

URGENCY OF ISLAMIC EDUCATION IN CONSTRUCTING NOBLE BEHAVIOR: FAMILY STRUCTURE AS THE BASIS AND FOUNDATION OF MICRO-SCALE COMMUNITY REFORM COMMENCEMENT

Habrun*

Abstract:

Islamic education in the family means education provided by members of the family, especially parents, to their children in the family environment to form the child's personality in order to be a muslim in which the attitude and behavior is in accordance with the teachings of Islam. The motivation of parent's devotion in educating their children is solely for the sake of natural love, so, in this atmosphere of love, the process of education takes place well since the child is dependent to the family. Urgency of Islamic education in the family in building children's noble character is the realization of the ideal human; intelligent and fear Allah SWT.

Keywords: *Islamic Education, Family, Moral Acts*

ملخص

إن التربية الإسلامية في الأسرة هي التربية التي يقوم بها أعضاء الأسرة خاصة الوالدين لأولادهما في وسط الأسرة لبناء السلوك حتى يكون الولد مسلماً يتخلق بأخلاق تتفق مع تعاليم الإسلام. وحافظ الأسرة في تربية الأولاد مؤسسة على الحب الفطري، فمن ضلال هذا الحب الفطري تجري عملية التربية بصورة جيدة في خلال سن الولد الذي يكون تحت مسؤولية الأسرة. وتكمن أهمية

* Universitas Islam Lamongan. email: habrunaddayuny@gmail.com

التربية الإسلامية في الأسرة لبناء الأخلاق الكريمة في تحقيق الشخصية المثالية، وهي الإنسان الذي يتقى الله سبحانه وتعالى وذكي. مفتاح الكلمات: التربية الإسلامية، الأسرة، الأخلاق الكريمة.

Abstrak

Pendidikan Islam dalam keluarga yaitu pendidikan yang diberikan anggota keluarga terutama orang tua kepada anaknya dalam lingkungan keluarga itu sendiri untuk membentuk kepribadian anak menjadi muslim dengan adanya perubahan sikap dan tingkah laku yang sesuai dengan ajaran Islam. Motivasi pengabdian keluarga (ayah-ibu) dalam mendidik anak-anaknya semata-mata demi cinta kasih yang kodrati, sehingga dalam suasana cinta kasih dan kemesraan inilah proses pendidikan ini berlangsung dengan baik seumur anak dalam tanggungan utama keluarga. Urgensi Pendidikan Islam di lingkungan keluarga dalam pembinaan akhlak mulia anak adalah terwujudnya manusia yang ideal, yaitu anak yang bertakwa kepada Allah SWT. dan cerdas.

Kata Kunci: Pendidikan Islam, Keluarga, Akhlak Mulia

Introduction

The duties of fathers and mothers in educating their children do not demand on a high degree of professionalism because the obligation runs itself as *adat* or tradition. So that, not only civilized and knowledgeable parents who can educate their children but also parents who still have a minimum level of education. This is because the obligation to educate children is a pedagogical instinct for every individual who wants his children

to be better. In Law number 20 year 2003 on National Education System Article 3, it is stated that:

"National Education functions to develop the ability, to form the character and civilization of a dignified nation in order to educate the nation's life, to develop the potential of learners to become qualified beings who believe and piety to God, to become noble, healthy, knowledgeable, creative, and independent beings, and to become democratic and responsible citizens"¹

Education in Islam has a high position since through education people can gain knowledge and, with it, people can know their Lord - reach *ma'rifatullah*. One's worship will also be meaningless if it is not accompanied by knowledge. Likewise, the height of a person, as determined by his faith, is also highly determined by the quality of one's wisdom. Because knowledge is so decisive, then education on the manner of acquiring knowledge becomes very important.

Islamic education is a process of transformation and internalization of Islamic teaching values to the learners through the process of developing *fitrah* in order to obtain a balance life in all aspects. Therefore, education, especially in the family, is vital to be done continuously by human until the end of life.²

Family education is the first one in which children gain knowledge and understand the religion from parents so that the education most widely received by children is from and within the

¹ Education seeks to educate human beings to have knowledge and skills accompanied by Faith and *Taqwa* to Allah SWT, so that he will utilize the knowledge and skills he has for the good of society, environment and nation.

