

The Urgency Of Islamic Religious Education In The Formation Of Children's Character and Karimah In The Family Environment

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Abstract

The aim of writing this article is to 1) find out how Islamic religious education in the family can be introduced, 2) instill Islamic religious education in the family environment, 3) form good morals in the family environment through Islamic religious education. Type of research used in the article is a type of library research, while the research method is analytical descriptive. Data was obtained through journals, books, theses and others. The results of the discussion show that there are three types of Islamic religious education within the family environment, namely: faith education, worship education and akhlakul karimah education. Instilling Islam in the family environment can be done through several strategies, including: cooperation, performance or practice, example, commands and prohibitions, rewards and punishments. Education religion Islam in the family environment has urgency in the formation of children's morals because the family is the smallest institution in the socialization of Islamic religious values. It is also the first place where children learn about religion and its teachings. Through education. This in children in the family environment will shape the child's morals so that they become human beings, namely human beings who relate good to Allah (hablumminallah) and humans who have good relationships with man and nature (hablumminannas wal alam).

Keywords: Education Islamic Religion; Environment; Family, Moral Karimah

A. Introduction

Education from a legal perspective. NO. 20 of 2003 article 3, namely business..conscious and planned in the process, guidance and learning for individuals to grow and develop..independent, responsible, creative, knowledgeable, healthy human being, and morals (noble character). The national education system emphasizes that "education, National has a function to develop capabilities..to develop, ability, and forming the character and civilization of the nation, also has the aim of developing the potential of students, to become a man of faith, piety to Almighty God, noble, healthy, knowledgeable, capable, creative, independent and..A democratic and responsible country (Putra, 2019a).

Education humans need it because education is an activity that is mandatory in life, educational activities cannot be separated from human activities. John Dewey had an opinion like that quoted..by A Fatah Yasin that education is one of the needs of human life in order to form, and prepare individuals to live with discipline (Habe & Ahiruddin, 2017; Putra, 2019b). The quality of human resources in ensuring sustainable development..a nation can be improved through the means of education. In this case it can be interpreted that a developed nation can be identified through quality..humans, while humans can improve their quality through education in all aspects of life which includes religious life (Nur Falah, Rohmah, Surbhi, & Amiir, 2022).

Education has three main institutions that have an impact on the development of a child's morals, namely the family environment, the school environment and the community environment, which later became known as, with the term three educational centers. According to GBHN (Tap. MPR NO. 1V/MPR/1978) (Efendi & Hidayah, 2023) it is explained that "Education lasts a lifetime and is carried out in the household, school and community environment". The family, school and community environment and the government have a joint responsibility and a big role in the process of education.

Darajat believes that Islamic religious education is an effort to foster and nurture, students so that they can always understand the teachings of Islam as a whole." Meanwhile, Ahmat Tafsir defines "Islamic religious education as guidance given to someone so that he or she develops optimally in accordance with Islamic teachings". Muhammad Fadhil Al-Jamaly defines "Islamic education as an effort to develop and encourage..and pray, students live more dynamically based on high values and a noble life (Hamsah, 2023).

Based on the opinions of the experts above, it can be concluded that Islamic religious education is an effort carried out consciously which is carried out by teachers in preparing students to believe and understand..and practicing Islamic teachings with various activities..guidance, teaching, or training that is planned to achieve predetermined goals (Ahmadi, 2023). Meanwhile education religion can easily be interpreted as education which aims to ensure that a person has the ability to lead his life in accordance with Islamic norms and ideals, because Islamic values have entered the soul and give color to his personality. From this it can be understood that, a person who is Muslim and has carried out Islamic education must be able to live by the norms and ideals of Islam that have been determined (Azhari, 2018).

Reality shows that there are deviations, facts on the ground show that MI/SD age children are not yet able to realize the obligations that must be carried out, for example carrying out the five daily prayers which are legally obligatory. For a Muslim, manners are not implemented in everyday life. Meanwhile, in adolescence, there are many violations that are alleged, such as drunkenness, brawls, casual sex, drugs and so on. Cases like the above raise questions about the role of education in forming the mindset and morals of students and the general public and nation (Arlina et al., 2023).

