

# The Qur'anic Methods in Instilling Characters in a family: An Educational Perspective

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## ABSTRACT

Characters are closely related to morality which is underpinned on the moral strength based on the value system instilled as early as possible in a family. The study aims to discuss the Qur'anic methods used to instill the early childhood's characters in a family. To gain the data, the researchers employ qualitative method under descriptive approach. In addition, to analyse the data, it is used content analysis technique. The results of the study assert that characters education needs to be taught and instilled as early as possible to early childhood at home. Through the education, the parents need an enormous efforts to instill characters education to the early childhood. One of the efforts is using the Qur'anic methods used to instill the early childhood's characters in a family. The Qur'anic methods consist of the *Amsal* method, the *Kisah* (story) method, the *Ibrah Maudzah* method, the *Targhib wa Tarhib* method, the *Tajribi* method, the *Uswah Hasanah* method, and the *Hiwar* method. In conclusion, instilling characters to early childhood in a family needs the suitable methods, so that its implementation is going to be in harmony with planning and achieve the goal to create early childhood to be 'Insan Kamil'.

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## 1. INTRODUCTION

A family is the smallest unit of a society. A family is formed from a man and a woman legitimated by a sacred promise as the so-called as a marriage. In Indonesia, a marriage is applied based on Islamic and state laws. The state law in relation to the regulation of marriage is in the Act Number 1 of 1974 concerning Marriage which is later strengthened in the Act Number 16 of 2019 concerning Amendment to the Act 1 of 1974, Article 7 Paragraph 1 states that marriage is only allowed if the a man and a woman have reached the age of 19 (nineteen) years. Furthermore, Article 1 states that marriage is an inner relation between two people of different sexes as husband and a wife with the aim of forming a happy and eternal family based on the Oneness of God. Thus, marriage in Indonesia is protected and regulated by the Law which aims to form a happy and eternal family based on the Oneness of God [1]–[3].

Based on the aim of marriage aforementioned, a family is obliged actualize the aim of marriage that is to realize a happy and eternal family based on the Oneness of God. The aim of

marriage becomes the noble achievement, so that in Islam a successful family is a family that is able to have the following characteristics: (1) a family must stand on a solid foundation of faith; (2) a family must fulfill the mission of worship in life; (3) a family must obey religious teaching; (4) a family must love each other; (5) a family must take care and strengthen each other in kindness; (6) a family must give the best each other for the couple; (7) a family must deliberate each other to solve the problem; (8) a family must fairly divide the roles; (9) a family must synergize to educate children; and (10) a family must contribute to the welfare to the community, nation, and state. In addition, sociologically a successful family is a family that is able to carry out 7 (seven) family functions optimally. i.e.: (1) biological function; (2) educational function; (3) religious function; (4) protective function; (5) social function; (6) recreative function; and (7) economic functions [4].

Based on the religious and sociological functions aforementioned, a family is not understood in a narrow perspective as only forming halal relationship in a household that later bearing offspring. In a wide perspective, a family has various functions that must be carried out and actualized, so that a family is able to achieve the aim of a family forming a happy and eternal family based on the Oneness of God [4]. Because of the aim of a family has been reached, then of course the offspring born can be taken care well, educated well, and funded well. Thus the offspring can grow into the qualified early childhood that can become the pride of the family, religion, nation and state [5].

One of the family functions, the religious function is the main and first functions for a family, particularly Islamic family. It is because a family that is able to actualize its religious function, the family will be able to become a family obtaining the title of *sakinah mawaddah warahmah* family. A family that is having *sakinah mawaddah warahmah* is a family that is able to bring serenity, love, and affection among family members and also the surrounding community. Simply, the *sakinah mawaddah warahmah* family is a family that is able to create itself and all its family members become '*Insan Kamil*'. *Insan Kamil* is a *mutaqin* Moslem that is actually a Muslim who has perfect faith, worship, and also the noble characters [6].

The present study is underpinned by some previous studies conducted by previous researchers. The previous studies aforementioned are carried out by Habib & Nadira (2024); Handayani et al., (2021); Krisnawati & Rohita (2021); Nafiah et al., (2023). Those previous studies are in harmony with the present study that discusses instilling moral value or characters in the family. Thus, those previous studies are used as the comparison references of the present study. Based on the background of the study, then the present study entitled, "**The Qur'anic Methods in Instilling Characters in a family: An Educational Perspective**". This study is expected to be useful as the new references for the forthcoming researchers, teachers, students, parents, and other academic community.

## 2. METHOD

This present study employed qualitative method under descriptive approach. Qualitative descriptive is understood as a research approach which describes a statement on a problem as carefully as possible [11]. In addition, qualitative descriptive is an approach employed to describe a phenomenon in detail and accurate as possible [6], [12].

