

The Urgence of Religious Education (Islam) in the Family Environment

Anidah Inayah¹, Usep Malik Haerudin²

^{1,2} STAI Siliwangi Garut, Indonesia

Corresponding Author ✉ anidahinayah87@gmail.com

ABSTRACT

This study aims to determine the meaning of religious education (Islam), knowing the purpose and urgency of religious (Islamic) education in the family environment and what are the aspects of Islamic education in the family environment. The method used is descriptive qualitative method, using the content analysis approach. The type of research used in this study is library research. The data collection in this study was taken from written sources (documentation). The data source used is using books that are relevant to the subject matter. The results of this study are that religious education is a process of gaining knowledge, understanding, and ways of behaving in accordance with Islamic teachings and values and returning to the human philosophy of religion. The Purpose of Islamic Education is a term to seek fadilah, Islamic education curriculum has a noble character and educates the human soul to behave in its life in accordance with human characteristics, namely the noble position given by Allah SWT. The family's urgency for an individual is to get his character, values, habits and emotions, and with that he changes many possibilities, abilities and willingness to become a living reality and visible behavior. For individuals, the family becomes a symbol of noble traits such as firm faith in God, sacrifice, willingness to sacrifice for the benefit of the group, love for kindness, loyalty and more, the noble value with which the family can help individuals to name it. Individuals need families from the beginning to the rest of their lives. The aspects of religious education in the family are: Islamic aqeedah education, Islamic religious education, the Principles of Islamic Teachings and Reading of the Qur'an and the Islamic education of akhlaq Islamiyah

Keywords: *Religious Education, Family Environment, Urgence Religious Education*

ARTICLE INFO

Article history:

Received

July 10, 2022

Revised

October 14, 2022

Accepted

October 21,

2022

How to cite

Inayah, A., & Haerudin, U., (2022). The Urgence of Religious Education (Islam) in the Family Environment. *Attractive : Innovative Education Journal*, 4(3). 204-215

Journal Homepage

<https://www.attractivejournal.com/index.php/aj/>

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Published by

CV. Creative Tugu Pena

INTRODUCTION

Education in Islamic society is an activity that is different from other activities, in terms of its limitations or its existence and implementation in other societies. Education is assumed to have unlimited potential in shaping character and elevating degrees and shaping human civilization; which humans themselves have the ability, to the highest among the degrees of all His creatures. Islam does not dwarf human children based on ethnicity, physical form and birth, in the view of Islam what determines a person's degree is his piety before Allah SWT.

Education is an effort to prepare the next generation who will continue the stage of the struggle of the Prophets and Caliphs who will manage the earth as well as possible. In addition, education must also be able to deliver the next generation to become a generation that always obeys and obeys all the rules that have been revealed by Allah SWT, with total obedience, on that basis, education must provide two aspects, the first aspect, science for mastery in the field of science and technology, both al-Islam to increase faith and piety, the existence of these two aspects must go hand in hand (balanced). In this case, the most responsible in the education are the parents through the parenting applied in the family environment.

Parents, in carrying out the role of education for their offspring, must be formed through a family. The family is the first environment in a child's life, where he learns to express himself as an individual and social being, where he learns the sciences of religion and various kinds of devotion (worship) to Allah SWT as well as a place to fulfill his every need, both physically and psychologically. In families, children generally have an intimate relationship with their parents. The family provides the basis for the formation of children's behavior, character, morals and education. (Kartono 1992)

In line with the opinion of educators, that the family is the first field of education and the educators are both parents. Parents are natural educators so that they (parents) have the responsibility to maintain, supervise, protect and guide their offspring. Education in the family environment is also a basic education for the formation of a religious spirit. (Jalaluddin 2012). According to the explanation above, it shows the magnitude of the urgency of religious education for children in the family environment, so that children will have good personalities, develop their natural potential as servants of God who must devote their lives to Allah, the Creator