² Muhaimin, *Pemikiran Pendidikan Islam* (Bandung: Trigenda karya, 1993), 136.

family. Research on family education is ever done by Djaelani. His research emphasized on family and society. Meanwhile, the author's research focuses more on the direction of faith and morals in the family. Djaelani, in his research abstract, says that:

Education in the family is an important aspect to build a person's behavior. Usually the education in a family is conducted with the religious values and ethics, which consists of behavior, manners, and attitude used in everyday life. The aim of this writing is to discuss the role of religious education in family and society. This is a library research with the descriptive and explorative approach. The conclusions are that Islamic education functions: (1) as the foundation of religious education in a family which is used to form the children's good attitude and behavior, (2) as tools to convince people to the almighty of God, and (3) as a foundation to build the society's character for citizens to improve the nation.³

The point is that education in the family is an important aspect in the formation of one's behavior. In general, education in the family is done by instilling religious and ethical values that include the minds and behavior that must be done in everyday life. The family is the first and main container or place of the physical and spiritual development of a child from birth until the process of growth. Therefore, in the family coaching, the moral values *karimah* (noble) began to be implanted for all family members. Children are the trust of Allah SWT that must be

³ Moh. Solikodin Djaelani, Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat, *Jurnal Ilmiah WIDYA*. Volume 1 Nomor 2 Juli-Agustus 2013; 100.

maintained and nurtured. They need love and care and to uphold them, one of which, is by providing good moral education.⁴

In addition, research has also been done by Maunah and Agus. The results of their research stated that;

Early childhood education is the efforts aimed at developing children from birth to the age of six, which is done through the provision of educational stimulus in order to foster growth in both body and spirit so that the child has the readiness to enter further education. To balance this, the parents are also involved in, by providing educational activities as a family education.⁵

They studied about early childhood education. According to them, early childhood education is a coaching effort for children from birth to six years old through the provision of stimulus to control the development and growth of children so the children have the readiness to have further education. In this case, parents are also required to be involved in it by educating children in home environment.

Moral education is a series of basic moral principles and the virtues of attitudes and temperaments that must be possessed and customized by the child from beginner to *mukallaf*, ready to conceive the real life. Imam Al-Gazali emphasizes that morality is an embedded trait in the human psyche, which can be judged good or bad by using science and religious norms.⁶ Therefore,

⁴ Dindin Jamaluddin, *Paradigma Pendidikan Anak dalam Islam*. Cet. 1 (Bandung: Pustaka Setia, 2013), 37.

⁵ Siti Nur Mauanah dan Agus Suprijono, *Parenting Education Sebagai Pendidikan Keluarga (Motiv Keterlibatan Orang Tua dalam Parenting Education) Jurnal Paradigma*. Volume 04 Nomer 01 Tahun 2016; 1

⁶ *Ibid.*, 76.

parents hold key factors in making children grow up with the Islamic soul. In this case, parents play a very important role in educating and guiding the children because the period is very decisive in the development of children to achieve success. It also relies heavily on the application of education, especially religious education, as well as the role of parents as the first eye opener for children in the household. This is in line with the hadith of the Prophet. Narrated by Abu Hurairah r.a. "Every child is born in a state of *fitrah*, then it is his parents who make him Jew, Christian, or Magi". (H.R. Bukhari)⁷

From the above hadith, it can be concluded that the good of the child is very dependent on the attitude of his parents. Children are born into this earth in the state of nature (basic ability) in the form of religious potential (religious values). This basic ability means every human soul has basically been watered with Islamic religious values. The religious instinct that humans have to live their lives in the world is a guideline that must be instilled in children from an early age so that the educational process can develop the potential of religion in the real direction.

The above Hadith also emphasizes that the nature that a child brought from birth can be influenced by the environment. *Fitrah* cannot develop without the positive influence of its environment. *Fitrah* may be modified or can be drastically changed if the environment is not possible to make the nature better. Thus, it can be understood that Islamic education in the family can foster the noble character of the child.

⁷ Ibid., 138-139.

Based on this background, the paper tries to elaborate the urgency of Islamic education in the family environment to develop the noble character of children. It is expected that this article can give explanation of new discourse on Islamic Education.