In line with the data collection technique, the researchers employed journal articles as the primary resources retrieved from Google Scholar. Meanwhile for the data analysis technique, the researchers employed content analysis [11], [13]. There are 4 steps in conducting content analysis, those are: (1) selecting the journal articles and books in line with the topic of 'methods in instilling characters in a family', (2) selecting topic related to the title of the present study, (3) compiling the selected sources in accordance with the required chronology, (4) elaborating the selected sources into the sub point of the discussion [13].

## 3. RESULTS AND DISCUSSION

In this section, it is explained the results of research and at the same time is given the comprehensive discussion. Results can be presented in figures, graphs, tables and others that make the reader understand easily [14], [15]. The discussion can be made in several sub-sections.

In this discussion session, the researchers highlight four sub-sequent discussions. The four sub-sequent discussions include: (1) defining akhlak and character, (2) the purpose of character education in a family, (3) the mission and strategy of education in a family, and (4) the Qur'anic methods used to instill characters in a family. The four sub-sequent discussions are described as follow.

### **Defining Akhlak and Character**

In the first sub-sequent discussion, the researchers need to highlight defining akhlak and character. The term 'akhlak' etymologically has meaning 'habits', 'behaviors', 'basic character and temperament' [16]. Terminology, 'akhlak' is defined as a character grows and instill in a person who reflects in attitudes and behaviors, such as: patience, affection, hateful, envious and so forth [17].

After highlighting the definition of akhlak, then it is needed to define character. The term 'character' comes from the Greek language, 'to mark' which means to mark and focus on how to apply the value of kindness in the form of actions or behaviors. In addition, character also comes from the English language, 'character' which means 'mental or moral qualities that make a thing what it is different from others, or the whole qualities that make a thing different from others' [18]. According to Simon Philips, character is defined as a collection of values that lead to a system underlying the thoughts, attitudes, and behaviors exposed. Furthermore, al-Ghazali states that character as something closer to morality and realized in the form of attitudes and actions that have been integrated in a human. Thus, a human appears spontaneously expose his attitudes and actions when he interacts with the environment [6], [19].

Referring to the definitions aforementioned, it can be concluded that character is closely related to morality and realized in the form of attitudes and actions. These attitudes and actions are integrated each other based on the value system of how a human thinks and behaves. Thus, the human's behavior is showing the quality of akhlak and character when he communicates to others in his environment.

### **The Purpose of Character Education in a Family**

After highlighting defining akhlak and character, in the second sub-sequent discussion, the researchers highlight the purpose of character education in a family. Habib & Nadira, (2024) state that the purpose of character education in a family covers at least three major aspects. Those are: (1) to prepare noble early childhood's character, so that the early childhood is able to behave nobly in accordance with the nature of human creation; (2) to glorify the early childhood's degree as well as the degree of the Prophets and Messengers of Allah almighty; (3) to direct early childhood to be the mutaqin Muslim who has perfect morals (Insan Kamil). Practically, to reach the 3 (three) purposes of character education aforementioned, it is needed 3 (three) other efforts which covers: (1) collaboration among parents, teacher, and environment; (2) introducing and familiarizing the noble character to early childhood; (3) sustainable efforts [20]. Through actualizing those three efforts, it is expected that the early childhood would be a noble Moslem, noble personality, and noble citizen.

From the explanation above, it can be concluded that the purpose of character education is to result early childhood's character based on the character of the Prophet peace and blessing be upon him. Therefore, parents, teacher, and environment have to collaborate each other to introduce and familiarize noble character to early childhood in the daily life. Through familiarizing in everyday life, early childhood is going to record and store the noble character permanently in his/her life forever.

### **The Mission and Strategy of Education in a Family**

After highlighting the purpose of character education in a family, in the third sub-sequent discussion, the researchers highlight the mission and strategy of education in a family. A family should have mission and strategy in instilling character education. According to Supriyono et al.,

(2015) there are at least 5 (five) family missions and strategies in instilling character. The five missions and strategies are highlighted as follow.

1. The first is instilling religious education. In the process of instilling religious education, the role of parents is very vital. It is because obedient or not of early childhood, it is totally influenced by the model of parents in carrying out their worship to Allah almighty.
2. The second is instilling moral education. In the process of instilling religious education, early childhood's moral is reflected from the parents' attitude and behavior. Thus, the parents as the model for their early childhood have to actualize sample through various ways, such as how to apply moral in daily life, giving advice, providing reading books, films, and conducive living environment to stimulate the growth of good morality for their early childhood.
3. The third is instilling social values. A family is the smallest institution functions to internalize social values, at which values colorize the harmony of life among people in the society. In the family, early childhood learn to share role, interest, right and obligation to form social agreement, and also learn to arrange social structures in social life.
4. The fourth is developing household skills. A family is the first and main place for early childhood to know and to be taught various household skills by parents. At home, early childhood learns to solve his/her own household needs, such as: cleaning the bedroom, cleaning the home environment, washing clothes, arranging and tidying up their books, preparing food, and so forth.
5. The last is instilling occupational and vocational skills. A family is the first and main place for early childhood to know and to be taught various occupational and vocational skills. Occupational skills are skills related to the settling of people's personal matters and how to overcome their economic needs independently. Meanwhile, vocational skills are skills related to people's ability to perform jobs to fulfill basic personal needs and earn livelihood.

