming more complex. Advances in information technology that offer unlimited access allow external values that are inconsistent with religious teachings and local culture to enter daily life. This condition makes young people easily influenced by certain views or groups that may contradict the principles of Islamic belief (Hermawan, 2018). As creed is the fundamental basis for shaping character and spiritual direction, the weakening of creed can affect social, moral, and national dimensions. Therefore, strengthening education on Islamic creed has become an urgent necessity in addressing the disruptions caused by the globalization of information (Hasballah, 2015; Mayangsari, 2017).

The phenomenon of information globalization has also generated various contemporary problems such as the spread of hoaxes, erosion of local culture, privacy violations, increasing cases of cyberbullying, and social pressure in digital spaces. These circumstances have affected the mental and spiritual well-being of adolescents. A report by the PEW Research Center shows that 59 percent of teenagers in the United States have experienced cyberbullying, a condition that reflects the vulnerability of youth in the digital environment (Antara, 2022; Setyawati et al., 2021). Such challenges indicate the lack of strong religious grounding and insufficient parental guidance in navigating the digital era.

Information media indeed has positive roles as a modern learning center, providing broad access to knowledge and interactive educational resources. However, without adequate religious education, adolescents tend to experience value disorientation and moral instability (Hermawansyah, 2021). This phenomenon is also evident in Aceh, a region that formally implements Islamic law yet continues to struggle with juvenile delinquency, drug abuse, social deviance, and the rise of youth criminal behavior. These issues show the gap between Islamic moral values and the behavioral realities of modern youth. Islamic teachings provide comprehensive guidance for human behavior in all aspects of life, emphasizing the importance of moral education and creed as the

foundation for shaping the attitudes and character of the younger generation (Abdurrahman, 2016).

Amid these challenges, various religious movements have emerged to strengthen Islamic values within society. One of the significant movements is Majelis Tastaifi Muslimah in Banda Aceh, which regularly conducts religious study sessions on creed, spirituality, and jurisprudence with a focus on strengthening the religious understanding of women (Zulfikar & Muhibuddin, 2022). Established by Abu Mudi, *Tastaifi* has become an influential religious movement that aims to reinforce the teachings of *Ahlussunnah wal Jamaah* and respond to the challenges of globalization and Western influence in Aceh.

Majelis Tastaifi Muslimah has a large and consistent group of participants who actively follow its study sessions. Initial observations show that the religious activities conducted within the *majelis* strongly support the development of Islamic creed within families, particularly through the role of mothers as primary educators. The discussion sessions, question and answer activities, and the study of classical Islamic texts such as *Aqidah* and *Yawaqid Jawahir* serve as platforms for women to deepen their understanding of creed while addressing family issues, including the religious education of children. This approach positions *Tastaifi Muslimah* not only as a center of religious learning but also as an effective family learning environment that strengthens the internalization of Islamic creed.

Based on this background, this study aims to investigate how families within the *Tastaifi* community apply strategies for teaching Islamic creed to their children in the midst of the challenges posed by modern life. The study focuses on the patterns of creed education, the implementation of Islamic principles within the family, and the supporting and inhibiting factors that affect the religious development of children in the *Tastaifi Muslimah* community in Banda Aceh. The findings of this study are expected to contribute to the development of family and community-based models of Islamic creed education, particularly within Aceh's Islamic society.

B. Research Methods

This study employed a descriptive qualitative approach designed to explore the phenomenon of Aswaja aqidah cultivation within the families of Tastaifi Muslimah members in depth through words, actions, and documented materials (Creswell, 2018). Data were collected through direct observation, in-depth structured interviews, and documentation, and were further supported by

a literature review consisting of books, scholarly articles, and other relevant sources.

The research data consisted of primary and secondary sources. Primary data were obtained directly from observations of Tastafi Muslimah's religious activities and structured interviews with ten selected members who served as key informants. Secondary data were derived from written references such as books, journal articles, and organizational documents related to aqidah education in the family context. The combination of both data types enabled a comprehensive understanding of aqidah cultivation practices within the study setting.

