



ANALYSIS OF THE ROLE OF THE FAMILY IN STUDENTS' ISLAMIC RELIGIOUS EDUCATION

Maulida Salsabila¹, Melandamayanti², Nur Halimah³, Feni Septianingsih⁴, Pani Akhirudin Siregar⁵

^{1,2,3,4,5}Universitas Muhammadiyah Sumatera Utara

*Corresponding Author: melandamayanti67@gmail.com

Article Info

Article history:

Received : 28 Feb 2024

Revised : 09 Jun 2024

Accepted : 28 Jun 2024

Available online

<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

How to cite:

Salsabila., et all. (2024). *Analysis of The Role of The Family In Students' Islamic Religious Education*. Journal Analytica Islamica. 13 (1) (2024), 136-144



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

Education to students is through three educational institutions, namely family, school, and community, and the three cannot stand alone, but all three are interconnected links that cannot be separated from one another, because one is the completion of the other. The study aims to determine the implementation of parental responsibility in children's education and determine the factors that affect children's education. In this study, researchers used a qualitative approach. From the results of research on strengthening the role of the family in children's education, it was concluded that: (1) Family responsibility in children's education, namely the family displays an action or behavior that can be imitated, imitated, and exemplified by children, as well as education of good habits, for example parents must set an example of teaching congregational prayer, guiding prayer, and training children's prayer.

Keywords: Distance learning, Inclusive school, Slow learner.

ABSTRAK

Pendidikan kepada peserta didik melalui tiga lembaga pendidikan yaitu keluarga, sekolah, dan masyarakat, dan ketiganya tidak dapat berdiri sendiri, melainkan ketiganya merupakan mata rantai yang saling berhubungan dan tidak dapat dipisahkan satu sama lain, karena yang satu merupakan penyempurna dari yang lain. Penelitian bertujuan untuk mengetahui implementasi tanggung jawab orang tua dalam pendidikan anak dan mengetahui faktor-faktor yang mempengaruhi pendidikan anak. Dalam penelitian ini, peneliti menggunakan pendekatan kualitatif. Dari hasil penelitian penguatan peran keluarga dalam pendidikan anak diperoleh kesimpulan bahwa: (1) Tanggung jawab keluarga dalam pendidikan anak yaitu keluarga menampilkan suatu tindakan atau perilaku yang dapat ditiru, ditiru, dan diteladani oleh anak, serta pendidikan kebiasaan yang baik, misalnya orang tua harus memberi contoh dalam mengajarkan shalat berjamaah, membimbing shalat, dan melatih shalat anak.

Kata Kunci: PJJ, Slow learner, Sekolah inklusif.

1. INTRODUCTION

The role and strengthening of religion in children based on the role of the family cannot be ignored. This is a big problem if the burden of strengthening religion on society and schools alone, this is because the main key to children's earliest religious education lies on the shoulders of their parents. So parents should be fully aware of the importance of education for their children, especially education related to Islamic religious education. as a parent who plays the role of educator in the family, you should really understand about education. Because the family itself, according to Zakiyah Drajat in her book *The Science of Islamic Education*, "is a natural society whose interactions between its members are unique. In this environment lie the basics of education, which take place automatically in accordance with the social order that applies within it. (Drajat, 1996)

Parents play a major role in educating children, especially in introducing Islamic religious education. The role of parents in a family is the first point or first education in society where the relationships within them are mostly direct relationships (Ruli, 2020). So that parents have an important role and aspect as well as a big responsibility in educating children both in social, individual studies, and especially religious studies.

According to the SISDIKNAS Law No. 20 of 2003, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by himself, society, nation and state. With the aim of creating humans who believe and put their trust in Allah SWT, have noble character, are healthy, wise, capable, independent and become democratic and responsible citizens. Likewise, there are many propositions from the Koran which relate to education, one of which is in Qs. At-taubah verse 122 "It is not appropriate for believers to go all (to the battlefield) why not go from each group among them to deepen their knowledge about religion and to warn his people when they return to it, so that they can guard themselves."

