

The Urgency of Family Education For Children's Religious Formation

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Abstract

Family is considered as the smallest community unit. There is no society without a family. This smallest community is where education learnt for the child. Family is the most important place where the children from their potential, good morality, 'aql and skills, because of that it is really possible for parents to exert influence for their children. Furthermore children as a mandate for parents need to be guided and monitored in order to bring them to behave and act according to Islamic regulation. It is because further education will depend on their basic education. Family also has a rule in giving the children Islamic education because the family is closely related to their lives. It can be said that if education in the family and the surrounding environment is good so it could be when the children grow up they will have good behavior.

Keywords: Family Education, Children's Religious Formation

Abstrak

Keluarga dianggap sebagai unit komunitas terkecil. Tidak ada masyarakat tanpa keluarga. Unit terkecil inilah tempat seorang anak pertama kali mendapatkan pendidikan. Keluarga merupakan tempat terpenting bagi anak untuk mengembangkan potensi, akhlak mulia, akal, dan keterampilan mereka. Karena itu, sangat mungkin bagi orang tua untuk memberikan pengaruh terhadap anak-anaknya. Lebih lanjut, anak sebagai amanah dari orang tua perlu dibimbing dan diawasi agar dapat berperilaku serta bertindak sesuai dengan aturan Islam. Hal ini dikarenakan pendidikan selanjutnya akan sangat bergantung pada pendidikan dasar yang mereka peroleh di keluarga. Keluarga juga memiliki peran penting dalam memberikan pendidikan Islam kepada anak, karena keluarga sangat erat kaitannya dengan kehidupan mereka. Dapat dikatakan bahwa apabila pendidikan dalam keluarga dan lingkungan sekitarnya baik, maka besar kemungkinan ketika anak tumbuh dewasa mereka akan memiliki perilaku yang baik.

Keywords: Pendidikan Keluarga, Pembentukan Religius Anak

مستخلص

تعدُّ الأسرةُ الوحدةَ الاجتماعيةَ الأصغر. فلا وجودَ لمجتمعٍ بلا أسرة. وهذه الوحدةُ الأصغر هي المكانُ الذي يتلقى فيه الطفلُ تعليمه الأول. وتعدُّ الأسرةُ أهمَّ مكانٍ للطفل من أجل تنمية قدراته وأخلاقه الكريمة وعقله ومهاراته. ولذلك فإن تأثير الوالدين في أبنائهم أمرٌ ممكنٌ للغاية. وعلاوةً على ذلك فإن الطفل باعتباره أمانةً عند والديه يحتاج إلى التوجيه والمراقبة لكي يسلك ويتصرف وفقاً لأحكام الإسلام. وذلك لأن التعليم اللاحق يعتمد اعتماداً

كبيراً على التعليم الأساسي الذي يناله في الأسرة. كما أن للأسرة دوراً مهماً في تقديم التربية الإسلامية للطفل، لأن الأسرة مرتبطة ارتباطاً وثيقاً بحياته. ويمكن القول إنه إذا كانت التربية في الأسرة والبيئة المحيطة جيدة، فهناك احتمال كبير أن ينشأ الطفل عند كبره على سلوكٍ حسن.

الكلمات المفتاحية: التربية الأسرية، التكوين الديني للأطفال

Introduction

The family is the smallest unit in a society. There is no society without a family. The family institution is the first source of education for a child. In the family, the child will begin acquainting with the educational environment, wisdom, skill, and intelligence. Therefore, family education will leave a deep impression on the children to direct their lives toward the expected goals.

The family is the most important place in shaping children's potential, including character (*akhlak*), intelligence (*aqal*), and other skills. Childhood education is one phase of education that is prioritized in Islam. It is because Islam wants to develop human beings from an early age to become leaders (*ulama*), as well as obedient servants of God, who will realize the attributes of God on this earth according to the limits of humanity.

Early education is prioritized and carried out by family institutions (informal institutions). The educational material is in the form of practical knowledge that emphasizes the natural factors that surround it. Parents are role models in everything they do. Therefore, the family must create a comfortable, peaceful and pleasant situation. So that a child will be kind and obedient to his parents. Children, as a mandate for parents, need to be guided and supervised. Therefore, they can behave and act according to Islamic religious guidance. Further education is very dependent on basic education (basic education) as the foundation.

The family is the most appropriate place to instill the basics of monotheism in children's souls because it is closely related to their lives. It is in the family that children begin to learn to know Allah, noble akhlaq, and accustom themselves to obey all the commands of Allah SWT and leave all His prohibitions.