The problems above occur because of the assumption that parents do not pay attention to education. Their children, parents have the opinion that schools can form students to become good human beings, parents also have the assumption that the child's success can be achieved by adequately meeting the child's physical needs, while the child's responsibility is handed over to the school in surrendering the child's responsibilities. , while parents carry out their busy lives and activities, ultimately their children's education is not paid attention to (Nur Aisya Setyana & Asbari, 2023).

The solution to overcome this problem is to understand the urgency of Islamic religious education in the family. This is because the family is the starting place for children in social interaction, then the child continues with the world...surroundings. The family in the reference perspective of the Big Indonesian Dictionary consists of mother, father and the whole house, individuals who constitute the family environment in the eyes of the public, the unity of family members, which is very essential in the eyes of the public (Rizkianti, Asbari, Priambudi, Alhani, & Asri, 2023).

Regarding definitions Family in English, guardians or parents are known as "parents" which means guardians or parents are men or fathers, female guardians or mothers. From the understanding above, at a glance at the family, it can be explained that the family unit consists of father, mother and children. Meanwhile, the broad definition of family is a family unit with the extension of various other people, both relatives, each of whom lives in the same family as that family unit (Novita, Taopan, & Tari, 2024).

Judging from the narrow and broad definition of family, it tends to be considered that the family is the smallest local group consisting of father, mother and children in which there are additional family members from husband and wife and other people who can live each in one house a family. The family is the starting place for children to receive education and guidance. Then the school environment accepts the child after gaining various experiences, attitudes and acquiring many behaviors and skills that he has acquired from family (Fadillah, 2024).

Etymologically, morals in Arabic are the masdar (infinite) structure of the words *akhlaqa*, *yukhliq*, *ikhlaqan* which contain the meaning of personality (*as-sjiyah*), behavior, character, or basic personality (*ath-thabi'ah*), tendencies or habits (*al-thab*). custom), great progress (*al-muru'ah*), and religion (promotion). The word *khuluqu* is also synonymous with tolerance, politeness, and describing people's internal and external characteristics. Meanwhile, as far as expression goes, researchers agree that moral quality is something that is related to human behavior (Layl, Syukron, Fauziyah, Amalia, &

Azzahra, 2024). According to Gawronky referred to by Shelley et al., moral quality is all data that is considered such as appearance, behavior, and even signs. As Morisson points out, profound quality is the sum total of what a person achieves by demonstrating the social consequences of social development. Meanwhile, as pointed out by CH Juld, moral quality is the final result and constitutes the entire formative cycle that the person has gone through (Sidiq, 2024).

From the definitions of these experts, it can be concluded that morals are a complex unity consisting of psychological aspects, and the physical aspect, the unity of these two aspects interacts with the environment which experiences continuous change and after that a distinctive and unique pattern of behavior occurs. A child's development in the future is influenced by the child's experiences in the family environment. A child's life, starting from morals, character and customs..habit. Everyday life is also influenced by the family environment. Family is an important part in determining whether a society is good or bad(Sulaiman & Saepulloh, 1830).

Family is one of the basic parts and most important institutions..loved,in Islam. Religious education has an urgency in forming a good family. The formation of morals for children is influenced by Islamic religious education in the environment.family, this is because the family environment is the first place a child gets education which can influence development..furthermore. Because this journal will discuss "Formation of children's morals through Islamic religious education in the family environment Education from a legal perspective. No. 20 of 2003 article 3, namely conscious and planned efforts in the process, guidance and learning for individuals to grow and develop into independent, responsible, creative, knowledgeable, healthy and moral (noble character) human beings. The national education system emphasizes that the function of national education is to develop the character of the nation's children and move towards national civilization. This goal can be achieved through the potential that children have, including faith in Allah Almighty, noble character, physical health, intelligence, skill and independence as well as becoming responsible, democratic citizens.

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family environment, school, community and government have a shared responsibility and a big role in the education process.

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Etymologically, morals in Arabic are the masdar (infinite) structure of the words akhlaqa, yukhliq, ikhlaqan which contain the meaning of personality (as-sjiyah), behavior, character, or basic personality (ath-thabi'ah), tendencies or habits (al-thab). custom), great progress (al-muru'ah), and religion (promotion). The word khuluqu is also synonymous with tolerance, politeness, and describing people's internal and external characteristics. Meanwhile, as far as expression goes, researchers agree that moral quality is something that is related to human behavior.