It can be concluded that Islamic religious education is very important, until finally the goal of Islamic religious education is achieved, namely instilling Islamic values in a child. Therefore, considering the importance of Islamic religious education for children, the problem that will be taken is an analysis of the role of parents in education. Islamic religion for children. This writing aims to determine the role of parents in Islamic religious education for children.

2. RESEARCH METHOD

The method used in this research uses qualitative descriptive research. The type of research used in this research uses library research. According to (Sugiyono, 2012) library studies are theoretical studies, references and other scientific

literature related to culture, values and norms that develop in the social situation being studied. The data collection technique in this research did not carry out a field case study but rather a literature study of literature from library sources examined from books, journals and the internet.

This research uses a qualitative method using an interview approach and a library approach. Therefore, with the above approach, it can be seen that one of the research sources targeted is parents or families, noting that they have an important role in developing religious education for children.

3. RESULT AND ANALYSIS

The family is a fundamental unit in society consisting of individuals connected to each other through emotional, biological, or legal ties. Family functions include meeting the physical, emotional and social needs of family members, as well as the transmission of cultural and social values from one generation to the next. Family structures can vary significantly, from nuclear families (parents and children) to extended families (including extended family members such as grandparents, aunts, uncles, etc.). The family is also the main place where individuals learn about social interaction, communication, and the formation of self-identity.

George Murdock in his book *Social Structure*, explains that the family is a social group that has the characteristics of living together, there is economic cooperation, and there is a reproduction process. (sustainable, 2012)

The family is the most important primary community in society. Primary community means a group with very close ties between its members. Historically, families are formed from units which are limited organizations and have a minimum size, especially for the parties who initially entered into a bond. It is an integrated part of society and has a role in a social organization process. Family according to Murdock is a social group (social group) which is characterized by joint residence, cooperation of two sexes, at least two of them on the basis of marriage and one or more children who live with them carrying out socialization. (Rustina, 2014).

The Role of Islamic Religious Education

Education is an activity or effort to develop students' abilities in knowledge, attitudes and so on. In al-Ghazali's view, education is an educator's effort to eliminate bad morals and instill good morals in students so that they are close to Allah and achieve happiness in this world and the hereafter (Hamim, 2014).

Meanwhile, Ibn Khaldun views that education has a broad meaning. According to him, education is not limited to the learning process with space and time as its limitations, but means the process of human awareness to capture, absorb and appreciate natural events throughout the ages (Akbar, 2015).

Meanwhile, Islamic religious education is education that is based on Islamic teachings and Islamic values. Abrasyi provides the understanding that Islamic education prepares humans to live perfectly and happily, loving their homeland, physically strong, perfect in their character (morals), orderly in their thoughts, refined in their feelings, proficient in their work, sweet in their speech both verbally and in writing.

Islamic religious education is taught based on the Al-Quran and Sunnah, therefore Islamic religious education will form conscious humans and make humans live only to worship Allah SWT as the goal of life (Rahmadhani et al, 2021). According to Abdul Majid and Dian Andayani in the book *Competency-Based Islamic Religious Education*, Islamic religious education is a conscious and planned effort in preparing students to know, understand, appreciate and believe in the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in their relations with harmony between religious communities to achieve national unity and unity. In this case, Islamic religious education is an intentional activity to guide people in understanding and appreciating the teachings of the Islamic religion and is accompanied by the demand to respect adherents of other religions.

Islamic religious education has a role in forming people who believe in and are devoted to Allah SWT in order to create a good life in the family and society. Islamic education is the main basis for a system of moral and moral education, in the framework of the complete development of Indonesian people and Indonesian society as a whole. Islamic education in society plays a very important role in social life and in improving the morale of the Indonesian nation

Islamic religious education is very important for students to increase knowledge both in general and specifically (according to Islamic teachings). And the aim of Islamic religious education is to make it easier for students to understand Islamic teachings through Islamic religious education.

