

The Urgence of Islamic Education in the Family and Community

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Abstract

Islamic education must be introduced, taught, and accustomed from an early age. Its implementation must start from within the family environment and continue into the community. This type of research is library research and this research is classified into descriptive qualitative research. The data analysis techniques used is content analysis. While the technique of Data collection using a descriptive approach exploratory. Results of this study include: the application of Islamic education can only be carried out in an Islamic household. The form of the application of Islamic education in the family begins not only when the child has been born into the world, but long before that, namely since the selection of a life partner, during pregnancy, choosing a name, to choosing a good friend for the child.

Keywords: Islamic Education, Family, Community

A. Introduction

Education is a child of the times, it is born and raised by the times, it is the building of an era based on an economic system. Age is the economic, social, political, and cultural conditions of a society or a nation in a certain space and time. Times change and develop, education also changes and develops. The design of education must be in accordance with the era that gave birth to it.

In its journey, education in Indonesia was unwittingly intervened by western education, that we go to school only to find a job (materialistic). This is relevant to the opinion of John Dewey who said that not only by counting people are educated to think, but also by working. By working in any form, people's minds and intelligence can be educated (Soejono, 1997 : 133).

At the same time, this understanding has succeeded in creating an ideal society, but on the other hand it provides a basis for thinking that is all materially measurable. That the results of education must be able to return the investment that has been invested by parents. And the return is in the form of a bachelor's degree, position, wealth or anything equivalent to material value.

So it is not surprising that we often hear and find that the actors in corruption cases in our country are none other than people who have high levels of education. Indirectly, the materialistic education system is proven to have failed to produce pious people who at the same time master science and technology.

According to Ahmad Tafsir, education must be able to educate humans to become human beings. The purpose of education is to increase the degree of human humanity (Tafsir, 1977 : 133). This opinion is in line with the view of Islam. In it, Islam as divine guidance contains educational implications that are able to guide and direct humans to become believers, muslims, muhsin, and mutakin.

In Islam, education has a high position. This is evidenced by the mention of the concept of education in the Qur'an and Al-Hadith repeatedly. For example, in the first revelation of Q. S. Al-Alaq 1-5 which was conveyed to the Prophet Muhammad SAW, who told him to read in a state that he could not read. This condition implies the concept of a teaching and learning process between those who know better (the Angel Gabriel as the messenger of revelation) to the Prophet Muhammad who does not know how to read it. In addition, this first revelation also contains an invitation or order to learn about Allah SWT, understand natural phenomena, and recognize oneself which is summarized in the principles of aqidah, knowledge, and charity.

In addition, Hadith History. Buchori Muslim who told people to: "Learn, from the cradle to the grave". Here humans are told to never stop learning and getting education as early as possible until death is approaching. This shows that education is a process that humans must go through to fully develop themselves. Based on the explanation above, it can be concluded that education should not only be poured in knowledge solely to students, but must also pay attention to moral development, attitudes and behavior.

Islamic education is education that trains individual sensibility in such a way that in their behavior towards life, their steps, decisions, and approaches to all their knowledge are governed by Islamic ethical values that are deeply felt. They are trained and mentally so disciplined that they want to have knowledge not only to satisfy intellectual curiosity or just for material benefits of a mundane nature, but also to

grow up as rational, virtuous beings, and produce the spiritual, moral, and physical well-being of the family, them, society, and mankind.

Islamic education is a process carried out to create complete human beings; believe and fear God and be able to realize their existence as the caliph of Allah on earth, which is based on the teachings of the Qur'an and Sunnah, then the goal in this context is to create human beings after the education process ends (Arif, 2002 : 16).

Marimba defines Islamic education as physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards. In another sense, he often says that the personality has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible according to Islamic values (Marimba, 1976 : 671).

Islamic education has at least three meanings. First; The establishment and operation of Islamic educational institutions are driven by the desire to embody Islamic values which are reflected in the name of the educational institution and the activities carried out. Second; educational institutions pay attention to and conduct studies on Islam which are reflected in the program as a necessary science like other sciences that become the study program of the concerned Islamic educational institution. Third ; contains the two meanings above in the sense that the institution treats Islam as a source of value for attitudes and behavior that must be reflected in its implementation as well as a field of study that is reflected in its study program (Fajar, 1999 : 31).

Qardhawi added that Islamic education is the education of a whole person, mind and heart, spiritual and physical, morals and skills (Subaidi, 2014 : 9). Therefore, Islamic education prepares people to live in both peace and war, and prepares them to face society with all its good and evil, sweet and bitter. Based on the above understanding, it is explained that Islamic education aims to instill the fundamental values of Islam to every Muslim regardless of any discipline that will be studied so that an energetic young generation with German minds and Meccan hearts will emerge.