Children's Success Stems from Family

As Allah's Word in surah Luqman verses 12-19, Allah gives us an example of how important education is for parents to their children. Luqman as the parent provides advice and teaches wisdom (*hikmah*) to his son to be grateful to Allah and prohibit associating with Him. Do good to parents and always do good to others. As Allah will repay the kindness even if it is as big as a zarah. Furthermore, Luqman said to his son, O my son, establish prayer, enjoin people to do what is right and forbid what is wrong, and be patient with what befalls you; indeed, such is an obligation upon you. Keeping away the traits of arrogance and haughtiness, gentle voice when talking to others, and modesty in walking on this earth, all include tawhid education, shari'ah education, and character education.

When viewed from a religious aspect, humans are creatures called "Homodivanans" (creatures with needs) or called "Homoreligius" (religious creatures).

Thus the tendency to religion, god, and goodness has existed in humans since in the mother's womb as human nature from Allah the Almighty. If religious education in the family and the surrounding environment is good, then it is likely that the child when he grows up will be good. Imam Al-Ghazali said.

"The child is a trust for his parents. His heart is clear as a jewel. His soul is clean. It is easy for those who want to draw and carve something on him. If the child is inclined toward goodness, knowledge, and wisdom. He will develop in that direction and will be happy in this world, and the hereafter. His parents will be rewarded and his educators. If the child is led to evil and left to the behavior of animals. He will be miserable."

Children are highly influenced by the family atmosphere in which they live. Parents should treat their children with good manners and gentleness. They will follow with good manners and nature with good nature, without burden. However, the reality that often appears is that parents allow their children to have despicable behavior and leave their children alone (permissive). Some parents harshly treat their children and do not show affection towards them. Hence, the children hate their families, feel inferior to themselves, and are indifferent. The child then becomes uncomfortable with the family, becomes insecure, runs away from responsibility, and eventually seeks other forms of escape that are often deviant.

The urgency of providing good education to children in a family is a necessity. The education must include a transfer of values, knowledge, and skills. Therefore, human life becomes meaningful. In general, the progress of a community depends on the level and quality of its education. Education is a crucial sector in forming a nation's personality, including education in the family. Hence, education in the family must be proactive towards the various demands of the times. As history records, in the 8th-12th centuries AD, Muslims with a good education were able to deliver Islam to the peak of glory or the golden age of Islam. Education receives strong attention in Islam. As promised by Allah in Surah Mujadalah verse 11, "Whoever believes and has knowledge will be elevated in degree".

Education in Islam is not merely teaching. Education is more than that. It is the process of transferring knowledge, values and forming a personality. In Arabic, education includes the overall meaning contained in three words: *sh*, *thiqh*, and *thk*³ However, the popular word for education is tarbiyah.

Education in Islam means the transfer of values. The transferring of values from educators to students or parents to their children. The values of education contained the Quran and Hadith teachings. The values can be divided into several parts. For instance, religious moral values, science values, socio-cultural values (humanism), art and aesthetic values, and political and economic values. ⁴ From all of these values, the goal to be achieved is to be a complete human (*Insan Kamil* and *Tam*) Hence, they can be caliphs on earth; prospering the earth, and serving themselves to the Khaliq Allah SWT.

The Prophet acts as the recipient of the Quran, tasked to convey instructions, purify, and teach people (Q.S 67:2). Purifying can be identified with educating and teaching is nothing but filling the minds of students with knowledge related to the realms of metaphysics and physics.

To educate children in the family, it should be aligned with the nature of its

creation, namely the body, spirit, mind (*aqal*), lust, and heart. In other words, it is "directing him to become a complete human being". One of the methods used by the Quran to direct humans toward his/her needs or desires is by using "stories". Each story supports the material presented, whether the story is real or symbolic. The story contained in surah Luqman verses 12 to 19, Wahbah Zuhaili concluded that verse contains nine commands; three prohibitions and seven causal relationships, namely the command to be grateful to Allah, thank and be kind to both parents, and treat parents well, follow the path of the Prophets and righteous people, the command to establish prayer, the command to do the good deed (*ni'mah*) and leave the munkar. The command is to walk modestly on this earth and lower the voice

28. when speaking. And what is included in the prohibitions is not to shirk Allah, not to be arrogant and not to be haughty in walking on the earth of Allah. The cause-and-effect relationship is as follows.

1. Whoever thanks Allah automatically thanks himself, and likewise. It will not affect the existence of Allah.
2. Associating partners with Allah (shirk) is a great wrong.
3. Allah is the place to which all creatures return.
4. Allah is the most subtle and preaching.
5. All affairs are certain.
6. Allah does not like people who are proud and arrogant.
7. The worst sound is that of a donkey.