The results of previous research regarding the urgency of Islamic education in the family have been carried out by experts, among others, Mohammad Fuadi (2019) with the title "The Urgency of Islamic Religious Education for Children in the Family (Pedagogical Study of Luqman Verse 13-19)". Parents are the first and foremost people who are responsible for the implementation of religious education for their children in the family. However, in reality many parents entrust one hundred percent of religious education for their children to school, perhaps because there is already religious education in schools and there are religious teachers. Some parents add religious education to their children by sending their children to Islamic boarding schools, flash boarding schools, or bringing religious teachers to their homes. This fact is understandable because they may not be aware of it and they may not understand and know what the material is and how to provide religious education for their children in the family. Thus, parents really need to understand, understand and continuously increase their knowledge of the Islamic religion. The results of this research study describe the main points of Islamic religious education contained in Luqman verses 13-19 including: (1) aqidah education which includes: faith (oneness), the obligation to be grateful for all God's gifts, and the awareness that humans are always in the knowledge and supervision of God. . (2) worship education which includes: commands to pray, commands amar ma'ruf, orders to prevent evil, orders to exercise patience in the face of all tests, trials that befall him. (3) moral education, including: speaking softly, especially with parents, prohibiting being arrogant or arrogant with anyone, both in speaking (not looking away) or walking, being simple in life and in life. The methods that can be used in the implementation of Islamic religious education in the family environment are mauziah al-hasanah, compassion, parables, habituation

and example. The obstacles that can be found in the implementation of Islamic religious education in the family environment include (a) parental factors, which can be in the form of differences in aqidah, ignorance or lack of religious knowledge owned by parents, lack of communication, (b) child factors, of the child's factors can be in the form of the nature and character of the child, differences in aqidah, and (3) environmental factors of residence, in the form of the family's own environment, community and school. Environmental factors are dominant factors that can have a direct or indirect influence on the process of children's religious education. (Fuadi 2019).

The results of previous studies and current research have similarities as well as differences. Previous research and current research both examine the urgency of religious education in the family. The difference is that previous research focuses on research by discussing the pattern of Islamic education according to Q.S Luqman:13-19, while this study discusses the pattern of Islamic education in general that is instilled in the family environment. The framework of thinking needs to be structured as a logical flow that outlines the course of the research. This logical flow will be directed to overcome the main problem in this research, namely Education is defined as a process with certain methods so that people gain knowledge, understanding, and ways of behaving according to their needs. In a broad and representative sense (representing/reflecting all aspects), education is the total process of developing human abilities and behaviors, drawing on almost all life's experiences. use of almost all life experiences). While the religion referred to in this study is Islam. In Islam, there are many terms that mean education. According to Abuddin Nata, there are at least 13 terminology in Islam which means education, namely: tarbiyah, ta'lim, ta'dib, tahzib, mau'idzah, riyadlah, tazkiyah, talqin, tadrīs, tafaqquh, al-tabyin, tazkirah and al - Irshad. (Nata 2014)

In religious education, it is directed to instill 3 aspects of education to children in the family environment, namely in the form of explanations and assistance in aspects of aqidah, worship and morality. The theoretical basis in this study uses the theory or The concept of education that is sourced in the main source of knowledge is Islam, namely the Qur'an and the Sunnah of the Prophet Muhammad. This theoretical basis will used as an analytical knife in discussing the main topic research, namely the urgency of religious education in the family environment. The formal object of this research is research in the realm of the family environment, while the material object is Religious Education.

The main problem of this research is the urgency of religious education in the family environment. In line with the main problem, the formulation of the research problem is to find out the meaning of religious education (Islam), the purpose and urgency of religious education (Islam) in the family environment and what are the aspects of Islamic education in the family environment. This study aims to discuss the urgency of religious education in the family environment. Theoretically, this research is expected to have benefits for the development of the treasures of Islamic education. Practically, this research is expected to be a reference in the implementation of religious education in their respective families.