For this reason, Islamic education must be introduced, taught, and accustomed as early as possible. If religious education (Islam) is not given to children from an early age, it will result in:

1. There is no religious element in a child's personality so it is difficult for him to accept the teaching when he is an adult.
2. It is easy to do everything according to the impulse and desire of his soul without paying attention to the laws or norms that apply. On the other hand, if in a person's personality there are religious values and elements, then all desires and needs can be fulfilled in a reasonable way and do not violate religious laws (Famularsih, 2014 : 110).

Given the importance of religious education for humans, religious education must have been introduced in the family environment and continued to the community environment consisting of schools and the general public.

B. Discussion

1. Islamic Education in the Family

In the Qur'an, the letter At-Tahrim: 6 which means: "O you who believe, Protect yourselves and your families from the fire of hell whose fuel is people and stones ...". Here Allah warns people to protect themselves and their families from the torment of hell fire. It is also implied that children are a mandate entrusted by God to their parents. The mandate must be accounted for. In general, the core responsibility is the provision of Islamic education for children in the family (Tafsir, 1994 : 155).

A family is a group of people united by ties of marriage, blood, or adoption. In addition, families can also be said to be people who live together in one house and form a household which is a unit and interacts and communicates with each other, maintains a shared culture that comes from the surrounding environment or creates their own culture. According to Abu Zahra, the family institution includes husbands, wives, children and their descendants, and includes brothers, grandparents, uncles and aunts and their children (cousins).

Therefore, the family has several important functions, namely: basic moral and spiritual development functions, educational functions, reproductive functions, economic functions, protective/protective functions, recreational functions, social

functions, and affective functions. The application of Islamic education can only be carried out in an Islamic household.

Fatima Heeren in her book *Women in Islam*, mentions four conditions in building an Islamic family, namely: (1) Islamic families must make the family the main place for the formation of a strong generation by providing the family as a safe, healthy and comfortable place for interaction between parents and children; (2) family life must be used as a means to maintain the sexual desires of men and women; (3) Islamic families must make the family the first place in instilling human values such as love and compassion; (4) the Islamic family must be used as a place for each of its members to take refuge and a place to solve all problems faced by its members (Mulyani, 2018 : 209).

The task of being a parent is a noble task and heavy. Because he is not only tasked with saving the fate of his children from the disasters of life in the world. But far from that he can carry the mandate to save them from the torments of hell in the hereafter where children are God's mandate for both parents. Every parent, educator and teacher is essentially carrying out the mandate of Allah. Because they will be held accountable by God about how the state of their children's education. In carrying out this mandate, parents and the community must always adapt to the stages of growth and development of children according to their age, both physically, intellectually, spiritually and socially, so that with these stages the child's awareness and obligations will grow. namely to oneself, parents, society and God. (Mardiyah, 2015 : 133).

According to Zuhairini (Zuhairini, 1981 : 33) the duties of parents to children are as follows:

- a. Teaching Islamic religious knowledge
- b. Instilling faith in the child's soul
- c. Educate children to obey religion
- d. Educate children to have noble character

Therefore, humans are born in the world as babies who have not been able to help themselves, so parents have the responsibility to educate their children as well as possible. If not, he evades his duty to God Almighty, who entrusts children born to his parents, namely the task of educating his children. Parents evade the task means also evade responsibility.

Entering the era of globalization which is marked by various changes in values, children must be prepared as early as possible from things that can damage children's mental and moral, namely on the basis of religious education in the family. So that children are expected to be able to filter and be tough in facing challenges, obstacles, and changes that arise in the association in society.

According to al-Ghazali, children are a mandate from Allah SWT and must be protected and educated to achieve virtue in life and draw closer to Allah SWT. All babies who are born into the world are like a pearl that has not been measured and has no shape but is of great value. So it is his parents who will carve and shape it into pearls of high quality and are loved by everyone.

In educating children, of course there must be an agreement between parents as parents, will be brought to an authoritarian education or a democratic education or even a liberal one, because they are the implementers in the family. In the life of the smallest community, namely the family, the husband is functionally the main person in charge of the household (family) while the wife is a loyal partner who is actively constructive in managing the household. Operationalization of family life should be carried out based on *amar makruf nahi munkar* (Taubah, 2015 : 115-136)

Islamic education in the family which is the main subject there are students, so children's education should begin when the child is already there. The child is the subject of the education. However, in Islam it turns out that children's education must begin long before their birth. The following will briefly describe the forms of Islamic education in the family:

a. Choosing a Potential Life Partner

Prospective fathers must choose a good wife; prospective mothers also have to choose a future husband who is a mother. A good husband and wife will affect the education of their children. An evil husband will not be able to educate his children. Likewise, an evil wife is also unable to educate her children. Moreover, if both of them are bad or not good, they will be even more incapable of educating their children. Parents are the first and foremost educators, meaning that their influence on their child's development is enormous and decisive.