According to Ahmad Tafsir, the objectives of Islamic religious education are 3 PAI objectives, namely; 1) the creation of insan kamil, as God's representative on earth, 2) the creation of insan kaffah, which has three dimensions; religious, cultural and scientific, and 3) realizing awareness of the function of humans as servants, caliphs of Allah, heirs of the prophets, and providing adequate provisions to carry out these functions. (Tafsir, 2017).

The Role of the Family in Islamic Religious Education

Every parent wants their child to grow up to be a devout child, because children are the joy and pride of both parents. Children's lives cannot be separated from their families, because children spend more time with their families. The most basic part of the family in providing religious education to their children is as the main and most important educator, because the first teaching will be received by the child from the family (parents), both general teaching and religious teaching.

The role of parents can be divided into two parts, namely: 1) Parents as teachers (educators) of the family, 2) Parents as maintainers and protectors of the family.

1. Parents as teachers (educators) of the family

A child will receive his first education from his parents. The family plays the role of the most important institution as a provider of education. Therefore, the role of both parents is very influential in the growth and development of religious education in each child. The following are things that parents must pay attention to so that their child's education is successful according to their wishes:

a. Educate with habituation and practice. According to Abdullah Husin, habituation is a practical and theoretical dimension that is implemented by instilling values related to educational material that is taught repeatedly. One of the important points put forward by Abdullah Nashih Ulwah in instilling various kinds of goodness and noble moral habits in children is by providing motivation and interspersed with giving gifts to children, this is aimed at parents and teachers who act as educators.

b. Educate by example. Exemplary is giving a good example, namely exemplifying the exemplary characteristics of the Prophet Muhammad SAW such as: sincerity, honesty, humility, humility, abandoning disgraceful behavior, etc. The role of parents as role models is to carry out exemplary behavior first before passing it on to their children. In this way, children will record and imitate the behavior of their parents. Parents are figures for children, and children are reliable imitators.

Whatever parents do will be imitated by children, therefore parents as educators must be more careful in all aspects, especially in providing examples because it will have a very big impact on the child's personality because many things will be imitated and it is even said that the influence The most dominant comes from the parents themselves.

The role model method in education is an influential method and has proven successful in preparing and forming children's spiritual, moral and social ethos aspects. It can be concluded that parents as educators are the perfect example in children's thinking whose behavior and manners they want to emulate, especially if all these examples are to be attached to themselves and their feelings. (Abdullah Nashih Ulwan, 1990:142)

c. Educate with advice. Advice is a method of delivery using language, both spoken and written. The language used should be good language so that it is easy for children to understand, because in their souls there is a disposition to be influenced by the words they hear. The advice method is to educate by giving advice about good teachings to understand and practice (Budiyono 2011).

Advice plays a very important role in explaining to children all the essence and adorning them with noble morals. Parents' advice is much better than other people's, because parents always give love and examples of good behavior to their children. In addition to providing guidance and support when children encounter difficulties or problems, and vice versa when children achieve achievements.

- d. Educate with supervision. In this case, educating by supervision means paying attention to or following the child's growth and development, as well as supervising the formation of his aqidah, morals, mental and social qualities. The Word of Allah SWT in Qs at-thamrin verse 6 يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا

ony لِيَكُنَّ غِلَاطًا شِدَادًا لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا آهْلِيكُمْ

“O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are rough and tough angels. They do not disobey Allah for what He commands them and always do what they are commanded.”

This verse is addressed to parents as supervisors in the family to protect themselves and their families from the fire of hell. Encouraging goodness and forbidding evil, parents are told to always supervise all aspects of their children's lives in order to create children who are pious and have morals like the prophet Muhammad SAW.