METHODS

In general, the research method is defined as a scientific way to obtain data with certain purposes and uses. There are four keywords that need to be considered, namely, scientific methods, data, specific purposes and uses. The scientific method means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. Rational means that the activity is carried out in ways that make sense, so that it is affordable by human reasoning. Empirical means that the methods used can be observed by the human senses, so that other people can observe and know the methods used. Systematic means that the process used in the research uses certain logical steps. (Sugiyono 2016)

This study uses a qualitative approach by applying a descriptive analytical method, (Darmalaksana 2020) This type of research data is qualitative data that is not statistical numbers. The primary sources of this research include religious education in the family environment which is taken in the Education Manual book, with the main sources being the Qur'an and Sunnah. Secondary sources of this research include references related to the main topic sourced from articles, books, and other research documents. Data collection techniques in this study were carried out through library research. The data analysis technique was carried out through the stages of inventory, classification, and data analysis. (Darmalaksana 2022)

RESULTS AND DISCUSSION

The Meaning of Religious Education

Education means a process with certain methods so that people gain knowledge, understanding, and ways of behaving in accordance with their needs. In a broad and representative sense (representing/reflecting all aspects), education is the total process of developing human abilities and behaviors, drawing on almost all life's experiences. (Tardif 1987)

Ki Hajar Dewantara defines education as an effort to improve and instill character, namely the inner strength of character and mind and body of children. This understanding means that education covers all aspects of the abilities contained in humans, which are inseparable. (Nata 2014). Furthermore, in the view of other experts, namely Purbakawatja and Harahap education is defined as a deliberate effort from adults to increase the child to maturity which is always interpreted as being able to cause moral responsibility for all his actions. The adults are the parents of the child or people who based on their duties and positions have the obligation to educate, for example school teachers, priests or kiai in religious circles, heads of dormitories and so on. While the religion that the researcher is referring to is Islam. In Islam, there are many terms with the meaning of education. According to Abuddin Nata, there are at least 13 terminology in Islam which means education, namely: *tarbiyah, ta'lim, ta'dib, tahzib, mau'idzah, riyadlah, tazkiyah, talqin, tadris, tafiqquh, al-tabyin, tazkirah and al -Irshad*. while in English, education is only represented by three or four terms, namely education, learning, teaching and instruction. When compared with terminology outside of Islam, Islam is the richest in terms and the greatest concern in education. (Nata 2014)

Religious and spiritual education is basic education that should receive full attention by families, especially parents, for their children in the home environment. This religious and spiritual education means bringing up instinctive spiritual strength and readiness in children through healthy religious guidance and practicing religious teachings and ritual activities. Likewise, equipping children with age-appropriate

religious knowledge in the fields of aqidah, mu'amalah, history, etc. plus to teach in the right ways to carry out the syi'ar-syi'ar and religious obligations, and help him develop a religious attitude correctly, and the first thing that must be strengthened is a strong faith in Allah, the angels Him, His books, His messengers, the Hereafter and always gets supervision from parents in all their actions and words. (Langgulong 2004)

Religion is human nature. The existence of a family must be the main person in charge of maintaining the existence of a child's nature. So that there are forms of errors and irregularities committed by children due to the carelessness and carelessness of parents or educators towards children's development. (An-Nahlawi 1989). Fitrah according to An-Nahlawi makes the Prophet SAW as a role model for ideal child lovers, which is described in a hadith narrated by Bukhari through the words of Abu Qatadah al Ansari, which means: "The Messenger of Allah (PBUH) went out of the house to us, while Umamah bint Abul 'Ash was there. on his shoulder, then the Prophet prayed. So when he bowed he put Umamah down and when he stood up he carried Umamah." Fitrah is the capital of a baby to accept the religion of monotheism and will not differ from one baby to another. (An-Nahlawi 1989) In line with that, Muhaimin et al explain the meaning and meaning of the word fitrah as an ability or strength (hidden potential) that persists or sticks in humans since the beginning of its occurrence for commitment to the values of faith in Allah, tends to truth (hanif). (Muhaimin 2004)

On another aspect, Langgulong sees nature from two aspects. The first is from the pillars of human instinct (innateness) or God's attributes which become human potential since birth. The second is from the aspect of Allah's revelation, which was revealed to His prophets. (Langgulong 1995)

From the above opinion it can be concluded that religious education is a process to gain knowledge, understanding, and ways of behaving in accordance with Islamic teachings and values and return to human nature to be religious. and as a reinforcement of the religion in question is the religion of Is