The criteria in selecting a potential life partner have been given by the Prophet Muhammad SAW, namely: Women are married because of four criteria:

(1) because they have a lot of wealth, (2) because they have good offspring, (3) because they look beautiful, (4) because their religion is good. Lucky are you who choose women because of their religion; then you will be happy (Najwah, 2016 : 104). The most important feature in this hadith is choosing a partner whose religion is good, because wealth can be lost, descendants cannot guarantee it, beauty can fade due to age, and so on. The same applies to women in choosing a potential husband, prioritizing those whose religion is good and right.

b. During Pregnancy

There are a lot of information from the Prophet Muhammad which shows that pregnant women are expected to live calmly. Both parties, namely husband and wife, should pray a lot to God so that they will be given a child who looks good, has an intelligent mind, and has noble character. Husband and wife must worship a lot and do not sin.

The education of children before the child is born is actually carried out not on the child, but on the father and mother which will indirectly affect the development of the child, especially during the pregnancy process. Both parties, namely father and mother, are expected to live quietly, pray a lot and worship Allah SWT so that they are given children who are intelligent, noble in character and beautiful. The form of this effort individually is to read a lot of the Koran, keep the words and deeds. During pregnancy, parents, especially mothers, try not to make fun of other people. This is reflected in the Javanese proverb “sing moyok bakal nemplok”. In everyday practice, during pregnancy usually parents also do not dare to kill animals or others because there is a perception that it will affect the baby born later (Taubah, 2015 : 110-136)

The description above explains several theories of Islamic child education before birth. This education is given to the father and mother of the baby they are carrying. After the child is born, then the child’s education directly to the baby.

c. Give a Good Name

Giving a name for a newborn baby is a parent’s prayer and hope for their child. In addition, the name is also related to one’s self-esteem. People who have a bad name will feel inferior in society. It is in this aspect that the name relates to the problem of education. Give a respected name, not a hated name. A good name can

also be the cause of the person who has the name trying to achieve qualities such as the meaning contained in the name. In authenticity, Al-Bukhari narrated from Sa'ad bin Musayyab, from his father, from his grandfather: "I came to the Prophet SAW. He asked what my name was. I replied, "Hazan (hard ground)." then he said, "Your name is Sahl (easy)". I didn't change the name my father gave me. Ibn Musayyab said, "After that, the trouble will never go away from us." (Muhsinin, 2015 : 97).

Based on the explanation above, we should not give bad titles or nicknames to our children, such as the fat one, the stupid one, the naughty one, and the like. Calls like that can cause a sense of humiliation and low self-esteem in children. Bad nicknames, in the concept of Educational Psychology are also not allowed because this is a label that can make children behave according to their nickname. The Qur'an in Surah Al-Hujarat verse 11 warns: "And do not call you a bad name".

d. Choosing Children's Playmates

Children need playmates. It is a psychological need. In playing with friends, children develop socialization skills, practice being leaders, form a sense of solidarity, increase knowledge about the environment, develop moral reasoning, and so on. This is the positive side of playing with friends.

However, making friends also has a negative side, namely the bad influence obtained by making friends. Parents should be careful in choosing good friends for their children. This is as written in the Qur'an Surah Al-Zukhruf verse 67, which means: "Close friends on that day some become enemies to others except those who are pious". The criteria for choosing friends are friends with good morals, intelligent friends, and friends who have strong Islamic beliefs.

To prevent children from choosing bad friends, make it a habit to discuss morals with children. This means that whatever the child may or may not do, the child should be invited to discuss the causes and effects of his behavior. This can foster and develop children's moral judgment. Moral discussions that parents get used to for their children are still firmly entrenched in children, so that when children face various life dilemmas, children will try to remember the teachings and experiences that children have experienced with their parents to become filters in dealing with their problems (Muhsinin, 2015 : 98).

From the explanation above, it can be concluded that education in the family with an Islamic perspective is education based on Islamic religious guidance which is applied in the family which is intended to form children to become human beings who believe and fear God Almighty, and have noble character which includes ethics, morals, character, spiritual or understanding and experience of religious values in everyday life.

