

Concept of Family Education in Islamic Perspective

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Abstract

According to the Islamic view, children's first and foremost education is education in the family. Following the Islamic view, education in the family is based on Islamic religious guidance applied in the family and intended to shape children into human beings who believe and are devoted to God Almighty and have a noble character in everyday life. The research method used is literature study, namely the study of books, articles, and other literature related to the researched theme. Family education aims to create an educational environment for children as students in the family, where parents act as educators and have a crucial role in determining the future children's lives. So that the very essence of family education is to carry out the process of installing Islamic values in the form of faith, worship, and moral education carried out by parents to their children as a process of regeneration in the family.

Keywords: Education, Family, Islamic Perspective.

1. Introduction

Humans as social beings need education because with education, and humans can have knowledge and understanding of something, can distinguish what is good and what is bad, and what to do and what to leave. Building human character, it is a significant and noble job, so the responsibility is not only on the government but also on the whole community, especially the family because the family is the first and foremost container in the formation of one's character (Adi, 2022).

Islamic education has a high position to fortify the course of education in all aspects of life following the Islamic faith. The high position of Islamic education is evidenced by repeatedly mentioning the concept of education in the Qur'an and Hadith. According to Chalib Thoha, Islamic education is an education with philosophy and purpose, as well as theories built to implement educational practices based on basic Islamic values contained in the Qur'an and the Hadith of the Prophet (Ubabuddin, 2018).

The family is an essential element that affects children's lives and acts as the primary educational tool for recognizing their environment. This educational function is related to the role and responsibility of parents as the first and foremost educators of children. Therefore, the family has full responsibility to develop their children to become people the nation, state, and religion expect. Thus, they can become mature and responsible human beings and can be accounted for by the community (Asiyah, 2016).

Family education is essential because the beginning of a child's personality formation and development is through the educational process in the family environment. In the family environment, parents are the first and foremost educators. Zakiah Daradjat stated: "Parents are the first and foremost educators for their children because it is from them that children receive the first education" (Puspytasari, 2022).

The great responsibility of parents to educate children to become moral persons is stated in the word of Allah SWT (QS At -Tahrim verse 6), which means:

"O you who believe, protect yourselves and your families from a hellfire whose fuel is people and stones; guardians of the angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what is commanded."

Regarding this, the role of the family has a considerable influence on the personal development of children, and if the parents are wrong in educating, the children will easily be carried away by things that are not good. With their respective roles, parents should complement each other so that they can form a complete and harmonious family and can carry out religious orders as well as possible (Ubabuddin, 2018).

2. Research Methods

The method used in this research is a literature study from books, articles, and other literature. Then an in-depth study and study is carried out that is relevant to the research theme. A description was carried out by linking books, articles, and other literature to discuss the study results. Then make conclusions from the research results that have been pursued following the objectives of this study (Dalimunthe, 2016).

3. Results and Discussion

3.1. Family Education Concept

a. Definition of Education

Godfrey Thomson argues that education is the influence of the environment on the individual to produce appropriate changes in his behavior, habits, thoughts, and feelings (Syamsunardi & Syam, 2019).

Zuchdi argues that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, and spiritual strength, self-control, personality, intelligence, noble character, and skills or characters needed by themselves, society, nation, and State (Fauziah, et al., 2022).

Education is a series of purposeful interaction activities between educators and students face-to-face or by using the media to assist students' development as a whole (Bahri, et al., 2021).

b. Definition of Family

Chaplin argues that a family is a group of people related by marriage or blood, explicitly consisting of a father, mother, and child. In other words, the family is a lawful association of a man and a woman continuously, where one feels at ease because of the other, following religious provisions and societal norms (Sutinah, 2019).

Santrock argues that the family is a system that is expected to have a two-way relationship between parents and children. The existence of reciprocity and cooperation between the two will strengthen family ties and harmony within the family, which is called Mutual Synchrony. This means that each person's behavior depends on the previous behavior of his partner. The partners referred to in this case are the parents, the second party who is always beside the child, being a partner in the child's communication, relations, and socialization (Asfiah & Ilham, 2019).

The family is the first environment for the formation of the unity of the child. Parents are the main element for the establishment of monotheism in the family. Therefore parents are required to have good monotheism so that they can equip their children with monotheism and materials that support it. Children can also see their parents as role models who provide knowledge, experience, and direction (Setiawan, 2017).

c. Definition Family Education

Experts provide various points of view on the meaning of family education. For example, Mansur, defines family education as the process of providing positive values for the growth and development of children as the foundation for further education. In addition, Abdullah also defines family education as all efforts made by parents in the form of habituation and improvisation to help children's personal development. Ki Hajar Dewantara, one of the leaders of Indonesian education, also stated that the family environment for every child is the first educational environment. Parents have the position of guides, teachers, mentors, and educators, who are the main thing for children (Jailani, 2014).

Based on the description above, it can be understood that the concept of family education is the primary substance in education. It is from the family environment that the child will get an initial picture that becomes a representation of his life. The initial representation that is accepted and believed by the child as the truth in his family will form a fundamental paradigm that will later determine the behavior and character of the child until he becomes an adult in his social environment (Labaso, 2018).