Islamic Education and Family

The Nature of Islamic Education

Education, in etymology, means guidance or direction.⁸ From this definition, it can be understood that, in practice, education is always associated with children. That is the child who becomes the object of upbringing. This is because the word education itself is always related to the child, which is to educate the child in the sense of guiding him as well as possible. From this it can be formulated that education, in terminological definition, is a guidance or help run by a person or group of people to influence others to become more mature or reach a higher level of mental life. Thus, education means all one's efforts to others to make them more mature and develop physically and spiritually.⁹

This is in line with the opinion of Solikhodin in relation to the flow of learning, understanding, and implementing the

⁸ The word " Education " comes from the Greek, the paedagogie which is a compound word consisting of the words paes and ago. The word paes means child and the word ago means I guide. In Indonesian the word *pendidikan* comes from the word "*didik*" which is preceded with the prefix "pe" and the ending "an" which means the actions, things, ways, and so forth. In English it is called *education* and in Arabic it is called *al-Tarbiyah*, which in essence means direction. The meaning of education mentioned above, whether in Greek, Indonesian, English and Arabic languages, when all are linked to one another, has an identical meaning.

⁹ Thus Education is a keyword for every human so that he gets knowledge. Only by education will science be obtained and absorbed properly. Ratna Wilis Dahar, *Teori Belajar dan Pembelajaran* (Erlangga: Jakarta, 2006), 98.

teachings of Islamic education. Islamic education has 3 (three) stages of activity, namely: (1) recitations; reciting the verses of Allah, (2) *Tazkiyah*; purifying the soul, (3) *Ta'limul kitab wa sunnah*; teach *al kitab* and *al hikmah*. Religious education can transform the ignorant society into good people. The characteristic of Islamic education is the establishment of a complete and comprehensive understanding of Islam, the maintenance of what it has learned, and the development of the knowledge it acquires to remain on the *shariah* rail. The result of Islamic education will form a calm soul, intelligent mind, strong physical, and willing to do charity.¹⁰

Education aims to improve the quality of human resources. One effort to improve the quality of human resources is through the process of learning in educational institutions, from the level of early childhood to the age of higher education. According to Zuhairini, quoted by Muhaimin, in Islam, firstly education is called "*ta'lim*" and "*ta'dib*" which refers to a higher understanding, and includes the elements of knowledge (*'ilm*), teaching (*ta'lim*), and good coaching (*tarbiyah*). Meanwhile, according to Langgulang, Islamic education at least includes eight meanings, namely *al-Tarbiyah al-Diniyah* (religious education), *ta'lim al-din* (religious

¹⁰ Integrated Islamic education in *ruhiyah*, *fikriyah* and *amaliyah* (activity). The value of Islam implanted in individuals requires further stages and is developed on empowerment in all sectors of human life. The potential developed then directed to realize the potential in various life. The education that Allah taught through His Messenger is sourced to the Qur'an as a reference and approach so that by *tarbiyah* will form a conscious society and make God as God alone, then their lives will be safe in the world and the hereafter. The result of his knowledge is great pleasure, which is in the form of knowledge, self-esteem, strength and unity. Moh. Solikodin Djaelani, *Peran Pendidikan Agama Islam.*, 102.

teaching), *al-Ta'lim al-Diny* (religious teaching), *al-Ta'lim al-Islamy* (Islamic teachings), *tarbiyah al-Muslimin* (education of Muslims), *al Tarbiyah fi al-Islam* (education in Islam), *al-Tarbiyah 'inda al-muslimin* (education among Muslims), and *al-Tarbiyah al-Islamiyah* (Islamic education).¹¹

Islamic education, in Arabic, is *Tarbiyah Islamiyah*. While the terminology of Islamic education has some understanding according to experts, such as:

- a. Omar Muhammad al-Toumil al-Syaibani defines Islamic education as: " The process of changing the behavior of individuals in private life, society, and the natural surroundings, by teaching as a basic activity and as a profession among the basic professions of society ". This definition emphasizes the behavioral change from the bad to the good, from the minimal to the maximum, through the teaching process.
- b. Muhammad Javed al-Sahlan in *al-Tarbiyah Wa al-Ta'lim Al-Quran al-Karim* defines Islamic education as: "The process of bringing people closer to the level of perfection and development of ability ". This definition, as explained by Jalaluddin Rahmat, has three principles, namely (1) education is the process of accomplishing the achievement of the perfection level, that is, man reaches the level of priesthood and becomes knowledgeable (QS Al-Mujadalah: 11) accompanied by noble deeds (QS. Al-Mulk: 2); (2) as a model,

¹¹ Muhaimin, *Paradigma Pendidikan Islam* (Bandung: PT Remaja Rosda Karya, 2002), 36.