The education contained in surah Luqman verses 12-19 is divided into three parts: Tawheed education ('aqidah), Sharia education (law), and Akhlaq education (morals). Tawhid education is contained in the prohibition of associating partners with Allah. Luqman advised his son not to shirk (associate) Allah with something else because it is a great injustice. Shirk is prohibited for two reasons, firstly the person who shirk is committing a very great wrong, then in the afterlife, he will not be able to see anything (in darkness). Second, turning away rights from people who have rights, because the only one to be worshiped and obey is Allah. Therefore, if you worship and submit to other than Allah, you are given rights to whom has no rights.

When Luqman advised his son to pray, it was shari'a education. Furthermore, it is explained that prayer is the key to all goodness and is the mother of worship. The implementation of good prayer will be reflected in each individual and will be protected from heinous and unlawful acts. Prayer is also one of the vertical shari'a education (*al-ibn mith*). On the other hand, prayer is also a horizontal shari'a education (*al-umriyah*). This can also be seen in terms of 'amar ma'ruf nahi mungkar' (enjoining good and preventing evil). However, the message that is very much contained in the verse above is related to being grateful to Allah, doing good to parents, getting used to doing good deeds even if only in a very simple (small) form, not to be arrogant, not to be arrogant, simple in walking on this face and gentle when speaking (voice).

In his interpretation, Mahmud Yunus explained that doing good to the mother and father is to obey his orders, as long as the order is not contrary to religious teachings.⁷ Al-Mawardi added, that doing well for both parents is a must because considering the difficult and painful things when giving birth. Then, it is continuing

with breastfeeding, some up to two years. Since birth, children have been taught good things to the level of education that can be given by both parents.⁸ The advice is to do good things even if it is as big as a zarrah (very small), Allah will still reward it. According to Hamka, even the smallest charity, Allah will not forget it. Hence, a person must be motivated to work and do charity according to his ability.⁹

The prohibition against turning one's face away and being arrogant when meeting others is because some people tend to feel superior to others. If they do so, they do not like to be confronted with people they consider inferior.¹⁰ Allah does not love those who walk the earth arrogantly, nor does He love those who boast. But Allah loves those who walk the earth modestly, politely, neither hastily nor slowly. S/he does not exaggerate when happy, outgoing, and advising one another.¹¹ Al-Mawardi added that simple walking is *tawadhu'* (humble yourself to Allah), walking while looking at where the foot will be stepped on, being agile in walking, not too fast and not too slow, and not engrossed in fantasies when walking.¹²

The commandment to be gentle in one's voice is to speak well, not to shout, which is enough for the other person to hear, because if one is authoritative, his words will be heard. The worst voice is likened to the voice of a donkey because the donkey is a symbol of ignorance in Arabia.¹³

The views of some Islamic figures

1. Al-Ghazali

Al-Ghazali, besides being known as a Muslim theologian and philosopher, is also known as an education expert and Sufi. In education, Al-Ghazali has put forward various interesting views on child education, according to him parents as educators must know the type of disease and age of the patient because parents as educators in Al-Ghazali's view are like doctors. If the doctor is wrong in diagnosing his patients and giving the wrong medicine, his patients might die because of the wrong medicine. This is because not all patients have the same disease. Likewise, if parents educate their children all the same, it will be fatal, because it will kill their hearts (*qalbu*). Some children are very intelligent, other children are average, middle to lower. There are visual children (very sensitive to their sense of sight), there are audio children (very sensitive to their sense of hearing) and there are also kinesthetic children (very sensitive to the type of skill).

Al-Ghazali's view shows that in educating children, an educator (whether parent or teacher) needs to see the exact attitudes and symptoms caused by children. Then, educate them according to the child's situation. This means that Al-Ghazali views that the child should be treated appropriately. If the child makes a mistake, the parents as the primary educators should be able to find its cause. Maybe he made a mistake in seeking attention or wanting to be popular, or because he lacked affection from his parents. Al-Ghazali, therefore feducator to a specialist doctor, because he must be able to diagnose the patient's illness as well as treat it.

In addition, Al-Ghazali also advised that parents in educating or giving punishment, should not shout, yell, or ask for help from others about it, but it should be done by them as parents with patience and maturity. Shouting can cause children to get used to the system of slavery. When parents give punishment with a loud voice, it is as if the child is nothing more than a slave who is treated by his master harshly, even

slaves should not be abused. Punishment with a loud voice will cause psychological trauma for children who experience and hear it. If this happens, children who are supposed to be an educated generation that will defend the values of goodness and truth will instead grow up to be a violent and violent generation that moves away from goodness and truth. More than that, children raised in the aforementioned way will backfire unimaginably for the parents themselves.

