

Islamic Religious Education for Children in the Family

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Abstract

Family has a very important role in providing religious values education to children. That is through inculcating aqidah values or beliefs in children, fostering children's worship, embedding moral values in children, fostering children's personalities and implanting intellectuality in children. Thus, it is hoped that children will be able to grow and develop and be able to face the challenges of an increasingly modern and full of challenges like today, and be able to live their lives as good servants of Allah SWT. Children spend most of the time with the family, therefore the family is the determinant of the child's future. Likewise, the child's personality is seen from his social, psychological, physical and religious development which is largely determined by the family. Parents have an obligation to bring their children to become pious children according to their expectations of course and parents are also obliged to give full attention to the development of children. Therefore, children must be provided with sufficient and adequate religious education and this will reach the target more quickly if parents instill it as early as possible. Religious education given from an early age will be more pervasive until the child reaches adulthood and is expected to be a religious foundation and a good guide to life when they hang out in the wider community so that they are not easily influenced by actions that violate religious norms.

Keywords: Islamic religious education, children, and family.

A. Introduction

As the smallest educational institution, the family is the first and foremost place for children's education. Family is also a very important and very meaningful place in a child's life of course. Children get their first experience from their family. Therefore, in the family the role of parents is very important. Parents are role models for children. When parents do something, children tend to follow their parents.

It is because this age is a period of imitation. In educating children, of course, parents use various methods. They use a style or types of their own. And of course these styles will affect the development of children. Therefore, the family

environment is very important for the growth and development of children, especially their social and emotional development.

A family that can prepare a generation of noble character is a family that can provide good religious education so that the child's personality can be directed and professional. If their education is neglected and the personal formation of children is done without professionals, then they can be a disaster for parents, and can disrupt society and humanity as a whole (Al-Hasyimi, 2004) . Education in the family is very decisive in shaping children's morals. A child's strong morals or manner will be a stronghold in dealing with various life problems in the future (AR, 2003).

If in the family the child is educated and directed properly, then in the future the child will grow up as a good human being and benefit the community (Qaimi, 2002). To prepare a good generation is certainly not easy. Parents as teachers or educators in the family must provide comprehensive religious education both related to morals/morals, worship, social and child development. Therefore, this paper will discuss about Islamic religious education in the family ideally so that it can have an influence on the child's personality in living his life.

Based on the description stated earlier, the main problems in this paper are What is meant by Islamic religious education in the family?, What is the role of the family in raising children?, What are the educational methods applied by families in educating children?

B. Discussion

1. Islamic Religious Education in the family

Religious education is education whose guidance material is directed and shown to religious teachings with the aim that humans believe in the existence of God wholeheartedly, obediently and submissively carry out His commands in the form of worship, and have noble character. Religious education is also education aimed at cultivating a sense of religious intuition that exists in a person and then carrying out his orders with full obedience.

The implication of the above understanding is that religious education (Islam) must: (1) be based on the philosophy of Islamic teachings; (2) according to the teachings in accordance with the scope of Islamic law; (3) using a methodology that

is in line with Islamic teachings; (4) has the principle of lifelong education (Salim, 2013).

While Islamic Religious Education as expressed by Zakiyah Daradjat, namely:

- 1) Islamic Religious Education is an effort in the form of guidance and care for students so that after completing their education they can understand and practice the teachings of Islam and make it a way of life.
- 2) Islamic Religious Education is education carried out based on Islamic teachings.
- 3) Islamic Religious Education is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that later after completing their education they can understand, live and practice the teachings of Islam which are believed to be comprehensive, and make life safe in the community. this world and in the hereafter (Darajat, 2017).

While the family is the first environment for children, they also children first get conscious influence. Therefore, the family is the oldest place of education for children which is informal and natural (Ahmad, 2014). The birth of the family as an educational institution started since humans existed. Father and mother in the family as educators, and children as educated. The family is an educational institution that does not have an official program such as a formal educational institution. The task of the family is to lay the foundation for the further development of the child, so that the child can develop well. Children who for one reason or another do not get a proper basic education will experience difficulties in development as follows, as stated by Sikun Pribadi in the Journal of Basidin Mizal:

“The family environment is often called the first environment in education. If for some reason the child is forced not to live in a happy family environment, the future child will experience difficulties, both at school, in the community, in the office environment, and later as husband and wife in the family life environment” (Ahmad, 2014).

Basic Islamic Education in the Family.

- 1) Al-Qur'an

The verses of the Qur'an that form the basis of Islamic education in the family are:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: “And (remember) when Luqman said to his son, when he taught him: “O my son, do not associate partners with Allah, verily associating partners (to Allah) is a great injustice” (Q.S Luqman/31:13).

The first and foremost education given to children is to instill faith (aqidah) in order to shape the attitude, behavior and personality of the child in the future (Djumransjah & Amrullah, 2007).