Data collection involved direct observation of the religious activities conducted by the Tastafi Muslimah leadership, particularly study sessions focused on strengthening aqidah within the family. Structured interviews were used to obtain detailed insights into the experiences, perceptions, and daily practices of aqidah cultivation among the participants. Documentation in the form of activity records, photographs, and relevant literature was also analyzed to provide academic reinforcement for the interpretation of findings.

Data analysis followed several stages. First, all field data were compiled to verify that the observed phenomena were consistent and accurate. The data were then reduced through a process of selecting, simplifying, and categorizing information according to the research focus, following qualitative analysis procedures as recommended by Miles et al. (2014). The organized data were subsequently presented in thematic narrative form to identify key patterns clearly. The final stage involved drawing conclusions by interpreting the overall meaning of the data to answer the research questions.

To ensure validity and credibility, this study applied source triangulation, methodological triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from different informants to test data consistency. Methodological triangulation involved cross-checking findings from interviews, observations, and documentation, ensuring that no single technique dominated the data. Time triangulation was performed by collecting data at different moments – before, during, and after study sessions – to confirm the stability of information across time periods. Consistency of data across these intervals indicates high validity (Patton, 2015).

This research was conducted in Banda Aceh and Aceh Besar, focusing on the religious activities of Tastafi Muslimah and their implications for aqidah cultivation among the children of member families. These locations were chosen

due to their strong religious dynamics and the active presence of the Tastafi community, making them highly relevant for examining Aswaja-based aqidah education within family settings.

C. Results and Discussion

1. Results

Patterns and Strategies of Aswaja Aqidah Cultivation in Tastafi Muslimah Families

The findings indicate that the cultivation of *Ahlussunnah wal Jamaah* (*Aswaja*) aqidah within Tastafi Muslimah families is implemented through gradual, habitual, and example-based educational patterns. The process begins at an early age, including during pregnancy, when parents familiarize their children with Qur'anic recitations, prayers, and dhikr. During the early stages of upbringing, parents introduce aqidah values through simple and repetitive daily practices. As stated by informant AH:

"...Cara membimbing anak untuk memahami aqidah Aswaja bisa dimulai sejak dini, seperti zikir saat ayunan..."

In addition to cultivating religious habituation at home, some parents ensure their children receive guidance from Aswaja-based Qur'an teachers. This is reflected in the statements of informants F and I:

"...Sebagai orang tua, membimbing anak untuk aqidah Aswaja dengan cara mendidiknya dirumah dan juga mengantarkan si anak ke guru ngaji Aswaja..."

"...Untuk mendidik anak itu agar mereka tau dan mengerti aqidah Aswaja bisa dimulai dengan sering-sering memberi nasehat..."

These findings demonstrate that parents integrate direct instruction, exemplary behavior, and external religious guidance in cultivating aqidah. This is consistent with *Aswaja* principles that emphasize the continuity of the scholarly chain (sanad) through authoritative learning.

Implementation of Aswaja Aqidah Principles in the Family

Implementation of *Aswaja aqidah* in the family occurs through two major approaches:

- a. strengthening theological understanding, and
- b. habituation of worship and moral conduct.

The reinforcement of theological doctrines is conducted gradually based on the child's developmental stage. Informant FLN explained:

"...Agar anak memahami aqidah Ahlus Sunnah wal Jamaah, orang tua membekali anak dengan pemahaman tentang rukun iman dan islam sesuai tahapan usianya..."

"...Dimulai dengan menjelaskan tentang sifat yg wajib bagi Allah dan menjelaskan bagaimana cara thaharah..."

Teaching the attributes of Allah and the rules of purification (thaharah) serves as an essential foundation for building correct tawhid and proper worship practices. Moreover, parents also introduce children to key *Aswaja* scholars. One informant stated:

"...Mengkenalkan tokoh-tokoh dalam ajaran aswaja kepada anak dan mengenalkan sedikit pemahaman tentang tata cara dalam beribadah dengan baik dan benar..."