2. Ibn Khaldun

Looking at the contents of surah Lukman in terms of educating children, Ibn Khaldun agrees with Imam Al-Ghazali. He conveyed that parents must honor their children. If children make mistakes, do not give punishment in a hurry. They agreed that giving punishment should look at the time or opportunity that is suitable for the correction of the mistake, and provide motivation, praise, and encouragement to them to do praiseworthy works that deserve to be rewarded. Then do not reproach, revile, and insult the children because of their mistake. Those actions will cause sadness, fear, and a lack of confidence.¹⁴ He reiterated: Whoever teaches a child harshly, the child will react harshly to him. The children will become stunted and their creativity will be lost. The children will be lazy, easy to lie, and do evil because they are afraid of the harsh hands of their parents as educators. It will become a habit of their character. Hence, the meaning of humanity in the children will be damaged.¹⁵

Ibn Khaldun's view seems to be based on the principle that people who plant goodness will reap the fruit of goodness. On the contrary, people who plant evil will reap the fruit of evil itself. It is because the fruit of goodness is a noble character, while the despicable character is the fruit of evil and evil. Allah said in the Quran.

[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction. (QS. 17:7)

Ibn Khaldun further explained the effects caused by harshness in educating children. He said that one who is harsh with children, then the child will be a burden that must be borne by others. It is because he is unable to protect the honor of himself and his family. Hence, he does not have the nature of courage and maintenance, nor does he have the ability to acquire virtues and noble character.¹⁶

From the above views, it can be seen how much attention Ibn Khaldun paid to improving society by educating children without violence. If children become violent as a result of mistakes in educating them, it will certainly be a social problem that requires overcoming that is not easy. If the educator who behaves violently is his parents, then the results of the upbringing will be difficult for teachers at school, and vice versa. Even it will be a heavy burden on society in general, his spouse, and his family in the future.

Ibn Khaldun's attention to children's education is quite intense because the child will grow and develop according to the education he receives, especially in the family. According to Ibn Khaldun, education in childhood is very impressive in his heart or soul, and will be the foundation of his traits and behavior after he grows up. Therefore, in Ibn Khaldun's view, parents should not treat their children harshly or by force, as well as teachers.¹⁷

3. Ibn Sina (Avicenna)

Ibn Sina was a leading Muslim philosopher. In his life, he carried out multiple tasks well, including in the field of education such as teaching. Ibn Sina argues that child education must begin with familiarizing him with praiseworthy morals (*akhl*) or traits. It is quite difficult for children to leave the bad when he is used to doing it and has settled and is strong in his soul.¹⁸ According to him, parents should be wise, they should not treat their children harshly, even if the child has done wrong. They should be gentle and affectionate, and motivation and praise are better than ridicule and reproach.

However, if there are children who are accustomed to these traits, for example using sullen faces, scaring, or ridicule, this means that parents must be able to treat a child with appropriate treatment like a disease must be treated with suitable medicine. Thus, Ibn Sina's view is that punishment should not be administered, but only when necessary or in cases of necessity, and that beatings should not be administered, but only after a stern warning so that the child can feel its effects.

4. Athiyah Al-Abrasyi

If the previous three figures are classical education figures, now we will try to trace modern education figures, namely Athiyah Al-Abrasyi, in many ways, it seems that they agree with the three figures mentioned above, but according to Al-Abrasyi, if children make mistakes, parents as educators should look for the motives or causes that encourage children to make mistakes, then try to correct them in an appropriate way, not with painful blows.

If corporal punishment must be carried out, then in Athiyah Al-Abrasyi's view, three conditions must be met, namely:

1. Not to punish children before the age of ten
2. Gentle spanking of a child should not exceed three times
3. To give the child a chance to make amends (repent) for the wrong doing²⁰

It is undeniable that many parents do not fully understand the correct way to educate their children. They think that violence can bring the good they expect, whereas violence can give birth to various disasters that become social problems. It is because children have become creatures with arid souls, weak ideals, and reduced activity and creativity.

Al-Abrasyi also considers a mistake if a child is threatened with a punishment that is impossible to carry out, for example saying, "If you do this again, then I will kill you."²¹ Al-Abrasyi's view regarding the punishment of children is that parents (educators) must fully understand all the differences of individual differences (character, talent, and behavior). According to him, the children's characters are varied. Some of the children are very sensitive, some of them are ignorant but quickly despair, and some are even stubborn, naughty, and do not care about anything. The way to educate them must vary or be different.

Parents must understand all the characteristics, talents interests, and inclinations of each child. Then, it does not backfire in educating them. Hence, they become successful children for themselves, their parents, their religion, their nation.

Conclusion

Education in the family is the forerunner of children's success in the future.

The children are the trust of both parents. If the children are inclined to goodness, science, and wisdom, they will develop in that direction and be happy in the world and hereafter. Both parents will get rewards as educators. If the child is led to evil, he will be miserable.

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