2) Al Hadith

There are so many hadiths of the Prophet that teach parents in educating their children including:

a. Hadith in Musnad Ahmad No. 20065

حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ عَنْ نَاصِحِ أَبِي عُبَيْدِ اللَّهِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَنْ يُؤَدَّبَ الرَّجُلُ وَلَدَهُ خَيْرٌ لَهُ مِنْ أَنْ يَتَّصَدَّقَ كُلَّ يَوْمٍ بِنِصْفِ صَاعٍ وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَا حَدَّثَنِي أَبِي عَنْ نَاصِحِ أَبِي عُبَيْدِ اللَّهِ غَيْرَ هَذَا الْحَدِيثِ

Meaning: It has been narrated to us Ali bin Thabit (1) from Nashih Abu Ubaidullah (2) from Listen bin Harb (3) from Jabir bin Samurah (4), that the Messenger of Allah -peace and prayer of Allah be upon him- said: “A person educates his child better than he gives in charity half a sha’ every day.” Abdurrahman said, “My father did not tell me, from the path of Nashih bin Abu Ubaidullah other than this hadith” (www.carihadis.com).

b. In the hadith narrated by Ibn Umar ra.

وعن عمرو بن شعيب، عن أبيه، عن جده - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ». حديث حسن رواه أبو داود

بإسناد حسن

(www.carihadis.com).

Meaning: From ‘Amr bin Shu’aib from his father from his grandmother r.a., he said: “The Messenger of Allah s.a.w. said: “Order your children to pray when they are seven years old and beat them if they fail to pray when they are ten years old. Also separate them in their respective beds.” The hasan hadith narrated by Imam Abu Dawud with a hasan isnad.

The things that must be taught to children are aqidah/faith education, worship education and moral education.

1) Aqidah or faith education

To make the younger generation has a bright future and strong faith (faith and taqwa) and avoids misleading processes or behaviors such as radical Islamic movements, brawls, drug abuse, fights, and free sex as is often the case in the android era where everyone can access a limitless world with all its positives and negatives. With a strong foundation of faith, children will be able to sort out which sites are worth seeing and vice versa. Because without having strong faith, teenagers in particular will continue to be curious about exploring the virtual world and this will be very worrying for their future.

2) Worship Education

Educate children to build a young generation that is committed and accustomed to worship, such as praying, fasting, and reading the Koran. The role of parents and teachers is very important in providing good examples and model for children and students. Worship like the one above needs to be instilled in children since childhood, because worship such as praying and fasting if you are not used to it will be very difficult to carry out and usually will carry over to old age because it feels heavy. Parents must instill in their children as a form of gratitude for a servant to his Lord in the form of worshiping Him, either through worship of mahdhah or ghoiru mahdhah.

3) Moral education

Parents are obliged to instill morality in their children, and this morality education is very important to be given by parents to their children, as the word of God which means. “And simplify the way you walk and soften your voice, indeed the worst voice is himars’s” (Q.S. Luqman: 19).

From this verse it has been shown and explained that the pressure of family education in Islam is moral education, by training children to get used to good things, respecting both parents, behaving politely both in daily behavior and in speaking.

To get optimal results in planting Islamic education for the younger generation, consistency and serious involvement from all parties are needed. Whether it's elements of the nation such as the government, religious leaders, society, educators, parents and so on, all of them must have serious intentions and attention so that the future generation of the Indonesian nation is a generation that is highly intellectual and has good character.

2. The Role of the Family in Educating Children

This obligation to educate is expressly stated by Allah in the letter At-Tahrim verse 6, which means as follows: “O you who believe, protect yourselves and your families from the fire of hell whose fuel is human and stone; guardians of the angels who are rude, harsh, and do not disobey Allah in what He commands them and always do what is commanded” (Surah At-Tahrim: 6).

Etymologically the role of the family in a child's growth is likened to a strong armor that can protect humans. As for terminology, the family means a group of people who first interact with the baby. In the early years of the baby's life together with the family, the baby grows and develops following the habits and behavior of parents and the people around them.

Psychologists and education experts believe that the family is the main factor that can influence the formation and regulation of children's character. The family continues to have influence in childhood when the child finishes school, until the child is released from care and sails the ark of his household.

The role of the family in children's education is (Widya, 2013):

As an educational institution first and foremost because in the family humans are born, develop and mature. Education in the family is very influential on the growth and formation of character, character and personality of every human being

- 1) Like the first school, children enter as a center for growth, develop habits (character), seek knowledge and experience
- 2) Intermediaries to build the perfection of the mind of children and their parents who are responsible for directing and building and developing

children's thinking intelligence. All attitudes, behavior and actions of both parents always get the child's attention.

The main functions of a family are:

- 1) Caring for a child's noble and holy nature means taking care of his physical, spiritual, and emotional needs
- 2) Straighten his nature and develop his positive abilities
- 3) Create an environment where he feels safe and loved. Children have ordinary human personalities who are able to carry out their obligations and be useful in society.
- 4) Provide information to children about how to prepare for social life in society, both culture, language, customs and others that apply in society.