Rasulullah SAW. is *uswatun hasanah* (example) which is guaranteed by Allah SWT, has a noble character (Surat al-Ahzab: 21, Al-Qalam: 4); and (3) in man there is good and bad potential (Surat ash-Shams: 7-8).¹²

Based on some opinions expressed by the experts above, the authors can conclude that Islamic education is a process to change the behavior of a person in his private life, society, and the natural surroundings, in order to have good behavior (noble character) in accordance with Islamic teachings through the process of teaching so as to achieve the level of perfection, namely the level of priesthood and scholarship and accompanied by good quality deeds.¹³

The Nature of Family

In Islam, the family is known as *usrah*, *nasl*, *ali*, and *nasb*. Families can be formed through offspring (children, grandchildren), marriage (husband, wife), dairy, and liberation. The family, in anthropological view, is the smallest social unity that humans possess as a social being that has a place to live and is characterized by cooperation, economy, development, education, protection, care, and so on. The core family is father, mother, and

¹² Abdul Mujib dan Jusuf Mudzakkir. *Ilmu Pendidikan Islam*. Cet. 1 (Jakarta: Kencana, 2006), 25-26.

¹³ The main goal of Islamic education is for people to have a clear, holistic, and comprehensive picture of Islam. Interaction within the human beings influence the appearance, attitude, behavior and charity so as to produce good morality. Moh. Solikodin Djaelani, *Peran Pendidikan Agama Islam.*, 102.

child.¹⁴ In the WIDYA Scientific Journal, Volume 1 No. 2 July-August 2013, it was argued that;

The main functions of the family are: (1) maintaining the noble and holy nature of the child, (2) rectifying his nature and awakening and developing his positive ability talents, (3) creating a safe and calm environment and nurturing him in a loving, soft, and love each other. Thus the child will have normal personality capable of performing obligations and useful in society, and (4) provide information about education and culture of society, language, customs, and social norms so that children can prepare their social life in society.¹⁵

As educators of their children, fathers and mothers have different duties because they are different in nature. Father is obliged to earn a living to meet the needs of his family through the utilization of the gift of Allah SWT. on earth (Surat al-Jumu'ah: 10), and then spend on his wives (Surat al-Baqarah: 228, 233). The mother's obligation is to maintain and manage the family at home and to educate and care for her child. In a hadith the Prophet SAW. states: "And the woman is the leader in her husband's house and will be questioned from her boss". (H.R.Bukhari Muslim). This implies that the pattern and education system for men and women should be differentiated because education is basically an effort to guide people in fulfilling their obligations.

Children are the trust of Allah SWT. for both parents. They have a pure and brilliant soul. If children get used to behave well since childhood, be educated and trained continuously, then they will grow and develop into good children as well. Conversely, if

¹⁴ Ibid., 226.

¹⁵ Moh. Solikodin Djaelani, *Peran Pendidikan Agama Islam.*, 103.

they are accustomed to do bad, later they will get used to doing bad and also make them wretched and damaged.¹⁶

The child is a member of the family, where the parents are the family leader, in charge of the salvation of its citizens in the world and he hereafter. So parents are obliged to educate their children.¹⁷ Allah SWT. said (which means):

"O ye who believe, guard yourselves and your family from the fires of hell whose fuel is human and stone; the guardians are angels who are harsh, hard, and do not disobey God against what He commands them and always do as commanded."¹⁸

The meaning of the verse above shows that providing education to family members is an obligation to avoid the torment of hell fire. It protects us from destruction and also protects the family from the fires of hell. As the protection of the hereafter is required, the protection of life in the world is also necessary because of what we cultivate in the life of the world, will be the result in the afterlife.

The Role of Islamic Education in the Family Environment in Nurturing the child noble character

Family education is the process of behavioral and attitudinal transformation within the smallest group or social unit in society. The family is referred to as the main educational

¹⁶ Ibid.

¹⁷ Abu Ahmadi dan Nur Uhbiyati. *Ilmu Pendidikan*, Cet. II (Jakarta: Rineka Cipta, 2001), 177.