The Purpose and Urgency of Islamic Education in the Family

The purpose of education in general is to achieve the life goals of Muslims, namely to grow and strengthen the soul and awareness of humans as creatures of Allah SWT so that they develop and continue to grow into human beings with noble character from worshipping Him. Talking about the goals of Islamic education means talking about ideal values with an Islamic character. This means that the purpose of Islamic education is nothing but containing the value of human behavior that is based on or inspired by faith and piety to Allah SWT as a source of absolute power that must be worshiped and obeyed. The purpose of Islamic education is a term to seek virtue, the curriculum of Islamic education is based on noble character and educates the human soul to behave in life in accordance with human characteristics, namely the noble position given by Allah SWT over other creatures and he was appointed as caliph. (Langgulong 2004)

In line with this opinion, Abdurrahman An-Nahlawi argues that the purpose of Islamic education is to realize servitude to Allah in human life, both individually and socially Furthermore, according to Abuddin Nata's opinion, that the purpose of Islamic education has the following characteristics.

1. Directing humans to become the caliph of God on earth as well as possible, namely carrying out the tasks of prospering and cultivating the earth according to God's will.

2. Directing humans so that all the implementation of their caliphate duties on earth is carried out in the context of worshiping Allah, so that the task feels light to carry out.
3. Directing humans to have noble character, so that they abuse the function of their caliphate.
4. Fostering and directing the potential of his mind, soul and body, so that he has knowledge, morals, and skills, all of which can be used to support his duty of devotion and caliphate.
5. Directing humans to achieve happiness in life in this world and the hereafter. (Nata 2014)

If the formulation is related to the verses of the Qur'an and Hadith, the objectives of Islamic education are as follows:

- a. The first goal is to grow and develop piety to Allah SWT as Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

you who believe, fear Allah, truly fear Him; and never die unless you are Muslim. (Q.S. Ali Imran: 102)

- b. The purpose of Islamic education is to cultivate an attitude and a soul that always worships Allah, as He says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except that they might worship Me. : (Q.S. Adz-Dzariyat: 56)

- c. The purpose of Islamic education is to foster and cultivate moral character as the words of the Prophet Muhammad SAW

d. إنما بعثت لاتمم مكارم الأخلاق (روه البخارى)

“Indeed, I was sent to perfect good character. (H.R. Bukhari)

The purpose of Islamic education is not only to provide knowledge to the minds of students with knowledge but the goal is to educate morals by paying attention to aspects of health, physical and mental education, feelings and practices to prepare humans to become members of society. A high moral (morality) is the main and highest goal of Islamic education and not just teaching children what they don't know, but further than that instilling fadilah, getting used to high morals, Islamic manners, good behavior or deeds. so that this life becomes clean, holy accompanied by sincerity.

Parental Responsibilities in Islamic Education in the Family

Muslim families are places where children are raised with the cultivation of Islamic education. What is meant by a Muslim family is a family that bases its activities on the formation of a family in accordance with Islamic law. According to Abdurrahman An-Nahlawi, the most important goals of family formation are as follows:

1. Realizing the enforcement of Allah's Shari'ah in dealing with every household problem.
2. Creating a peace and tranquility in the psychological aspect.
3. Realizing the sunnah of the Messenger of Allah. give birth to a generation that will become khalifatullah fil ardi
4. Fulfill the need for love in the child's soul.
5. Protecting children's nature to avoid deviant behavior

Muslim families are obliged to educate their children with the aim of realizing the teachings of Islam and the pillars of faith in their souls and behavior. On the

shoulders of parents lies the responsibility of educating and protecting children from loss, evil and hellfire that awaits every human being who does not believe in Allah SWT to follow other than the path of the believers. (An-Nahlawi 1989)

The family as an integral part of a social order becomes a miniature that represents the condition of society. The family community is the determining foundation for the sustainability of the community entity. Society is made up of various families and the family consists of several individuals. In a society there are usually various institutions, such as educational institutions, religious institutions, economic institutions, marriage institutions and others. Basically, the good of a society depends on the good of the families and the good of a family depends on the good of the individuals in the family, while the good of the individual depends on the nature (genitas) and a good environment. (Asyhari 2006)

Initially, education for children is part of the duties of parents, the burden and responsibility is because parents have been determined and destined to have children, in the sense that children are a mandate. In addition, parents have an interest, a hope for the progress and success of their children in the future.