Based on the five missions and strategies explained aforementioned, it can be concluded that every family needs to familiarize and guide their early childhood in order to be able to instill characters since an early age. The characters meant cover (1) instilling religious education, (2) instilling moral education, (3) instilling social values, (4) developing household skills, and (5) instilling occupational and vocational skills. Thus, early childhood is able to grow into a person who has religious, moral, social values, household skills, occupational and vocational skills.

### **The Qur'anic Methods Used to Instill Character in a Family**

After highlighting the mission and strategy of education in a family, in the last sub-sequent discussion, the researchers highlight the method from the holy Qur'an used to instill character in a family. Referring to religious and character education, the holy Qur'an has provided methods for parents and teachers as the solution to educate early childhood to have moral and characters. Those 7 (seven) methods cover (1) the *amtsal* method, (2) the *kisah* (story) method, (3) the *ibrah mauidzah* method, (4) the *targhib wa tarhib* method, (5) the *tajribi* method, (6) the *uswah hasanah* method, and (7) the *hiwar* method [22], [23]. The detailed discussion regarding to the methods is highlighted as follow.

#### **1. The *Amts al* method**

The term '*amtsal*' etymologically means to make analogy, imagery, and comparison. Terminologically, '*amtsal*' is understood as imagining something abstract into something concrete to achieve the purpose or benefits of the imagery [22], [23]. The purpose of using the '*amtsal*' method includes:

- a. Every thing that is used as an imagery in the holy Qur'an become the description of daily life. Therefore early childhood tends to remember it easierly, reflect, and follow it. One of the example can be found in Q.S. Ibrahim [14]: 24).
- b. Through imagery and comparison, early childhood are invited to understand abstract concept easily by paying attention to more concrete concept that can be actualized in the five senses. One of the example can be found in Q.S. Al-baqarah [2]: 275).

- c. Giving an imagery is going to encourage early childhood to behave according to the content of the imagery given. When its content is liked, early childhood is going to easily imitate it. One of the example can be found in Q.S. Al-baqarah [2]: 261).

## 2. The *Kisah* (story) method

The term '*Kisah*' or story, etymologically means to find traces. Terminologically, story has two meanings: (1) means the holy Qur'an informs the previous society (*ummat*); (2) means the characteristics of the story contained in the holy Qur'an [22], [23]. The purpose of using the '*kisah*' method includes:

- a. Giving the strong argument to early childhood's mind and soul that the holy Qur'an is not the people's creation, but absolutely the God's Allah almighty revelation revealed to the Prophet Muhammad peace and blessing be upon him.
- b. Correcting misinformation about the past events understood by Jews and Christians such as revealed by Allah almighty in the holy Qur'an.
- c. Providing evidence of the Prophet Muhammad peace and blessing be upon him that Allah almighty has revealed to the Prophet Isa peace be upon him. One of the example can be found in Q.S. Al-Shaf [61]: 6).

## 3. The *Ibrah Mauidzah* method

The term '*ibrah*' etymologically means interpreting dreams and knowing what is going to happen to the dreamer. Terminologically, *ibrah* means as a way to make a person's psychological condition to know the essence affects the feelings. Thus, *ibrah mauidzah* method is a method used by the holy Qur'an to give various lessons given to the previous people (*ummat*), so that it becomes the lessons for the Prophet Muhammad peace and blessings be upon him and his people (*ummat*). In addition, *ibrah mauidzah* method becomes the method to foster every Moslem's enthusiasm in doing noble deeds [22], [23]. The purpose of using the '*ibrah mauidzah*' method includes:

- a. Instilling the *aqidah* and the feeling of admiration for early childhood, so that through listening *ibrah mauidzah* early childhood eagerly listen and follow the lesson given.
- b. Growing up early childhood's obedience to Allah's commands and prohibitions such as exemplified by the Prophet Muhammad peace and blessing be upon him.
- c. Directing to the soul purification, so that early childhood's soul and mind are kept in purity.

