

Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style

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ABSTRACT

Islamic teachings highly regulate education. Even placed the responsibility of parents and families in determining the formation of the personality of the child. So the purpose of this study is to describe Islamic Education in the family. The method used is qualitative with a literature study approach when collecting data, then the contents are analyzed descriptively and the last is concluded. The results of the research show that Islamic education is the main pillar in the family, so in concept parents' lives should be colored with compassion based on the values of the Qur'an, hadith, and ijma' ulama. He also acts as a leader, guide, educator, and coach in the child's personality's moral, mental, social, physical, faith, and worship. So a good relationship between parents and children is needed, starting from when he is in the womb, he is prayed for goodness. He is given a good name when he is born, followed by instilling education in aqidah, worship, and morality. And the last is moderate democratic parenting, so it is neither authoritarian nor permissive.

Keywords: *Education; Islam; Family*

INTRODUCTION

Education in Islam is given great attention and placed in a noble and high position because it aims to develop all the potential in humans and gradually instill their moral superiority and intellectual abilities. In addition, education also functions to achieve perfect worship and ma'rifatullah so that they can obtain happiness in this world and the hereafter.

Islamic teachings, as a comprehensive religion, regulate all lines of human life that apply throughout the ages, including education. This is stated in the Al-Qur'an sura Al-mujadalah in verse 11, which states that Allah will elevate people with knowledge to several degrees. Likewise with the hadith of the Prophet who gave no less attention to education. This is so important that it must be carried out continuously from the womb to the end of his life by humans (Jalaluddin, 2004).

Rosul himself places Islamic education as the responsibility of parents in determining the formation of personality, attitudes, religion, and behavior of children born on faith. Parents are also the first social environment for children in a simple environment called the family. Then the family becomes the first and foremost educator so that children can know many things for their future life. Of the many

provisions children need, Islamic and religious education is the most important thing in the initial socialization phase (Majid & Andiyani, 2006).

Islamic education in the family becomes the basis and center of education that takes place naturally and fairly. Because the family is the smallest social unit first encountered by children before they get acquainted and learn more about their surroundings. His experience and association with the family, such as daily habits, behavior, and manners, will have a considerable influence on the child's development in the future (Hasbullah, 2013).

Family situations and conditions also give the color of life to a child when he gets the forging for the first time, which will determine the pros and cons of life after that. Life when he was in school and also in society. So Islamic education in the family is very important because it becomes a determinant. If the family can educate their children properly and well, they will certainly produce good children too. Meanwhile, if the family educates its children in a bad and wrong way, it will certainly produce children who are not good. This shows how important the responsibility of parents in the family is as the main pillar in transferring values and implementing Islamic religious education. From this background, the authors are interested in discussing Islamic education in the family in terms of concepts, roles, relationships, and parenting styles.

METHOD

The method used in this study is qualitative, which means explaining a phenomenon and event in detail, depth, and comprehensively so that the results cannot be generalized. While the approach uses descriptive literature study. So when collecting data, documentation techniques are needed in articles, notes, websites, or other things that can support the validity of the research object (Darmalaksana, 2020). Then after the data has been collected, content analysis is carried out, and finally, it is concluded.

FINDINGS AND DISCUSSION

The Concept of Islamic Education in the Family

Islamic education

Islamic education plays a crucial role in forming pious people, having faith, caring for each other, respecting and practicing religious teachings in the state, nation, and society. So it is very necessary, this education is taught from an early age to children so that able to develop children's life skills toward valuable maturity based on Islamic religious values as a form of endeavor to obtain happiness in the world and the hereafter (Uhbiati, 2005).

Islamic education has a great responsibility for the development, guidance, direction, and fostering of the potential of children so that they can play a role and

function according to their nature. The scope is broad and not limited to certain institutions and educational institutions. Because this education functions to change behavior and guide individuals' physical and spiritual aspects, they are based on Islamic values in personal, family, school, and surrounding community life gradually and primarily (Tohirin, 2011).