In the process of family education going on without stopping, throughout life, as long as family members are still interacting and communicating socially, the internalization of education in the family will continue to roll. Patterns of relationships between family members, parenting patterns of parents to children, behavior and role models of parents and so on become activities that shape the identity of family members. The interaction of relationships in the family is part of informal education. Patterns of honing, compassion and care in the family provide nuances for the transformation of learning at home. The family is the first space for education from parents to their children. Parents are central in providing care, attention, and experience. Parents are called the first educators and the family is the first place (space) in educational interaction. (Musmuallim 2012)

Since birth, humans have been taught by parents various educational values. From the moment of birth, parents, especially fathers, call to prayer in the right ear and iqomah in the left ear, it must be realized that this is an internalization of the value of monotheism and an invitation to carry out every command that God gives to children. It is also a reinforcement of the meaning of a positive activity, where every information, whether seen, heard and felt, is also experienced by the child unconsciously, will be absorbed in the child's sensory nervous system. This will greatly affect the growth and development of the child's brain, it will also affect the mental formation and personality of the child as a provision for the future. In this case, the role of parents in the education of the family is very important.

Islam views the family as the first environment or milieu for the individual with whom he interacts. The urgency of the family for the individual is to be able to obtain the basic elements and characteristics of his personality. Acquires his morals, values, habits and emotions, and with them he transforms his many possibilities, abilities and willingness into living reality and visible action. For individuals, the family becomes a symbol for noble traits such as unwavering faith in Allah, sacrifice, willingness to sacrifice for the benefit of the group, love for goodness, loyalty and others, noble values with which the family can help individuals to name themselves. . Individuals need families starting from the initial level up throughout their lives. (Langgung 2004)

The urgency of the family is not only for individuals, but for society at large. Therefore, society considers the family as the most important social institution and is

the first and main pillar of social life. in the family individuals are prepared, guarded and inculcated in matters of cultural values, customs and traditions.

With the family, cultural transfer from generation to generation can occur. The family becomes the benchmark, whether a society can be said to be weak or strong. In other words, if the family construction is strong, the community construction will adjust and be affected to be strong and healthy. On the other hand, if the family construction is damaged, weak, then society will become damaged and weak.

This is as the word of Allah SWT. in the Qur'an Surah al-Tahrim verse 6:
بَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are harsh, harsh, who do not disobey Allah in what He commands them and always do what is commanded." (Q.S. al-Tahrim(66): 6). (Digital Quran Software)

The explanation of this verse is that every believer must seek to protect himself and his family members from the heat of the fire of hell, in the sense that the family, especially the father, is important to always carry out education for children, education that is directed to obey Allah and the Messenger of Allah. The repair and maintenance must start from oneself, because if you can't protect yourself from damage then how can you repair other family members. According to the saying that is often heard, it is impossible for a drowning person to save a drowning person. this is very worthy to be used as a self reminder for every family leader (father).

The responsibility of the family to save himself and his family through Islamic education has also been emphasized in the hadith of the Prophet Muhammad. as follows

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَيِّدَانِهِ أَوْ يَنْصِرَانِهِ أَوْ يُمَجِّسَانِهِ (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

"From Abu Hurairah R.A, he said: The Messenger of Allah said: "Every child is born in a state of purity, it is his father and mother who make a Jew, Christian, or Magian." (Narrated by Bukhari and Muslim)

In Islam, children are a mandate imposed by Allah SWT, to their parents, so it is proper that they must be guarded, nurtured, and educated and this trust is conveyed to those who deserve it. Because humans belong to Allah SWT. They must bring their children to know and expose themselves to Allah SWT.

Parents in carrying out their mandate, are obliged to take two important steps, namely first, always familiarize themselves and their offspring to always unite Allah, worship Allah SWT and remember the gifts given by Allah, be grateful for these gifts, so that they become souls who are good at giving thanks. the second step, parents must instill in their children, and remind them to always be aware of the bad influences of relationships outside the home that will damage them.