3.2. Family Roles, Tasks, and Functions

a. Family Role

The role of the individual in the family is based on the expectations and behavior patterns of the family, group, and society. The various roles in the family are as follows:

- a) The role of the father, namely as breadwinner, educator, protector, giver of security, and head of the family;
- b) the role of the mother, namely to take care of the household, as a caregiver and educator of her children, protector, and can act as an additional breadwinner in her family;
- c) the role of children, namely carrying out psychosocial roles according to their level of development, physically, mentally, socially, and spiritually (Ubabuddin, 2018).

The role of parents in realizing the child's personality includes the following:

- a) both parents should love and cherish their children;
- b) both parents must maintain a calm home environment and prepare children's mental peace;
- c) mutual respect between both parents and children;
- d) create trust among family members;
- e) holding family gatherings and gatherings (Subianto, 2013).

b. Family Tasks

According to Al-Qurasyi, there are three main tasks of the family, namely as follows:

- a) the family is responsible for saving the factors of calm, love, and peace in the home and eliminating all kinds of violence, hatred, and antagonism;
- b) the family must supervise the educational processes in the family environment;
- c) the family must give a large portion of moral, emotional, and religious in children at different age levels (Zulhaini, 2019).

c. Family Function

According to ST. Vembriarto, the family has seven functions that have to do with children's lives, namely as follows:

- a) Biological function, namely to carry on offspring as the next generation or, in other words, the continuation of family identity;
- b) the function of education and socialization, namely the family provides guidance, mentoring, and real examples to control children's social patterns, as well as prepare children to become good members of society (Haderani, 2019);
- c) religious functions, namely introducing and inviting children and other family members into religious life and instilling the belief that there is someone who regulates life;
- d) socio-cultural functions, namely fostering socialization in children, forming norms and behavior following the child's growth level, and transmitting family cultural values (Rakhmawati, 2015);
- e) protection function, which is to protect children from wrong actions so that family members feel protected and feel safe, and comfortable;
- f) economic function, namely looking for sources of income to meet family needs;
- g) the function of affection, namely by providing a solid foundation for the relationship between children and children, husbands and wives, and parents and children (Wahidin, 2012).

3.3. The Quranic View of Family Education

Al-Qur'an is a way of life for a Muslim, especially in the family. Therefore, many verses in the Qur'an explain family education, including:

QS. At-Tahrim verse 6

أَيُّهَا الَّذِينَ آمَنُوا ا أَنْفُسَكُمْ أَهْلَيْكُمْ أَرَأَا ا النَّاسُ الْجَارَةَ لِيَهَا لَيْكَةً لَأَظْ اذَّ لَا اللَّهُ أَمْرَهُمْ لُونَا ٦ ا

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are harsh and stern angels. They obey Allah for what He commands them and always do what is commanded."

The verse explains that family education is the responsibility of every human being to protect himself and his family from hellfire. The sense that humans are required to do what is ordered and stay away from what is forbidden by Allah SWT, not only to themselves but must provide teaching and education to fellow humans, especially in the family environment (Adi, 2022).

QS. Thaaha verse 132

أَهْلَكَ الصَّلَاةِ اصْطَبِرْ لِيَهَا لَا لَكَ ا الْعَاقِبَةُ لِلتَّقْوَى

"Order your family to pray and be patient in doing it. We do not ask you for sustenance. We are the ones who provide for you. The end (good in this world and the hereafter) is for pious people."

The verse explains that Allah SWT told Prophet Muhammad SAW to take care of his family by telling them to pray and be patient in carrying it out. So we can understand that the influence of da'wah that he does will be greater if the closest family, children, and wives are monotheistic like he. It is also seen from the verse that he was ordered first to practice prayer for himself, then his family (Adi, 2022).

QS. Ash-Syu'ara verse 214

أَنْذِرِ الْأَقْرَبِينَ

" Give a warning to your closest family. "

The verse explains that Allah SWT ordered Prophet Muhammad SAW to avoid polytheism and advised Prophet Muhammad SAW to avoid all things that could invite the wrath of Allah SWT, and give warnings to your closest relatives without favoritism. And humble yourself, that is, be gentle, and be humble towards those who truly follow you, namely the believers, whether they are your relatives or not (Labaso, 2018).

QS. Al-Saffaat verse 102

لَمَّا لَعَّ السَّعْيِ الْإِنِّي أَرَى الْمَنَامِ أَنِّي أَدْبَحُكَ أَنْظُرُ إِذَا الْآبَتِ أَفْعَلُ ۚ إِنَّ آءَ اللَّهِ الصَّابِرِينَ ۚ ١٠٢

" When the child reached (the age) he was able to work with him, he (Ibrahim) said, "O my son, I had a dream that I was slaughtering you. Think what do you think?" He (Ismail) replied, "O my father, do what (Allah) has commanded you! God willing, you will find me among the patient ones."

The conclusion of this verse contains educational material faith or belief in the Prophets' revelations. Furthermore, the attitude of Prophet Ibrahim, asking Isma'il's opinion gracefully contained educational material in the form of moral education, namely patience and compassion sincerity that Prophet Ibrahim had because he had a pure heart. There is no rebuttal or anger from Prophet Ibrahim in conveying the dream he experienced to Isma'il (Labaso, 2018).