## 4. The *Tarhib wa Tarhib* method

The term '*Tarhib*' etymologically means to please, love, and hope to obtain happiness. Meanwhile, the term '*Tarhib*' etymologically means to scare or threaten [22], [23]. In English, *Tarhib wa Tarhib* means 'reward and punishment'. In addition, *Tarhib wa Tarhib* method is a method used by the holy Qur'an in persuading and threatening people to want carrying out Allah's commands and stay away from His prohibitions. The purpose of using the '*Tarhib wa Tarhib*' method includes:

- a. Instilling early childhood's feelings of hope and fear only to Allah. Thus, it is expected that early childhood is going to be happy and love to do the Allah's commandments.
- b. Growing up early childhood's sense of fear not to do Allah's prohibitions.
- c. Making early childhood being active to carry out noble deeds and avoid sin, so that he/she gets a reward in the form of paradise from Allah almighty.

## 5. The *Tajribi* method

The term '*Tajribi*' etymologically means experiment. Terminologically, '*Tajribi*' is interpreted as practice or habituation. Meanwhile, '*Tajribi*' method is a method that focuses on habituation and practice in the reality. Through habituation and practice carried out sustainably, it is going to be much more meaningful and relevant in early childhood's soul, strengthen the existence of knowledge and memory [22], [23]. Thus, when early childhood grows up, these habits are going to result the permanent character. The purpose of using the '*Tajribi*' method includes:

- a. Practicing theory or knowledge learnt into the context of real practice. The exercise is carried out sustainably, so that the exercise becomes a habit.

- b. The habits carried out by early childhood tend to be natural, so that he/she grows up into a deep impression on the soul.
- c. Strengthen the existence of the knowledge that early childhood has learnt, so that it is going to strengthen early childhood's memory to remember knowledge that has been learnt.

#### 6. The *Uswah Hasanah* method

The term '*Uswah*' etymologically means model or treatment or improvement. In addition, the term '*Hasanah*' means good or well. Thus, when those two terms are put together, '*Uswah Hasanah*' means a good model [22], [23]. Furthermore, '*Uswah Hasanah*' method is an educational method that is implemented by giving good model or example to early childhood in the form of words and actions. The purpose of using the '*Uswah Hasanah*' method includes:

- a. Strengthening and giving a good model or example to early childhood to think, speak, and behave as the Prophet's noble characters peace and blessings be upon him.
- b. Introducing Prophet's noble characters peace and blessings be upon him to early childhood who is still having pure soul.
- c. Creating the next generation whose noble characters.

#### 7. The '*Hiwar*' method

The term '*Hiwar*' etymologically means question and answer, discussion or dialogue. Meanwhile, terminologically, '*Hiwar*' means a conversation or in turn conversation among two or more parties carried out through questions and answers. In this in turn conversation, there is a unity of discussion topic and goal to be achieved in the conversation. These dialogues are found in the holy Qur'an and As-Sunnah [22], [23]. The '*Hiwar*' method is a method used by the holy Qur'an in educating and teaching people through dialogue. In fact, dialogue is often used by the Prophet Muhammad peace and blessing be upon him in preaching to people (*ummat*). The purpose of using the '*Hiwar*' method includes:

- a. Creating programmatic dialogue, so that early childhood is able to prepare better and encouraged communication.
- b. Creating dynamic communication, so that early childhood is going to listen well.
- c. Creating early childhood's systematic mindset.

Based on the explanation aforementioned, it can be concluded that there are 7 (seven) methods used by the holy Qur'an in educating humans in instilling characters particularly for early childhood. Those methods cover: the *amtsal* method, (2) the *kisah* method, (3) the *ibrah mauidzah* method, (4) the *targhib wa tarhib* method, (5) the *tajribi* method, (6) the *uswah hasanah* method, and (7) the *hiwar* method.

Referring to the results and discussion aforementioned, the present study has similarity to the previous studies conducted by Habib & Nadira (2024); Handayani et al., (2021); Krisnawati & Rohita (2021); Nafiah et al., (2023) on discussing instilling moral value or characters in the family. However, the present study has dissimilarity to the whole previous studies on discussing the methods from the holy Qur'an used to instill characters in a family. The discussion of Qur'anic methods that is consisting of 7 (seven) methods become the novelty of the present study.

## 4. CONCLUSION

Based on the results and discussion aforementioned, it can be concluded that character is closely related to morality and realized in the form of attitudes and actions. Character can be reached only through the character education. Meanwhile, the purpose of character education includes: (1) to prepare noble early childhood's character, so that the early childhood is able to behave nobly in accordance with the nature of human creation; (2) to glorify the early childhood's degree as well as the degree of the Prophets and Messengers of Allah almighty; and (3) to direct early childhood to be the *mutaqin* Muslim who has perfect morals (*Insan Kamil*). To reach those purpose, it is needed methods in instilling character in a family. The methods are the so-called Qur'anic methods which cover (1) the *amtsal* method, (2) the *kisah* method, (3) the *ibrah*

*mauidzah* method, (4) the *targhib wa tarhib* method, (5) the *tajribi* method, (6) the *uswah hasanah* method, and (7) the *hiwar* method.

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