Aspects of Islamic Education in the Family

As the realization and responsibility of parents in educating children, there are several aspects that are very important for parents to pay attention to, namely:

a. Islamic Aqidah Education.

Islamic education in the family is aqidah Islamiyah education, aqidah is the core of a person's basic faith that must be instilled from an early age. Faith in terms of language is defined as the justification of the heart. Faith is taken from the word *amn*

or amanah, which means "security or tranquility", faith is innate and is a human spiritual potential. As an innate, new faith is knowledge (knowledge) about God at the lay level. Therefore, every human being has belief in or has knowledge of God (Allah) even the devil or Satan believes in the existence of God. (Muhaimin 2004)

This has been mentioned in the letter Lukman verse 13:

وَأذِّقْ قَالَ لُكْمَانَ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

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

In closing this description, there is a hadith of the Prophet Muhammad. states: there are three things that make the overflow of rewards continue to flow even though the person has died

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ" (رواه مسلم وأصحاب السنن)

Meaning: "From Abu Hurairah ra. He said: The Messenger of Allah said: If a child of Adam dies, his deeds will be cut off except for three things, namely: charity, useful knowledge, and a pious child who prays for him "(HR Muslim and Ashhab al-Sunan).

From this hadith, it can be understood that seeking knowledge and teaching knowledge is obligatory for every Muslim. Knowledge has a high priority for Muslims, because it can be an investment in good deeds. Knowledge that is always practiced and utilized is a jariah charity whose reward continues to flow even though the owner is gone.

In the second hadith it is explained that there are only three things that make the overflow of rewards continue to flow even though the person has died, namely: (1) alms jariah, such as waqf, (2) knowledge that is continuously used/practiced by others, and (3) children. shalih who prays for his parents. First: shadaqah jariyah. The scholars interpreted it as waqf for good, such as waqf of land, mosques, madrasas, residential houses, gardens, manuscripts, useful books, sources of drinking water and so on. This is a proof that it is prescribed to give waqf of useful goods and an order to do so, even that is the most noble deed that a person does for his glory in the hereafter. Second: useful knowledge. This may be done by teaching people knowledge about their religious matters. This is especially for scholars who spread knowledge by teaching, composing and writing it down. However, ordinary people can also take part here, for example by participating in printing useful books or buying them and distributing them or donating them.

Here there is clearly a recommendation to learn knowledge and teach it, broadcast and disseminate its books so that it can be useful before and after someone's death. The benefits of knowledge will remain as long as there is still a Muslim on the surface of this earth who reaches him. How many scholars have died since thousands of years ago but their knowledge is still there and utilized through the books that have been compiled, then used from generation to generation afterward through the intermediary of their students and then the seekers of knowledge after them. Every time the Muslims mention his name, they always pray for goodness and mercy for him. And every 'generation' who is guided by the merits of a scholar, then he gets like the reward of those who follow him until the Day of Resurrection. This is one of the fadhilah that Allah has given to His servants.

Third: pious children, both male and female, biological children and grandchildren, good prayers for their two parents will benefit them, even the prayers that are said by people who get goodness from the child. Often someone prays for

those who do good to him by saying: "May Allah have mercy on my parents and forgive them".

The three cases are investments that always bring profits and rewards for the perpetrators (believers) even though they have died.

b. Worship Education

In particular, prayer education is mentioned in the letter Luqman verse 17:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْنِبْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

"O my son, establish prayer and instruct (humans) to do good and prevent (them) from evil deeds and be patient with what befalls you. Verily, that is one of the things that are obligatory (by Allah).

Prayer education in this verse is not limited to kaifiyah to perform prayers that are fiqhiyah, but includes instilling the values behind prayer, they must appear as pioneers of amar ma'ruf nahyi munkar and their souls are commendable to be patient people.