¹⁸ Q.S. At-Tahrim: 6

environment because most of the child's life is in the family, so the education most widely accepted by the child is in the family.¹⁹

Islamic education functions in the family and society to form a believer and devotion to Allah SWT in order to create a good life in family and society. In principle, the education of children in Islam should begin as early as possible. As the hadith of the Prophet SAW., "Tell your children Pray if they are seven years old. Then hit them if they are ten years old (and still do not)." Early education will instill a habit in the child that will support full awareness if the child has reached his or her *balig* level. As quoted by Maunah;

The place of learners to get education is basically covered in formal education in the form of school. High level of education owned by each individual course can affect the level of progress obtained by individuals. The high educational status of a person in a society gives a place of its own so that it gets better treatment because of the insight of one's knowledge through education owned. A person who gets a higher education will have greater potential to be able to get to enter a work in the formal sector.²⁰

To that end, a teacher or parent should know what is taught to a child and the methods to educate the child as directed

¹⁹ Wen Yusri Rahman, Murniati dan Djailani. Analisis Kebijakan Pendidikan Keluarga dalam Memantapkan Perilaku Moral Anak di Kabupaten Aceh Tengah, *Jurnal Administrasi Pendidikan*. Volume 3, No. 2, Mei 2015; 109, see also Sudiyono's opinion; Knowledge and skills gained from the family strongly support the growth and development of one's self, and will be a matter if parents do not perform their duties as educators. Sudiyono, H.M., *Ilmu Pendidikan Islam* (Jakarta: Rineka Cipta, 2009), 302.

²⁰ Siti Nur Mauanah dan Agus Suprijono, *Parenting Education*, 8.

by the Prophet Muhammad. Some of these guidelines are as follows:

a. Inculcating *Tawheed* and Righteous Faith to Children

It is undeniable that *tauhid* is the foundation of Islam. If a man is true to his monotheism, he will have salvation in the world and the hereafter. Conversely, without monotheism, he falls into *syirik* and will encounter accidents in the world and accidents in the afterlife. *Tawheed* is the center of all endeavor and purpose in every charity and deed. Therefore, in the Qur'an, Allah SWT, told Luqman's counsel to his son. In the surah Luqman: 13, which means;

And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah. Indeed associating (Allah) is really great injustice"²¹

b. Teach Children to Implement Worship

Since childhood, sons and daughters should be taught worship properly based on the guidance of Rasulullah SAW. Starting from the procedures of washing, praying, fasting, and other worship. If they can maintain the order of prayer, invite also to attend prayers in congregation in the mosque. By training children early on, they are accustomed to such worship as adults. Thus, all of these things will be useful to familiarize children obedient to Allah SWT.

c. Teach the Qur'an, Hadith, Prayer, and easy *Zikir* to the Son

This can be started by teaching al-Qur'an surah al-Fatihah and short surahs and *tahiyat* for prayer. Then parents can provide

²¹ Q. S. Luqman: 13.

special teachers to teach *tajwid*, memorize the Qur'an and hadith. Similarly with daily prayers and remembrance, children should start memorizing it like a prayer when eating, in and out of the toilet, and others.

d. Educating Children with Exalted and Noble Behavior

Children should be taught Islamic behaviour, such as eating with the right hand, say *basmalah* before eating, keeping clean, say hello, and others. Morals also need to be implanted to children, such as saying and being honest, devoted to parents, generous, respecting the elderly, and affectionate to the younger, as well as various other morals.

There can be no doubt that the virtue of morals and behavior is one of the faiths that permeates into the child's religious life. He will get used to the noble character because he realizes that faith fortifies him from sinning and bad habits.

e. Prohibits Children from Unlawful Acts

Children should be alerted as early as possible from a variety of unlawful or forbidden acts, such as smoking, gambling, drinking *khamar*, stealing, taking the rights of others, and others. There are many verses in the Qur'an that must be considered by every Muslim. One of the many cues is the subject of a child's education performed by a wisdom expert named Luqman. Allah SWT., devoted Luqman's success in educating his children in the Qur'an;

It means: 'And when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah. Indeed associating (Allah) is really great injustice". And we command

the people (do good) to his two fathers; his mother had conceived him in a state of weakness that grew, and weaned him in two years. Be thankful to me and to your father's two mothers, Only to You are your return. And if both forces you to associate with Me something that has no knowledge of it, then do not follow both, and keep both of them in the world well, and follow the path of the one who returns to Me, Then Only to Me You Return, So I Tell You what you have done. (Luqman said): "O my son! Lo! If there is a weighing of the seed of the mustard, and in the rock, or in the heavens, or in the earth, Allah will bring it back, Verily, Allaah is Omniscient, Knowing."²²

From the meaning of the verse, there are three principal education that must be instilled by parents to their children:

1. Have a steady monotheism

Having steady monotheism is something that is important in the life of a Muslim. With firm faith, one will have a noble character as the Prophet said, "The perfect believer of his faith is the good of his morals". (H.R. Tirmidhi).