- e. Educate with punishment. In Islamic education, punishment is imposed on children when forced if other methods do not work. This method of educating with punishment is not to justify the child's actions but to provide a deterrent effect so that they do not repeat the same mistakes in the future. The purpose of punishment here is punishment that does not injure the child, let alone traumatize the child. Forms of punishment given by parents to children include restitution and deprivation.

Restitution is a punishment for a child doing something unpleasant. According to Moh Haitami Salim, a good sanction or punishment must contain an educational element, such as cleaning the house, memorizing short surahs in the Koran. Displeased attitude is a form of feeling or reaction to an attitude towards an object in a certain way (Azwar 2011). It can be concluded that when someone is punished, unpleasant feelings will arise, but it needs to be emphasized that punishment here is not to torture but to emphasize to children that there are rules to be obeyed, not to be broken.

Deprivation is taking away or stopping something a child likes. Children don't like this kind of punishment, so it's a good idea to make rules first. For example, you are not allowed to play with gadgets when entering sunset, or you cannot allow children to play with gadgets before praying and doing homework or something like that. So that children get used to routine activities and activities as a Muslim such as praying the Koran, etc.

2. Parents as maintainers and protectors of the family

As educators, parents also play a role as caregivers and protectors of the family. Parents are responsible for protecting their family physically and mentally both in this world and preparing provisions for the afterlife. Imam Ja'far Shdiq AS said, "When the verse O you who believe, protect yourself and your family from the fire of hell." Then people ask, how do we protect ourselves and our families from hellfire? Then Rasulullah SAW answered, "do good deeds, remind your family to do them, and educate them to obey Allah SWT." (Ibrahim, Amini 2006: 110)

There are three types of religious environments in family life which are very influential in the development and process of Islamic religious education in schools (Abdul Rahman Saleh, 2006:96):

- a. Families who are aware of how important religious education is for the development of their children. Parents who are fully aware of this will encourage and direct their children to always carry out religious teachings well. For example, parents bring in special teachers to teach their children the Koran, or private religion at home, and send their children to schools that are strong in religious education.
- b. Families who are indifferent to children's religious education. Parents from families like this do not take a role in encouraging or prohibiting religious activities or attitudes carried out by their children.
- c. Families who anticipate the impact of the presence of religious education at school or in the surrounding community. Parents from families like this will hinder and respond with hatred to religious activities carried out by their children and other families.

Maintaining family safety means teaching our family to obey the commands of Allah SWT, so that our family will be safe in this world and the hereafter. Therefore, Islamic religious education in the family must really be implemented. Parents are good role models for children, because children will imitate everything they see from their parents, and children will be more inclined towards something that is familiar to them. If you get used to positive things, it will result in success, but on the other hand, if parents get used to evil actions, then that is what their children will imitate. Because in reality parents are the first teachers for children, and children are the first students for parents.

4. CONCLUSION

Islamic religious education has a very important role in the formation of individuals, both from a moral, spiritual and social perspective. Islamic religious education aims to teach Islamic values to individuals from an early age, with the aim that they can understand and appreciate Islamic teachings in everyday life.

The main role in Islamic religious education does not only lie in the school environment, but also relies heavily on the role of the family.

In the family context, parents have a big responsibility as the main educators of their children. They act as the first teachers in providing Islamic religious education, either through example, advice, habituation, supervision, or if necessary, educational punishment. This is in line with Islamic teachings which emphasize the importance of the family as the first and main environment in shaping a child's character. Parents also play the role of custodians and protectors of the family, ensuring that the family can live in harmony and peace, and preparing provisions for life in this world and the afterlife.

Overall, Islamic religious education not only forms religious individuals, but also aims to create human beings who have noble character, broad knowledge, and are able to contribute positively to society. Thus, Islamic religious education has a very significant impact in shaping the nation's civilization and morals, as well as in ensuring the continuity of Islamic values from generation to generation.