The habituation of worship and ethical conduct further strengthens aqidah implementation. As expressed by informants S and U:

"...Sering mengingatkan anak untuk mematuhi ajaran agama islam, selalu berbuat dalam kebaikan..."

"...Mengajarnya lewat zikir dan shalawat..."

This indicates that aqidah implementation does not stop at conceptual knowledge but extends to behavioral formation through consistent religious practices and moral reminders.

Intensity of Early-Childhood Aqidah Cultivation and Its Practical Forms

Most members of *Tastafi Muslimah* believe that *aqidah* education must begin at a very early age. Informants S, N, and R emphasized:

"...Mengajarkan aqidah aswaja Sejak usia 4 tahun, metode dgn anak" belajar membaca iqra...Aspek yang diajarkan mulai dari Shalat, membaca alquran, puasa dan berbuat baik terhadap sesama manusia..."

"...Mengajarkan pendidikan aqidah aswaja bagi anak sejak dalam kandungan...Aspek yang paling penting untuk diketahui dan dimengerti oleh anak itu mengenal zat Allah beserta sifatnya..."

"...Mungkin bisa dimulai pada usia 4 dan 5 tahun...Yang paling penting itu mendalami tauhid dengan benar berdasarkan konteks ajaran aqidah aswaja..."

These findings show that aqidah cultivation includes not only instructional activities but also the creation of a religious family environment. Common practices include reading Qur'an together, performing congregational prayers, and engaging in simple discussions about Allah's attributes. This reinforces the notion that aqidah formation is embedded in both daily routines and structured learning.

Supporting and Hindering Factors in Aswaja Aqidah Cultivation

a. Supporting Factors

Several factors were identified as supporting the cultivation of *Aswaja aqidah* within the family:

- 1) Strong parental commitment to providing aqidah education at home
- 2) The Tastafi Muslimah study circle serving as a learning platform for parents to strengthen religious understanding
- 3) A relatively religious social environment in Banda Aceh

The presence of routine Tastafi sessions helps parents align their understanding of Aswaja teachings and apply them consistently within the family.

b. Hindering Factors

The study also identified several challenges:

- 1) Exposure to digital media content that contradicts Aswaja values
- 2) Limited parental supervision due to work responsibilities
- 3) Peer environments that do not fully support Islamic practices

Despite these challenges, they can be mitigated through intensive parental engagement, controlled technology use, and increased family participation in religious activities.

2. Discussion

This study explores how families within the Tastafi Muslimah community in Banda Aceh cultivate *Ahlussunnah wal Jamaah (Aswaja) aqidah* in their children and how these practices align with theories of aqidah education, family-based religious development, and child development. Overall, the findings indicate that aqidah cultivation is conducted through developmental, habituation-based, exemplar-oriented, and community-integrated approaches. These findings reinforce scholarly views that aqidah education is most effective when initiated at an early age within a consistent and religious family environment (Hasballah, 2015; Mayangsari, 2017).

Early Childhood Education and Habituation of Worship Practices

The results show that aqidah cultivation begins at a very early age, including during pregnancy, through exposure to Qur'anic recitations and prayers. This aligns with the concept of early religious development, which posits that pre-natal religious stimulation can strengthen emotional and spiritual attachment between children and their religious environment (Komariah, 2019).

Parental practices such as guiding children through *dhikr*, *shalawat*, and basic theological concepts reflect a habituation-based approach. In Islamic education literature, habituation (*ta'wid*) is considered one of the most effective strategies for instilling *aqidah* and moral values in children (Fatimah & Mulyadin, 2023).

Introducing the pillars of faith, pillars of Islam, and the attributes of Allah corresponds to Aswaja theological principles, which emphasize gradual, rational, and sanad-oriented learning (Kartika, 2017). Thus, the *aqidah* cultivation practiced by *Tastafi* families is consistent with foundational Aswaja religious pedagogy that prioritizes structured theological understanding from early childhood.