Nizar said that the values of Islamic teachings refer to 3 things, namely the Al-Qur'an as a universal guide because it includes moral and moral education, material and physical, spiritual or spiritual, then social society to the universe (Nizar, 2002). Then the hadith which is the 2nd reference after the Al-Qur'an and contains sayings, deeds, provisions, and characteristics that the Prophet Muhammad once exemplified in his life's journey. And the last is the ijma'ulama which contains their ijthihad at a certain period when establishing shariah law on various ummah issues whose legal provisions are not found in the Al-Qur'an and Hadith after the death of Rasulullah (Nizar, 2001).

Based on the explanation above, the author can say that Islamic education is an effort to form pious human beings, have faith, care for each other, respect, and practice religious teachings in the state, nation, and society. It can be done gradually from an early age based on the Al-Qur'an, hadith, and ijma' scholars to achieve the enlightenment of a better life to obtain happiness in the world and the hereafter.

Family

According to Syamsu Yusuf, the family can be interpreted in 2 ways: first, in a broad sociological sense, the family includes all parties with the same lineage and blood relationship so that it is not limited to "clan" or clan. Second, in a narrow sense, the family only includes children and parents. It is also said that the family is the designer of a universal social system from a small-scale unit (Joseph, 2012). Ramayulis said that the family is defined as the smallest system of life in Islamic society or commonly referred to as the ummah because of restrictions on descent/lineage from the side of religious similarity (Ramayulis, 1994).

Meanwhile, some say family is a legal marriage bond between a woman and a man (Uhbiyati, 1998). Meanwhile, Ibrahim Amini argues that the family is the people who often live with the child, such as siblings, grandmothers, grandfathers, mothers, fathers, and household assistants on an ongoing basis (Amini I., 2006). As for Alisuf Sabri, he argues that the family is a social institution that can be formed because of an official marriage (Sabri, 2005). In addition, Syaokani HR said that the family is "a small social group consisting of husband, wife, biological children or adopted children who live together legally to manage economic cooperation (HR, 2006).

From the description above, it can be said that the family is the smallest social institution system in a society consisting of children, wife, and husband and usually live together in residence to develop individual potential both physically and spiritually as the initial stage of the socialization process.

The family requirements consist of two main and basic elements, viz (HR, 2006):

- a. The family consists of biological and non-biological children, wife and husband, and people who live.

- b. The basis for forming a family for peace, prosperity, and happiness through economic cooperation,

In addition to the above, the family must fulfill other bonds, namely mutual "affection" and "protection," to achieve harmony. So if a family has achieved harmony as a unit of life that together will undoubtedly function the following seven things namely:

- a. The biological function of which the family is the place for the birth of children resulting from the relationship between their parents.
- b. The function of recreation is where the family becomes a place to get entertainment, joy, and peace.
- c. The function of affection is where the family becomes the first place for social relations for children so that there is a sense of security, affection, and intimacy.
- d. The function of socialization is where the family becomes a place for interaction between parents and children in learning patterns of values, attitudes, beliefs, and behavior to the ideals that exist in society for the development of children's personalities.
- e. The function of protection is where the family becomes a place to protect, care for and care for children physically, psychologically, spiritually, and socially.
- f. The function of education is that the family is the first place to educate children from the past until now so that it has a significant influence on the lives of children in the future.
- g. Religious function, where the family becomes the center of soul education for children, is firmly embedded in themselves religious rituals and values (Sabri, 2005).

In addition, it must also be colored with a sense of affection and protection to achieve harmony so that the functions within the family can be carried out optimally, especially those related to socialization, education, and religion.

The Role of the Family in Implementing Islamic Education for Children

Parents, as the child's family, have a significant role in educating and developing the child's personality, potential, and abilities. Because it's not enough just to be a mother and father who can give birth to children, it has to be more than that. Because if you just do it like that, then, in essence, animals can do it too. Then what's the difference with humans? So this is where the difference lies: humans are indeed given by Allah SWT the gift of reason so that they can be used to digest every order, recommendation, and prohibition from Allah, both in the form of verses of kauniyah and qouliyah. Meanwhile, Islam views education as one of the rights of children that must be fulfilled by parents so that often the assessment of a person's eligibility to become a father and mother is seen from their education towards their children (Nizar, 2002).