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Child development in the future is influenced by the child's experiences in the family environment. A child's life, starting from morals, character and customs..habit..Everyday life is also influenced by the family environment. Family is an important part in determining whether a society is good or bad. In previous research, there was research carried out by Ahmad and Yusriah with the title *The Urgency of Islamic Religious Education in the Development of Morals in Children, Case Study of the Pembina Lanrisang State Kindergarten*. The results of this research show that, Islamic education in the Lanrisang State Kindergarten is that every day students are given systematic and continuous Islamic education which includes education on faith, worship and morals. Students are given basic material about aqidah (pillars of Islam), trained in good character (akhlakul karimah), memorizing short surahs, memorizing hadiths, daily prayer ablutions and memorizing readings and prayer movements. The aim is to guide and direct children towards goodness and truth (Ahmad & Yusriah, 2023).

The similarity between the researcher's research and previous research is that it discusses Islamic religious education and morals, while the difference between the researcher's research and previous research is that the researcher used the literature study

research method, while the previous research was field research which was descriptive qualitative in nature. Previous research only discussed the impact of Islamic religious education in developing morals in the children of the Lanrisang State Kindergarten, while the researcher's research discussed in a comprehensive way Islamic religious education in the family environment, the cultivation of Islamic religious education in the family environment and the formation of children's morals through Islamic religious education in family environment.

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B. Method

The type of research review is library research, namely a documentary review that refers to data written from books, journals, theses and documents found in libraries. The data collection method uses documents related to this research. The essence of this journal study is descriptive analysis, namely research carried out by collecting, evaluating, verifying and systematizing data and facts to draw firm conclusions regarding the formation of morals and role issues in the family environment for the formation of moral character. The data sources for this research are journals, research papers, theses, books, dictionaries and so on..

C. Finding and Discussion

Islamic Religious Education in the Family Environment

Darajatprovides a definition of Islamic religious education, namely that it is an effort to encourage and direct students so that they can generally understand Islamic lessons broadly. Meanwhile, according to Ahmat Tafsir, Islamic religious education is defined as direction given by someone to someone so that he can develop an ideal way in accordance with Islamic teachings(Ulum, Hidayati, Surakarta, Negeri, & Kalijaga, 2024). So Islamic religious educationIt can be interpreted as an effort carried out by teachers towards their students, so that they can receive, understand and practice the teachings of the Islamic religion through structured direction, education or preparation of exercises.

As Ibn Mustafa pointed out,that in the family there is Islamic teaching and education given to children which must fulfill the basic ideas of Islamic education, in particular: firstly, aqidah, namely clarifying the characteristics of Allah and the instructions of His power that must be possessed. given at the age of Muslim families according to their level of strength. Second, moral education, especially the commands and prohibitions of Allah SWT in supervising social relations. People are called honorable assuming that their every activity is in accordance with God's commands and prohibitions (Hitung et al., 2016).

In Ianatuth Tholibin's book, it is explained that guardians are obliged to show their children something that themukallaf needs to know, so that they can instill a sense of self-confidence in their children's hearts, such as showing monotheism to their children, for example, the required qualities. Allah, strange ideas about Allah, ideas about jaiz Allah Allah. Guardians are also obliged to show their children that Allah sent the Prophet Muhammad SAW with his message to all animals.

As stated by Zakiah Drajat, Islamic formation in the family is during the process of development and progress of children so that they become individuals who are faithful, devout and dignified. So this can be done by looking at the verses contained in Surah Luqman Verses 12-19 "and indeed, We have given wisdom to Luqman, namely, "Give thanks to Allah." And whoever gives thanks (to Allah), then verily, he is grateful for himself, and whoever is not grateful (is ungrateful), then verily..Allah is Almighty again..Most Praiseworthy." And (remember) when Luqman said to his son, when he gave him..a lesson to him, "O my son! Do not associate partners with Allah, in fact to associate partners with (Allah) is truly a great injustice."

Translation of Surah Luqman Verses 14-15

and We commanded mankind (to do good) in the second place..her parents. His mother had conceived him in a state,Imah is the one who increases, and weans him at the age of two. Be grateful to me and to your parents. Only to..I'm coming back." And And if both of them force you to associate Me with something that you have no knowledge of, then do not obey either of them, and associate with,both in the world well, and follow the path of the one who returns to me. Then only to me will you return, then I will tell you what you have done.