Parental Example as a Model of *Aqidah* Education

The study also highlights that parental modeling plays a central role in shaping children's *aqidah*. Practices such as performing congregational prayers at home, reading the *Qur'an*, encouraging good deeds, and promoting *dhikr* and *shalawat* illustrate the significance of lived examples in religious upbringing. Previous studies affirm that parental modeling is one of the strongest predictors of successful *aqidah* education, surpassing verbal teaching alone (Utami, 2019; Hasballah, 2015).

This pattern aligns with Aswaja educational philosophy, which emphasizes integrating knowledge and moral conduct (*al-'ilm wa al-akhlaq*). Aswaja doctrine underscores that proper worship practices embody correct belief, reinforcing that *aqidah* education must be internalized through observable behavior, not merely conceptual instruction.

The Role of *Tastafi Muslimah* as a Religious Educational Ecosystem

A significant finding is the essential role of the *Tastafi Muslimah* community in supporting religious education within families. Parents not only educate their children at home but also integrate external guidance from Aswaja-based *Qur'an* teachers. This supports the assertion by Zulfikar and Muhibuddin (2022) that the *Tastafi* movement functions as a *da'wah* institution that strengthens sanad-based religious knowledge and disseminates Aswaja teachings in Acehnese society.

From an educational perspective, religious communities serve as an extended learning environment, broadening children's exposure to religious models, teachings, and interactions (Hermawan, 2018). Thus, *Tastafi Muslimah*

functions not merely as a study circle but as a comprehensive religious ecosystem that reinforces Aswaja identity and theological stability within families.

Aqidah Formation as a Shield Against Globalization and Digital Influences

The cultivation of *Aswaja aqidah* among *Tastafi* families can also be interpreted as a response to the challenges of information globalization, which significantly influences youth morality, belief systems, and spiritual resilience (Mannan, 2017; Masyithoh et al., 2021). Unsupervised exposure to digital media can result in theological distortions, misinformation, and moral decline, consistent with research on the negative impacts of digital culture on adolescents (Setyawati et al., 2021; Antara, 2022).

The study's findings show that parents actively supervise digital usage, strengthen religious routines, and introduce *aqidah* from early childhood as forms of mitigation. Such efforts align with Abdurrahman's (2016) view that *aqidah* and moral education serve as essential safeguards against modern moral deviations. In this sense, *Tastafi* families demonstrate an adaptive form of Aswaja-based religious parenting that responds proactively to contemporary challenges while maintaining traditional theological foundations.

Dynamics of Supporting and Hindering Factors

Supporting factors identified in this study include strong parental commitment, the availability of *Tastafi* study sessions as a source of religious knowledge, and the relatively religious environment of Aceh. These findings strengthen previous conclusions that effective *aqidah* education requires consistent family and community reinforcement (Hasballah, 2015).

Conversely, hindering factors such as digital media exposure, limited parental supervision due to work demands, and peer environments lacking religious influence are consistent with broader research highlighting modern challenges in *aqidah* education (Nuraeni, 2022; Masyithoh et al., 2021). Nevertheless, the *Tastafi* families in this study successfully navigate these challenges through intensive supervision, worship habituation, and strong integration with religious communities.

D. Conclusion

The findings of this study demonstrate that *aqidah* cultivation within *Tastafi* Muslimah families in Banda Aceh is effectively carried out through habituation of worship practices, parental modeling, early internalization of tauhid, and progressive introduction of the pillars of faith, the pillars of Islam, and the attributes of Allah in accordance with children's developmental stages. This process is strengthened by the role of the *Tastafi* community as a reliable religious reference and supportive learning environment, while challenges primarily stem from digital media exposure, peer influences, and limited parental supervision. Overall, the integration of family-based religious education and community engagement proves effective in fostering a moderate understanding of *Aswaja aqidah*, nurturing moral character, and reinforcing children's Islamic identity amid contemporary social and technological challenges.

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