From the description above, it is very clear that parents as a family have such a big role, duties and responsibilities towards their children. Allah SWT says in QS Attahrim verse 6:

*Yā ayyuhallāzīna āmanū qū anfusakum wa ahliikum nāraw wa quduhan-nāsu wal-
hijāratu 'alaihā malā`ikatun gilāzun syidādul lā ya'shunallāha mā amarahum wa yaf'aluna
mā yu`marun*

It means: "O you who believe, protect yourselves and your families from the fire of hell. Where humans and burning coals fuel the fire, it is also guarded by angels who are rough, cruel, and cruel, they have never disobeyed anything that Allah commands them, and they do what is ordered.

God's commandment above shows that the family has a strategic position as the main educator, where children are God's mandate that must be properly cared for so that their lives are prosperous. In addition, the family plays a role in instilling cultural values, religion, skills, and morals in children so that their potential develops. Then the family also plays a role as a leader who sets an example and guides children from the dark side of life to the bright path (Nata, 1997). Meanwhile, Ramayulis himself said that the family has a role in several things, including mental development, social and religious education, and moral and physical education.

As for Ibnu Mustafa, he said that Islamic education in the family and its members are very important in the current era to avoid misleading information. Apart from that, families are also emphasized to place children in a good environment and are obliged to reprimand if their children are wrong and are in a bad environment. So for this to happen, 2 things must be fulfilled, namely monotheism education and moral education (Musthafa, 1993). Meanwhile, Dzakiah Darajat believes that to find out the role of the family in detail on the growth and development of children, it can be done by studying the verses contained in the word of Allah QS Luqman verses 12-19.

From the several verses above, there are important aspects that Luqman carried out for his children which could be emulated by Muslims and parents in general, including

1. Monotheism and faith education

This education is included in verse 13 where Luqman advises his son with the sentence "don't" as a form of prevention so that he does not associate partners with Allah. And as a lesson that the formation of faith should have started in the womb so that both parents should set an example in advance regarding the possession of a steady faith.

2. Moral Education

Education is also included in paragraphs 14, 15, 18, and 19 where morality is the fruit of one's faith. Lukman applies this in his story, which exemplifies some of the morals that his children must have, including Morals towards parents, self-appearance, and other people.

3. Worship Education

This education is included in verse 17, where Luqman orders his son to pray persuasively—guiding and inviting children to get used to praying in the family until later in the day.

4. Personal and social education

This education is included in verses 17-19 because it is very closely related to morals and faith. Like inviting other people to *am'r ma'ruf* and *nahi munkar*. Then the other qualities that must adorn the child's personality include patience, humility, kindness, and a voice that is gentle and charming (Dardjat, 1995).

From the brief description above, it can be said that the Role of the Family in Implementing Islamic Education for Children includes being a leader, guide, educator, and coach in the moral/moral, mental, social, physical, monotheism/faith, worship to personality aspects.

Good Relationship Between Parents And Children In The Family And Their Parenting

Islam teaches a comprehensive picture regarding a good relationship between parents and children which starts from the seed between the mother and father and produces the fetus in the womb. And it is recommended to pray to Allah SWT with the hope that one day when the child is born into the world and grows up, he will become pious. These instructions are also contained in the word of Allah QS Ali Imron verse 38:

Hunālika da'ā zakariyyā rabbah, qāla rabbi hab lī mil ladungka zurriyyatan ṭayyibah, innaka samī'ud-du'ā`

It means: "There the Prophet Zakaria prayed to his rob, he said O my Lord, give me good offspring from your side. Indeed you are the One who grants prayer"

The verse above shows that good offspring are pious children, which is the goal of Islamic education in the family. Parents will be proud because, in addition to their elevated degree, their children are always prayed for daily (Tafsiri, 2007). The relationship that has been felt from heart to heart between parents and children does not stop until he is born from the womb and is given a good name as in the story of Umar bin Khattab who a man asked about the rights of children in the family (Usman, 2017). But it continued until he had to be forged with firm adherence to religious teachings to emulate various educational values in the Qur'an such as Surah Luqman verses 12-19 as a provision in his life.