3.4. The Role of the Family in Islamic Education

a. In the Field of Physical and Spiritual

The family has an important role in helping the growth of their children in terms of physical, both aspects of development and aspects of function. Families maintaining their children's health must be carried out before birth, namely through maintaining the mother's health and giving her excellent and healthy food during pregnancy because this affects the child in the womb. When a child is born, the family's responsibility for the child's and its mother's health is doubled, including protection, treatment, and development to fulfill responsibilities (Ahid, 2010).

b. In the Field of Intellectual Education

Although particular institutions manage academic education, the family still plays an important role and cannot be freed from responsibility. The family holds a big responsibility before their children enter school, including helping to grow their talents, interests, and abilities of reason, a healthy intellectual attitude, and training the senses of these intellectual abilities. Children will not enjoy perfect intellectual development unless they are educated in reason and have adequate opportunities at home (Ahid, 2010).

c. In the Field of Religious Education

The development of religion in children occurs through life experiences since childhood in the family. The more religious experiences, the more attitudes, actions, and ways of life will be following religious teachings. In the family, religious and spiritual education is one of the aspects that must be given to children. Religious and spiritual education means awakening children's instinctive spiritual strength and willingness through healthy religious guidance and practicing religious teachings, equipping children with Islamic religious and cultural knowledge appropriate for their age in the fields of faith, worship, mu'amalat, and history (Ahid, 2010).

d. In the Field of Moral Education

Religious education is related to moral education, and it is no exaggeration to say that moral education, in the Islamic sense, is an inseparable part of religious education. What is good is considered reasonable by religion, and what is wrong is considered harmful. So moral values and virtues in Islamic society are the morals and virtues taught by religion. A Muslim is not perfect in his religion unless his morals become good.

The family plays a crucial role in moral education for children as the institution that interacts with them first. Therefore, the family must take a position on this education. Teach them a noble character following Islamic teachings, such as truth, honesty, sincerity, compassion, kindness, etcetera. In addition, it also teaches the values and benefits of holding fast to morals in life and getting used to sticking to morals since childhood (Ahid, 2010).

3.5. Aspects of Family Education

a. Aspects of Faith Education

The first and most important education that must be given to children is monotheism or creed education with the basics of faith and Islam so that children understand and do not associate partners with Allah SWT, because associating partners with Allah is an act of great sin, an unjust act that Allah hates. Faith education is the fundamental core of faith that must be instilled as early as possible (Suriadi, et al., 2019). As mentioned in the word of Allah (Surah Luqman: 13):

إِذْ أَلَّ لُقْمٰنُ لِابْنِهِ لَا إِلٰهَ إِلَّا اللَّهُ إِنَّ الشِّرْكَ لَظُلْمٌ ۝۱۳

"(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate partners with Allah ! Indeed, associating partners (to Allah) is a great injustice."

b. Aspects of Worship Education

Worship education includes all actions in daily life, both related to God and with fellow human beings. The most excellent relationship with Allah SWT after monotheism is establishing prayer. Islam emphasizes that Muslims order their children to pray from an early age. It is intended that they are happy to do it and get used to it so that if the spirit of worship is embedded in the souls of our children, their religious personalities will surely emerge. (Setiani, 2018). As mentioned in the word of Allah (Surah Luqman: 17):

أَقِمِ الصَّلَاةَ بِالْمَعْرُوفِ إِنَّهُ الْمُنْكَرُ اصْبِرْ لِي أَصَابِكُ إِنَّ لَكَ الْأُمُورَ

"O my son, establish prayer and ask (humans) to do what is right and prevent (them) from doing what is wrong and be patient with what befalls you. Indeed, this is a matter that (should) be prioritized."

c. Aspects of Moral Education

Morals are the third stage in religion. The first stage is to declare faith by saying shahadat; the second stage of performing worship such as prayer, fasting, and zakat; and the third stage is good morals. Moral education is crucial given by parents to their children in the family (Saputra & Subiyantoro, 2021). As mentioned in the word of Allah (Surah Luqman: 14):

إِنَّمَا الْإِنْسَانُ أَلْفِدِيَّةٌ لِّأُمَّهُ أَلَىٰ أُمِّهِ الْوَالِدَاتُ الْيَسِيرَاتُ

"We commend humans (to do good) to their parents. His mother had conceived him increasingly weak and weaned him in two years. Be grateful to your parents and to Me. Only to Me (you) return."

4. Conclusion

Family education aims to give birth to an educational environment for children as students in the family, where parents act as educators who have a crucial role in determining the lives of children in the future. The result of the educational process is that a child is expected to get an initial picture that becomes a representation of his life. The initial representation that is accepted and believed by the child as the truth in his family will form a fundamental paradigm, which will later determine the behavior and character of the child until he becomes an adult in his social environment. So the fundamental essence of family education is to carry out the process of instilling Islamic values in the form of faith, worship, and moral education carried out by parents to their children as a process of regeneration in the family.

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