Translation of Surah Luqman Verses 16-19

16. "(Luqman said), "O my son! Indeed, if..there is (an action) as heavy as a mustard seed, and it is in a rock or in the sky or..on earth, surely,Allah will reward him." Truly,Allah is the most subtle and the most thorough."

17. "O my son! Perform prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient..against..What..Which..happened to you, in fact this is an important matter."

18. "And don't..You turn your face away from people (because you are arrogant) and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and arrogant..arrogant".

19. "And simplify your walking and soften your voice. Indeed, the worst sound is that of a donkey." From these parts, there are several instructions given by Lukman to his children which can be role models for guardians, in particular:

a.) Education in aqidah and beliefs (verse..13). In chapter 13, Luqman includes the word of avoidance in advising his son so that he does not associate his accomplices with Allah.

b.) Moral and moral education (v..14, 15, 18, 19). In this lesson, Luqman shows his children's ethics, especially children's ethics towards guardians, towards other people, and good manners for all intents and purposes.

c). Religious education and worship (v..17). In verse..17, Luqman advised his son to beg. This is based on the assumption that children are accustomed to begging within the family from an early age, so at that time, children will be used to doing this until adulthood.

d). individual and social education (sections 17 to 19). Assuming many strict qualities enter into the organization of an individual's character, that individual's behavior will generally be coordinated and constrained by the strict qualities. Then, at that time, profound qualities are added that welcome the individual to achieve something beneficial and avoid evil, such as tolerance in managing various problems and conditions. Then, at that time, this character should also be enhanced with beautiful characteristics, such as a friendly, simple, gentle and charming voice. (Lubis, Harahap, Nailah, Br, & Fitriyani, 2023)

The final education is *amr maruf nahi munkar* (*amr ma'ruf nahi munkar*). Moreover, the terms backbone and tolerance training imply that children are required to be persistent and patient, both of which are indistinguishable characteristics to achieve anything, including faith. It can be concluded that the form of Islamic religious education includes three things, namely faith, worship and noble morals. These three educations are applied in various environments, especially families.

Instilling Islam in the Family Environment

Strengthening Islamic religious education can be done through instilling in understanding the teachings of the Islamic religion in the family environment. This appreciation requires a strategy to be implemented, here are 5 strategies that can be implemented:

- a. Accommodation and cooperation. For example, get children accustomed to performing the Maktubah prayer (five times every day, fasting during the month of Ramadan).
- b. Performance or practice. For example, young people do sports, for example practicing bathing, praying, tayamum, calling to prayer, iqomat and so on (Shakila, Rahmi, Delvianti, & Pratama, 2024).
- c. Example. For example, guardians set an example for their children to pray when gathering in the mosque, be wise, etc
- d. Commands and prohibitions. An example of this order can be through advising young people to practice piety and have great ethics. These restrictions can take the form of preventing children from committing disgraceful acts.
- e. Reward and punishment. An illustration of appreciation is that parents give gifts to children on the assumption that the child can fast for the entire month of Ramadan. An illustration of discipline is that the guardian administered discipline as a harmless disaster to a 10 year old child who did not pray five times daily (Sudargini & Purwanto, 2020).

So that the internalization of Islamic religious education that is applied to the family environment is through 5 strategies, firstly cooperation, every child has the right to be invited to work together to complete a job, secondly practice, carrying out worship for example. The three examples provide noble morals in everyday life, the four are

prohibitions and commands to be obeyed and the fifth are rewards and punishments as a result of something done.

Formation of Karimah Morals through Islamic Religious Education in the Family Environment

As shown by the reference to the Big Indonesian Words, the family consists of mother, father and the entire family, individual family members who are the environment in the eyes of society, and the unity of family members, which is very basic in the eyes of society. Families can be characterized as the smallest local area consisting of father, mother and children as family members of couples and other people who can live individually in a family. (A'la, n.d.) Strict Islamic education in a family climate plays an important role in the formation of a good personality because the family is the main place for children to shape their character. As stated by MI Soelaeman, one of the elements of the family is strict capacity, meaning that the family is obliged to present and welcome children and other relatives into strict life. To do this, guardians must establish a strict environment in the family (Efendi & Hidayah, 2023).