In the implementation of religious education in the family can use the pattern or method of Quranic education. The Qur'anic education that can be carried out in religious education in the family include the following:

1) Exemplary Education

That is a pattern or method of education by giving good examples to students, both in speech and deed. Exemplary is one of the educational methods applied by the Prophet Muhammad and is considered to have the most influence on the success of conveying his da'wah mission. As Muslims, we should imitate the behavior of the Prophet Muhammad SAW, because in him there is an example that reflects the teachings of the Quran.

2) Education with Customs

Every human being is born with potential, one of which is the potential for religion. This religious potential can be formed in children (humans) through 2 factors, namely: the main Islamic education factor and the good environmental education factor. The factor of Islamic education that is fully responsible is the father and mother. He is the shaper of the child's character.

3) Education with Advice

The adviser should be an authoritative person in the eyes of the child. The adviser in the family is of course the parents themselves as educators for the child. Children will listen to the advice, if the adviser can also provide an example. Because advice is not enough if you don't follow it with good example. The child will not carry out the advice if it is found that the giver of the advice also does not implement it. Children do not need only the theoretical aspect, but the practical aspect that will be able to have an influence on the child.

4) Education with Attention

Parents are obliged to meet the needs of their children, both physical needs and spiritual needs. Among the spiritual needs of children are children who want to be considered in their development and growth. Education with attention is to devote, pay attention to and always follow the development of children in faith and moral development, spiritual and social preparation, in addition to always asking questions about the situation of physical education and the power of scientific results.

5) Education by Giving Punishment

Punishment is given, if other methods are not able to change the child's behavior, or in other words the method of punishment is the last resort taken by educators, if there is a child's behavior that is not in accordance with Islamic teachings. Because punishment is a decisive action to return the problem to the right place (Taubah, 2015 : 110-136).

2. Islamic Education in Society

The implementation of Islamic education in society aims to form a pious society. A pious society is a society that believes that it has a message for mankind, namely a message of justice, truth, and goodness that will last forever, unaffected by the factors of time and place. This is in accordance with the word of Allah SWT: "You are the best ummah ever sent to mankind, because you teach good and forbid evil" (Q.S. Ali-Imran: 110). The task of Islamic education seeks to help the community to achieve this goal. According to Langgulung, the duties of Islamic education in society are as follows:

- a. Helping the community build harmonious social relationships, loyal friends, cooperation, interdependence, balance, in accordance with the word of God: "Indeed the believers are brothers" (Q. S. Al-Hujarat: 10)
- b. Strengthening relations among Muslims and strengthening their solidarity through the unification of thoughts, attitudes, and values. This is all aimed at creating the unity of Islam.
- c. Contribute to the development of Islamic society. What is meant by development is adjustment to the demands of modern life by maintaining Islamic identity, because Islam does not conflict with development and renewal. The role of Islamic education here can be summed up in terms of

providing convenience for development in Islamic society. This can be achieved by: (1) preparing individuals and groups to accept development and participate in it; (2) prepare them to guide that development in accordance with the demands of the Shari'a, morality, and Islamic aqeedah.

d. Strengthening Islamic cultural identity.

Islam is not just fasting, zakat or hajj, but also contains norms and values for interacting with the social environment (parents, society and nature). Thus, the material taught must be comprehensive both aspects of aqidah, sharia and morals so that educational goals will be achieved. Islamic religious guidance, especially the guidance carried out on children is to develop attitudes, knowledge, creativity and skills in children. In the context of Islam, it can be achieved by various educational methods that are very touching, educating the soul and developing the spirit of carrying out religion (religion) in children so that they become pious, faithful, obedient worshipers, and have commendable character (Daradjat, 1995 : 40).

One of the efforts to understand and practice religion properly and correctly is through education, namely Islamic religious education. As for the way of education to instill in children true Islamic religious and cultural values, educators must also teach their children Islamic morals and inform them of the provisions of religious law. The community is also obliged to provide education for its members or so-called informal education. It is recognized that the influence of society plays a major role in the formation of a child's personality. This is because the socio-cultural community is easily used as a reference for children to imitate their words and actions, if the example given by the community is positive, the younger generation will be affected by positive behavior and personality as well. In addition to the community, schools and social institutions that provide education must pay attention to religious development for their students (Famularsih, 2014 : 91)

C. Concluding Remarks

Education must be able to educate humans to become human beings. The purpose of education is to increase the degree of human humanity. This opinion is in line with the view of Islam. In it, Islam as divine guidance contains educational implications that are able to guide and direct humans to become believers, muslims, muhsin, and mutakin.

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