And so that the role of this family can be optimized in bringing their children to a mature personality, the family needs to:

- 1) To foster children's talents and abilities in order to achieve good development and progress.
- 2) Provide an effective environment and opportunity to cultivate emotional, behavioral, social and intellectual intelligence.
- 3) Can provide comfort and tranquility for children and can understand conditions, movements, and needs.
- 4) Maintain a positive attitude and the ability to give the right answer at the right time.
- 5) Developing a sense of moral awareness in children is one of the psychic elements, such as conscience. Community awareness continues to grow in the hearts of children in achieving family discipline.

3. Educational Methods Applied by Families in Educating Children

The success of an education, among others, also depends on the method used. Teaching methods are one of the elements that determine the success of education in addition to other elements, such as objectives, materials, media, and so on.

Likewise, family education also requires a method as a tool to achieve educational goals. Prophet SAW. has given an example of how to educate the right

religion that can be used in formal, informal and non-formal schools. The methods that the prophets have used in the past include:

1) Usawatun hasanah method

The uswatun hasanah method means to set a good example or role model. This method is an effective way of providing education to children in the family. With parents providing good examples, children are indirectly accustomed to seeing examples that are always done by parents where this will continue to be seen by children and usually children tend to imitate what parents do. Children have the habit of imitating what they see and habits and the first to be imitated are their parents, then their teachers and the surrounding community (Zuhairini, 1993). So this method should not be wasted by parents, make it a habit for parents to set good examples such as praying on time, reciting the Koran, mutual respect, mutual respect, and other good habits.

2) The method of advice or lecture

This method is very appropriate when applied as a method of education in the family because this method is also explained in the Qur'an as exemplified by Luqman Hakim in educating his children.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: "And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, verily associating partners (to Allah) is a great injustice" (Q.S Luqman/31:13).

Also included with this method is storytelling, parents need to give stories both about previous prophets and pious people in the past, especially at the age of the child, of course the child will easily absorb and remember the stories that have been told.

3) Question and answer method

This question and answer method can be used for family education, because in general children from childhood often ask questions, for example about who made the earth and its contents, who is our God, and so on. The older the children get, the more varied their questions will be. A question asked by children to parents must be answered in a way that does not cause doubt in the soul of the child.

This method was also used by the Prophet when he sent Muadz bin Jabal to Yemen regarding the determination of Islamic law, namely the law of ra'yu.

4) Demonstration Method

The demonstration method is a way of providing education to children by exposing or showing the procedures for doing something, such as how to perform ablution, pray, or others. This method was once used by the Prophet to provide education about how to pray. As the hadith of the Prophet:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ حَدَّثَنَا مَالِكٌ أَنِّي نَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَا قَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرْ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ (رواه البخاري).

Meaning: Has told us [Muhammad bin Al Mutsanna] said, has told us [Abdul Wahhab] said, has told us [Ayyub] from [Abu Qilabah] said, has told us [Malik], “We came met the Prophet sallallaahu ‘alaihi wasallam, at that time we were young men of the same age. So we stayed with him for twenty days and twenty nights. He was a very loving and gentle person. When he thought that we had wanted, or missed our family, he asked us about the people we left behind. So we informed him. Then he said: “Go back to your family and stay with them, teach them and command (to pray).” never remembered and forgot. He said: “Pray as you see me praying. So when the time for prayer has come, let one of you call the call to prayer, and let the one who becomes the Imam is the oldest among you” (www.carihadis.com).

This method is very important for family education, where the method can be used to educate children about the procedures for performing worship in accordance with the guidance of the Prophet. After being shown to them the procedure for performing ablution and praying, then the next step is to allow the children to practice and practice it themselves.

5) The method of deliberation and discussion

To train children to solve a problem this method is also suitable for use so that children can practice expressing opinions and asking about something they want to know. With this deliberation method, children can explore their knowledge so that children feel valued for their existence, especially children who are teenagers. For example, discussions about adolescent problems, religious issues and other actual problems. By discussing, of course, indirectly the children also get the material about what is being discussed.

A child who is in his teens undergoes very rapid physical and psychological changes. This can lead to confusion and anxiety. This is how important friends confide in or discuss with children, moments like this are an opportunity for parents to train their children's ability to express opinions assertively (Istadi, 2008).

6) Field Trip Method

Sometimes the children are invited to see the majesty of God's creation. This is a method of teaching religion through tourism or refreshing which is a fun educational method. One day we as parents need to invite our children to go on a tour, apart from recreation, there are also other benefits to show children about the beauty and majesty of God's creation. For example, seeing beaches, mountains, waterfalls, and many more of God's creations that we can enjoy in this world.

In addition to the six methods mentioned above, there are actually many other methods such as drill, social drama, and other methods that can be used. An important factor that must be considered in choosing these methods is that they must be adapted to the situation and condition of the child, of course and in accordance with the theme or material that will be instilled in them.

C. Concluding Remarks

- To form humans with noble personalities, devoted to Allah SWT in order to form a good life in the family and society, Islamic religious education in the family is very important to be given to children.
- The main foundation of the education system is morals and character, in the context of developing Indonesian people and society as a whole.
- Islamic religious education plays an important role in people's lives and improves the morale of the nation and state.

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