References

- [1] Drajat, Z. (1996). Ilmu pendidikan islam. Jakarta.
- [2] lestari, S. (2012). Psikologi Keluarga: Penanaman Nilai dan Penanganan Konflik dalam keluarga. Jakarta: Kencana Prenadamedia Grup.
- [3] Ruli, e. (2020). tugas dan peran orang tua dalam mendidik anak. jurnal edukasi nonformal, 143-146.
- [4] Rustina. (2014). Keluarga Dalam Kajian Sosiologi. Jurnal MUSAWA, Vol. 6 Nomor 2, 290-291.
- [5] Sugiyono. (2012). metode penelitian kuantitatif dan kualitatif. Alfabet.
- [6] Ainiyah, N. (2013). Pembentukan Karakter Melalui Pendidikan Agama Islam. Al-Ulum: Jurnal Studi Islam, 13 (1), 25-38.
- [7] Abdullah husin, Model Pendidikan Al-Lukman hakim. Kajian Tafsir Pendidikan Anak dalam surah Luqman. (Yogyakarta: 2013), hlm.78
- [8] Abdullah, Nashih Ulwan, Pendidikan Anak Menurut Islam, (Bandung: 1990), hlm. 142
- [9] Budiyono M. (2011) Ilmu Pendidikan Islam. Yogyakarta: Griya Santri.
- [10] Azwar (2011). Metode Penelitian. Yogyakarta: Pustaka Belajar.
- [11] Amini, Ibrahim, (2006). Agar Tidak Salah Mendidik Anak. (Jakarta: Al Huda).
- [12] Abdul Rahman S, Pendidikan Agama dan Keagamaan, (Jakarta: Gemawindu Pancaperkasa, 2000), hlm. 96
- [13] Aris, 2022. Ilmu Pendidikan Islam. Cet 1. Cirebon : Yayasan Wijayata Bestari Samasta.

-
- [14] Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I (Jakarta: UI Press,1979),1989), hlm. 24
- [15] Abdul Mujib & Jusuf Mudzakir, *Ilmu Pendidikan Islam*, (Jakarta: Kencana Prenada Media Group ,2008), hlm. 27-28
- [16] Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi al-Ghazali*, terj. Fathur Rahman, (Bandung: al-Ma'arif, 1986), hlm.24
- [17] Akbar, TS (2015). *Manusia dan Pendidikan Menurut Pemikiran Ibnu Khaldun dan*
- [18] John Dewey. *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan dan*
- [19] *Pengajaran*, 15(2), 222-243
- [20] Hamim, N. (2014). *Pendidikan Akhlak: Komparasi Konsep Pendidikan Ibnu*
- [21] *Miskawaih dan Al-Ghazali. Ulumuna*, 18(1), 21-40.
- [22] Tafsir, A. (2017). *Filsafat Pendidikan Islam*. Bandung: Remaja Rosdakarya.
- [23] Majid, A., & Andayani, D. (2004). *Pendidikan agama Islam berbasis kompetensi: konsep dan implementasi kurikulum 2004: Remaja Rosdakarya.*
- [24] Bahri, S.&Muzaki ,I.A.(2021). *Peran Pendidikan Agama Islam Dalam Keluarga dan Masyarakat*. Al-Yasini: *Jurnal Keislaman, Sosial, Hukum, Dan Pendidikan*, 6(2), 149-149.
- [25] Rahmadani, S, Junaedi Sitika, A, & Darmayanti,A (2021). *Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat*. 5(2), 221-226.
- [26] Zakiyah drajat, *Ilmu Pendidikan Islam*, Jakarta: 1996, hlm. 89
- [27] Ruli,E.(2020). *Tugas Dan Peran Orangtua Dalam Mendidik Anak*. *Jurnal Pendidikan Nonformal*, 1(1), 143-146.
- [28] Undang-Undang No.20 Tahun 2003 *Tentang Sistem Pendidikan Nasional (UU Sisdiknas)*
-