Prayer education is also mentioned in the hadith of the Prophet Muhammad. :

عَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنِينَ وَاصْرِبْهُمْ أَبْنَاءَ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ (رَوَاهُ أَبُو دَاوُدَ)

"From Amr Bin Shu'aib from his father from his grandfather said: Rasulullah SAW said: "command your children to pray when they are seven years old, and beat them when they are ten years old if they leave the prayer and separate them in terms of places. sleep." (HR. Abu Dawud)

c. Fundamentals of Islamic Teachings and Reading the Qur'an

Regarding value education in Islam as mentioned in the Qur'an, Luqman verse 16:

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"(Lukman said): "O my son, verily if there is (an action) the weight of a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely bring it (reply). Verily Allah is Subtle, All-Knowing". (Q.S. Luqman, 31:16)

Teaching the Qur'an to children, learning the Qur'an and practicing it are the most important and foremost, because with the Qur'an humans become the most noble of people, as in a hadith narrated by Imam Bukhari from a friend of Ustman r.a. Rasul عن عثمان بن عفان رضى الله عنه عن النبي صلى الله عليه وسلم قال ان افضلكم من تعلم القرآن و علمه. (رواه البخارى) Meaning: From Ustman bin Affan r.a., from the Prophet SAW, he said: Verily the noblest among you is the one who learns and teaches the Qur'an. (H.R. Bukhari)

In another hadith the Prophet said

تَرَكْتُ فِيكُمْ أَمْرَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا أَبَدًا كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ (رَوَاهُ حَاكِمٌ)

"I have left to all of you two things which if you hold fast to them you will never go astray: the Book of Allah (the Qur'an) and the Sunnah of His Prophet." (HR. Hakim)

d. Al-Akhlaq Karimah education

The word morality in Indonesian comes from Arabic, the plural form of khuluk or al-khuluk which etymologically means, among other things, character, temperament, behavior or character. character, behavior or character we know in everyday conversation. (Ali 1998)

Morals are actions that are carried out easily, intentionally, ingrained and actually based on Islamic teachings in terms of their universal nature, so morality is also universal. , also recognizes local and temporal values as an elaboration of those universal values. (Nata 2003)

This moral education becomes very important to be stated in family education, as stated in the letter Luqman verse 14:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي سَامِيْنٍ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

"And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and your two parents, only to Me is your return." (Q.S. Lukman, 31:14).

In the verse above it is explained that parents should instill in their children the character to do good to both parents, also be obedient to parents, and fulfill the rights of both. In the Qur'an it is often mentioned that obedience to Allah is accompanied by filial piety to one's parents. Furthermore, Allah (swt) mentions the services of mothers specifically to their children, because actually in this case there is a very heavy difficulty for the mother. the mother has conceived him, while he is in a weak condition which is increasing due to the increasing size of the womb so that he gives birth, then until the end of his puerperium. Then Allah mentions another mother's merit, namely that she has treated her with love and has taken care of her as well as possible when she was unable to do anything for herself. and separate her from breastfeeding after she is born within a period of two years. During that time, the mother experienced various periods of trouble and difficulty in taking care of her baby's needs, this is nothing that can be appreciated for her sacrifice other than Allah SWT who knows the mother's condition. (Al-Maraghi 1992). Therefore, how big is the sacrifice of mothers, and as parents, they must always remind and instill character in their children to always respect and do good to their parents, especially to their mothers.

CONCLUSIONS

From the discussion above, the following conclusions can be drawn: Religious education is a process of acquiring knowledge, understanding, and ways of behaving in accordance with Islamic teachings and values and returning to human nature to be religious. The purpose of Islamic education is a term for seeking fadilah, the Islamic education curriculum is based on noble character and educates the human soul to behave in life in accordance with human characteristics, namely the noble position given by Allah SWT over other creatures and he was appointed as caliph. . The urgency of the family for the individual is to be able to obtain the basic elements and characteristics of his personality. Acquires his morals, values, habits and emotions, and with them he transforms his many possibilities, abilities and willingness into living reality and visible action. For individuals, the family becomes a symbol for noble traits such as unwavering faith in Allah, sacrifice, willingness to sacrifice for the benefit of the group, love for goodness, loyalty and others, noble values with which the family can help individuals to name themselves. . Individuals need families starting from the initial level up throughout their lives. Aspects of religious education in the family in the form of: Islamic faith education, Islamic worship education, Basic Islamic Teachings and Reading the Qur'an and Islamic morality education.

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