2. Be noble to the Parents

Besides the steady faith, which must be instilled by parents to their children, is doing good to the parents. Therefore, Rasulullah SAW. emphasized to his companions to do good to the parents. When a friend asks who should be loved in this life, the Apostle replied, "Allah and His Messenger". Then, the companion asked again, "who else is the Messenger". The

²² Q.S. Luqman ayat 13-16.

apostle replied, "your mother", this answer was raised by the Prophet three times, after which, "your father". Saying "ah" to parents is also prohibited because it is very painful to parents.

3. Responsible

The third point of childhood education that Luqman invested in his son was a sense of responsibility. Whole is done by man there will be accountability in the hereafter or there is a reward, good deeds will be rewarded with good and bad deeds will be rewarded with evil.²³

There are several practical methods offered by Islamic education to foster the morals of their children in order to become a noble child. These methods include:

a. *Hiwar* Method (Dialog)

Hiwar is a conversational relationship between a child with parents or educators. This method is a must for parents and teachers to their children. Using this method, there will be dynamic conversations, more understandable conversations, more memorable, and the parents or teachers themselves know the extent of their child's thinking and attitudes.

b. Story Method

Stories have an important role in strengthening the child's memory and awareness of thinking. Stories include the most effective method because the stories given to the students can influence their feelings strongly. The story in the Qur'an can be used to convey the teachings of Islam, which contains aspects of *aqidah*, worship, and, *akhlak*. These three aspects of

²³ Dindin Jamaluddin, *Paradigma Pendidikan.*, 59-63.

Islamic teachings can be given to preschoolers through the story method.

c. *Amtsal* Method

Proverbs are a method of parenting that can be given to preschoolers. Through this method parents can direct their children according to the parable given to them. For example, parents say that A is "a child who is always lying and will not get friends". So inadvertently the child will not lie to make friends. Here is one example of a parable method that can be given to pre-school age children adapted to their circumstances.

d. Exemplary Method

This is a method of education and teaching given to preschoolers by giving examples of good examples to children to be copied and implemented. The role model of educators is a major factor in children's education. Educators, especially parents in the home and school teachers are ideal examples for children. One of the main characteristics of a child is imitation. Children, consciously or unconsciously, will imitate all the attitudes, actions, and behavior of their parents, both in the form of words and deeds. This will affect the psychological attitudes of the child, such as emotion, sentiment, sensitivity, and so on.

e. Habituation Method

The method of habituation is an effective method of educating children. Children will be easy to do the actions that are taught by their parents through habituation. Children need to

be familiarized to perform religious teachings so that children are accustomed to do it.

f. Practice Method

This method, when viewed from the teachings of Islam, is originated from the threat of Allah SWT. to a person who simply says without doing or encouraging others to do good while he does the opposite. In terms of psychological and methodological, this method is very interesting for children because practice and demonstration can stimulate the child's senses. Many Islamic teachings such as prayer, *zakat*, alms, noble character that can be practiced or deliberately exhibited in front of children. The tendency to imitate will encourage the child to practice the teachings practiced in front of him even in ways that are not entirely correct. Truth in the practice of religion is not mandatory for young children.

g. Punishment Method

Some children are aggressive, belligerent, fighting, annoying, and stubborn, so it is difficult to control them through the way or method commonly used. For such a child the method of punishment can be used. The Islamic teachings on education have justified the enforcement of child punishment at the time of forced or when other methods have been unsuccessful.

The enactment of punishment can be understood because Islam affirms that the child is a trust from God to his parents and every parent who gets mandatory should be responsible for his son's education in order to become a human who fulfills the goal of Islamic education. To that end, parents must do everything

(methods, techniques) including punishment. The examples of punishment techniques among others are (1) alienating the child several hours from the domestic association, (2) confining the child several hours in the room, or (3) striking him with a tool that are not expected to make his skin wound. Everything is done with a pedagogical technique.²⁴ Thus, in addition to correcting the mistakes and personality of the offender, punishment can also be used as a lesson for the people so as not to repeat the mistakes that have been made.

Urgency of Islamic Education in Family Environment For Child Character Development

As we know that the task of family in educating their children is not easy and should be assisted by the school. However, parents should not misinterpret that children who have been enrolled are entirely the responsibility of the school. The obligation of schools is to help families in educating children.