1. Aqidah Education

This education is the first step in introducing children to their creator and the beauty of their creatures. Some of the steps taken include:

a. Introducing the existence of Allah SWT

Parents do this to children by giving them the understanding that Allah is the only powerful substance so that he can create the world and everything in it.

b. Introducing the pillars of faith

Introducing children from the first pillars of faith, namely faith in Allah, to the last, namely faith in *qodho* and *qadar*.

c. Introducing the pillars of Islam

Introducing children to religious principles that contain the pillars of Islam so that they adhere to these beliefs, not because they follow their parents. Starting from shahada to pilgrimage. So Islam is the next basis that must be known after faith.

2. Worship Education

This education is proof of a person's faith in life as a form of realization of his beliefs. This realization process usually requires continuous teaching and education for children (Awwad, 1995), like:

a. Guiding to carry out the prayer

Prayer is a pillar of Islamic teachings, and children can carry it out well if there is support from parents who provide examples, from the procedures for praying, pillars, legal requirements, and laws, to things that cancel prayers so that children understand. In addition, the essence of prayer is spiritual education, discipline, health, and human reason, which connects with the creator so that they are used to being patient, obedient, and also directed in life. It is stated in the letter Al-Ankabut verse 45 that prayer can prevent humans from heinous and unjust acts.

b. Introducing Adhan

This was done when the baby was just born, and the Prophet recommended reciting the call to prayer in the ear to introduce the name of Allah to the baby's soul. Apart from that, if you have started to grow up, it is also necessary to introduce its meaning so that they understand because the call to prayer is a general call for Muslims to start praying immediately.

c. Introducing the implementation of fasting

This education is so that the child practices refraining from things such as lust, lying, eating, drinking, and other things that can break the fast with certain intentions and conditions, starting from the rising of the dawn of shindig to the setting of the sun and aims to form pious people.

d. Introducing praying and reading the Koran

This education teaches people always to be grateful and given fluency in their activities based on effort and prayer. In addition, children must also be accustomed to reading the Qur'an so that their faith and piety to Allah SWT will increase, even if it is only one verse.

3. Moral education

This education is the result of a combination of good faith and worship. This morality also distinguishes humans from animals or plants, so their position is slightly higher. So the formation of this character is necessary to habituate so that it can be carried out properly. Some of the things that were done include (Amini I., 2006):

a. Guiding children to have good manners

This character will help children be accepted in a group because they have high selling points.

b. Gives a role model

These morals will not be formed only with words. Still, examples must also be given so that these good morals are beneficial not only for oneself but also for others so that their relationships will increase because they feel comfortable around them.

c. Helping children always to be grateful

This education will deliver the child to a qona'ah attitude and not excessive. In addition, he will also not feel arrogant when hanging out with fellow humans because he feels like a nobody when in their presence.

The three aspects of Islamic education above are a complete puzzle that cannot be separated so that they are interrelated. If these three things can be implemented, individuals who can practice, live and understand Islamic teachings can be realized so that the formation of perfect human beings can be realized, as stated in the goals of Islamic education in the family. Meanwhile, parenting style also significantly impacts children's growth and development, which can be seen from the interactions, rules, or responses that parents give to children in the family, both directly and indirectly (Kohn, 1963).

A good parenting style is a democratic one where parents acknowledge their child's ability but are still supervised so that the child feels given the opportunity not to depend too much on others. This pattern also sits in the middle between authoritarian parenting, which is too restrictive and permissive parenting which is too lax in educating. So with this democratic pattern, parents will listen to their children's opinions, involve them and participate in conversations related to life, give children a little freedom to choose what is best for themselves, be allowed to develop internal control so that children can practice being responsible for the choice of their actions (Faqih, 2020).

CONCLUSION

From the description above, it can be said that Islamic education is the main pillar in the family so in concept, the life of parents must be colored with a sense of affection and protection based on the values of the Qur'an, hadith, and ijma' scholars so that they can develop all the potential of children to obtain happiness in this world and the hereafter. Some of the roles of parents in instilling Islamic education are as leaders, guides, educators, and coaches in the aspects of morals/morals, mental, social, physical, monotheism/faith, and worship to personality. As for the good relationship between parents and children has been felt since he was in the womb when parents wish good for their children by praying. Then, when they are born, they are given a good name, followed by parenting which is colored by faith, education, worship, and morals. And the last is moderate democratic parenting, so it is neither authoritarian nor permissive.

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