According Maunah and Agus, applying the science of educating children at home is not easy because we are taught to control emotions. Emotional control by parents will affect the child's social development. Development will depend on the family's readiness as the proper place for socialization. Parents have a great role and responsibility in fostering their children. However, in fact, consciously or unconsciously, parents can evoke

²⁴ Ibid., 74-75.

a sense of uncertainty and guilt for the child. Things like as can be seen in the attitude and behavior of parents in everyday life.²⁵

Basically, the school continues the education of children who have done by the parents at home. Success or failure of schooling depends on and influenced by education in the family. Family education is the basis of subsequent children's education. Educational outcomes obtained by children in the family determine the child's education subsequently, both at school and within the community.²⁶

Nurcholish Madjid expressed the importance of religious education in the family environment. Religious education here does not mean only in the form of formality, but must be seen from the main purpose and meaning, that is to bring closer (*taqarrub*) to Allah SWT, and to build good manners of fellow human (*akhlak al-karimah*). Therefore, it should be emphasized that teaching can be delegated to educational institutions but education remains the responsibility of parents.

In the teachings of Islam, morals can not be separated from the faith. Faith is a confession of the heart. Morals are a reflection of faith in behavior and speech. Faith is theoretical whereas morality is a proof of faith in deeds done with consciousness and for God alone.

Morals are divided into three parts; the relationship of man with God, human relationships with others, and human relationships with himself. Moral formation is basically easier to

²⁵ Siti Nur Mauanah dan Agus Suprijono, *Parenting Education*, 6.

²⁶ M. Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, Cet. XIX (Bandung: Remaja Rosdakarya Offset, 2009), 79.

train from an early age so that the formation of character can already be nurtured early on. In addition to be shaped at school, moral is also formed in the environment of informal education that is family. So the family also has an important role in the formation of morality of children. Therefore, parents must accompany their children in the teaching of Islam from an early age. The formation of characters in order to obtain the noble character is the role of the family, the father and mother.²⁷

The word "*akhlak*" is derived from the Arabic language, the *jama'* of the word "*khuluq*" which is linguistically defined as manners, temperament, behavior, character, etiquette, courtesy, adab, and action. According to the term, there are several definitions put forward by experts:

1. Ibn Maskawayih defines morality as the attitude of one's soul that encourages him to perform deeds without prior consideration.
2. Muhammad bin Ilaan Ash-Shadieqy defines morality as an innate nature in man that can cause good deeds in an easy way without any encouragement from others.²⁸

Of the several definitions of morals above, the authors conclude that morals are attitudes embedded in human beings that can bear good or bad deeds without the encouragement of others. The results of research by Wen Yusri et al, stated that;

The subjects of research were Head of Education Ministry in Aceh Tengah District and society figure. From the research

²⁷ Siti Nur Mauanah dan Agus Suprijono, *Parenting Education*., 9.

²⁸<https://diobariskiananda2b.Urgensi-Akhlak-dan-pendidikan-Islam.Wordpress.com>. diakses tanggal 14 Juni 2015.

results, it was found that there was no one of government policy which was established into regional government regulations (qanun) about children's moral education, and many family education programs were still run based on parents experience by generation to generation. For children's moral education out of school time, a regional government issued appeals of reading Al Quran after magrib and activating communal Quran reading. The obstacles of family education in Aceh Tengah were that unequal parental education and weak economy so that children's development was given over to education institutions. There were no programmed, detailed socialization and society mapping, and the role of society in educating a generation had already been decreased since it was materials oriented. It is recommended that a program of family education on children's moral be formulated to be a regional policy by involving all stakeholders.²⁹

In this case, no single government policy has been established in the local government regulations (*qanun*) for moral education of children. Family education programs are still mostly run based on the experience of parents from generation to generation. Regarding the moral education of children outside school hours, local governments issued a plea to teach after sunset and activate religious discussions. Barriers to family education in Central Aceh are, among others, the unequal education of parents and economic weak. Detailed and programmed socialization and community mapping does not exist yet, the role of the community in educating the generation has begun to diminish as it is material-oriented. It is recommended that the family education

²⁹ Wen Yusri Rahman, Murniati dan Djailani. *Analisis Kebijakan Pendidikan Keluarga*, 104.

program on children's morality be formulated into a regional policy by involving all stakeholders.³⁰

Moral formation is the first focus of attention in Islam. This can be seen from one of the apostolic mission of Prophet Muhammad SAW., i.e., to improve the noble character. In one of the hadith, Prophet Muhammad SAW asserted, "*Innamâ buitstu li utammima makârima al-akhlâq*". (I am indeed sent to complete morals) (H.R. Ahmad).

Islamic attention in moral formation can be analyzed on the moral content contained in all aspects of Islamic teachings. Moral formation in Islam is integrated with the implementation of the pillars of faith. The results of Muhammad Al-Gazali's analysis of the five pillars of Islam contained the concept of moral coaching.

Most of Ibn Miskawayih's character is more religious, especially Sufi. Moral formation according to him is focused on personal cleansing of the characteristics that are contrary to the guidance of religion, such as arrogant, angry, and deceitful.

Moral formation is expected to realize the ideal human, the smart child who fear Allah SWT. In the world of education, moral coaching is focused on the mental formation of children or adolescents so as not to experience irregularities.

³⁰ The purpose of Religious Education is to prepare learners in order to carry out a role demanding the mastery of specific knowledge about the religious teachings concerned. Along with the development of time, the Religious Education is increasingly concerned with the understanding that religious education is increasingly needed by every human being, especially those who are still in school. Arifin Muzayyin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2010), 34.

Moral education in the family is carried out by giving example and *uswah hasanah* from parents. Behavior and courtesy among people, relationships between mothers and fathers, parental treatment of their children, and the treatment of parents towards others in the family and community environment will be role models for children.

Conclusion

Based on the above discussion, the author concludes that: Islamic education is a process of changing the behavior of a person or individual in his personal life, society and the natural surroundings, in order to have good behavior (noble character) in accordance with Islamic teachings through the process of teaching so as to achieve the level of perfection, which reaches the level of priesthood and knowledgeable which is accompanied by the quality of good deeds.

The family is the smallest social unity possessed by man as a social being who has a place to live and is characterized by cooperation, economy, developing, educating, protecting, caring, and so on. The core family is father, mother, and child.

The role of Islamic Education in the family environment in the guidance of the noble character of the child is to instill *tawheed* and true faith to the child, to teach the child to perform the worship, to educate the child with various noble characters and morals through the method of *hiwar*, model, story, punishment, practice, and habituation.

REFERENCES

- Ahmadi, Abu dan Nur Uhbiyati. *Ilmu Pendidikan*. Cet. II. Jakarta: Rineka Cipta, 2001.
- Barnawi dan Mohammad Arifin. *Etika dan Profesi Pendidikan*. Yogyakarta: Ar-Ruzz Media, 2012.
- Dahar, Ratna Wilis. *Teori Belajar dan Pembelajaran*. Erlangga, Jakarta, 2006.
- Djaelani, Moh. Solikodin. Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat, *Jurnal Ilmiah WIDYA*. Volume 1 Nomor 2 Juli-Agustus 2013.
- Ira, Hadirah. *Dasar-dasar Kependidikan*. Makasar: UIN Alauddin, 2008.
- Jamaluddin, Dindin. *Paradigma Pendidikan Anak dalam Islam*. Cet. 1. Bandung: Pustaka Setia, Juni 2013.
- Mauanah, Siti Nur dan Agus Suprijono, *Parenting Education Sebagai Pendidikan Keluarga (Motiv Keterlibatan Orang Tua dalam Parenting Education)* *Jurnal Paradigma*. Volume 04 Nomer 01 Tahun 2016.
- Muhaimin. *Pemikiran Pendidikan Islam*. Bandung: Trigenda karya, 1993.
- . *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosda Karya, 2002.
- Mujib, Abdul dan Jusuf Mudzakkir. *Ilmu Pendidikan Islam*. Cet. 1. Jakarta: Kencana, 2006.
- Muzayyin, Arifin. *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara, 2010.

Purwanto, M. Ngalim. *Ilmu Pendidikan Teoritis dan Praktis*. Cet. XIX. Bandung: Remaja Rosdakarya Offset, 2009.

Rahman, Wen Yusri. Murniati dan Djailani. Analisis Kebijakan Pendidikan Keluarga dalam Memantapkan Perilaku Moral Anak di Kabupaten Aceh Tengah, *Jurnal Administrasi Pendidikan*. Volume 3, No. 2, Mei 2015.

Sudiyono, H.M. *Ilmu Pendidikan Islam*. Jakarta: Rineka Cipta, 2009.