Strengthening the practice of religious education for children still has a lot of hope for success. This is based on the fact that the majority of children's influence composition still comes from the family. Considering the importance of family climate, rigorous training which is fundamental teaching must be initiated from the family by the guardian. Strict training in a family climate is important because it is the cultivation of a quality feeling of life perspective that will later shape their physical and scientific turn of events, as well as the development of a mentality that will later change. be a reason regarding instructors and information at school. (Dwi Cahyani, Luthfiyah, Apriliyanti, & Munawir, 2023)

Religious education has an important urgency in shaping future generations. Islamic religious education in the family environment has a very important contribution in the formation of children's morals, this is because the family environment is the first place where children receive education which can influence the child's development later. Family is the first environment where individuals interact with each other. From interaction with the environment, individuals first acquire basic characteristics and elements of behavior. In order for children to have good morals and avoid moral violations, it is necessary to provide religious formation from childhood for children in the family. Islamic religious education in the family can also equip children with religious knowledge and the diversity of Islamic culture appropriate to their age so that it can help them develop respectful religious attitudes. (Suparta & Istiqamah, 2021)

Raising a child in a home environment will give him the ability to make decisions in this rapidly evolving context. A Muslim family is a family that has a big responsibility to educate its successors so that they avoid deviant forms of behavior. Therefore, improving the model of child care in the family is an obligation and must receive serious attention. (Durrotunnisa & Nur, 2020)

The process of educating religious values to shape a child's personality can start from childhood to adulthood, especially in education so that children believe in the existence of God and can know God correctly and stay away from those who are lost. Education about worship, for example seven year old children are told to pray, fast, etc. guided by valuesimoral like speak said get dressed neat And.easy get along And etc.

The family environment is very appropriate for instilling Islamic religious education as the formation of noble morals. This is influenced by the strategic position of the family, which is the main and first environment for children to be provided with religious knowledge and the teachings it brings. Apart from that, the family also has an educational function. Teaching to children is not only limited to worldly matters but is also spiritual in nature. Teaching also does not cover general knowledge, more than that it is the cultivation of noble character which is called morality. The phrase related to manners above knowledge is a warning that future generations of children need to mature intellectually, spiritually and morally.(Yani, 2023)

The instilling of Islamic religious values in children's noble morals needs to be carried out simultaneously and continuously. There are several things that need to be addressed further, namely introducing religious teachings from an early age when children are still small. As a result of the child's introduction to practical development, the family environment continues to carry out its functions, namely education, socialization and supervision. Have the teachings introduced to children been implemented or not? Then after it is applied it needs to get used to it. Control in the family environment also determines the potential of Islamic religious education as a bridge to children's noble morals. Maintaining good habits will certainly have a positive impact on all aspects of a child's life.(Liza, Yulia, Agama, Negeri, & Kerinci, 2023)

The purpose of this habit is so that children always maintain their relationship with Allah (*hablum mina Allah*) and between each other and even the surrounding environment (*hablun minal alam*). There are three things that need to be used to value education. The first is related to the issue of faith and devotion to Allah. So that children do not have the slightest doubt about His Creator and recognize the attributes of Allah and the process of creation of His creatures. As the pillars of faith that should be believed. Second, related to matters of worship. As the pillars of Islam are *mahdhah* worship which must be enforced by prayer, fasting, zakat, hajj, and muamalah worship which is related to good relations with others such as *infaq*, alms, and so on. Third, those related to morals or manners. For example, the behavior of children who get used to telling the truth, being humble about what they have, and being patient in facing trials. It can also be related to children's manners towards parents, teachers and society.(Ma'mun, 2021)

The relationship between Islamic religious education and the family environment in forming noble morals is in the strategic position of the family. The family is the first place where children learn about religion, themselves and their environment. To be further developed by other institutions. There are three teachings of Islamic education that need

familiarization, namely faith, worship and morals. The goal is to achieve balance between the relationship with God and his creatures.

Various types of Islamic religious education consist of three things that are applied in the family environment. First, related to aqidah and faith. Believe with certainty and do not have the slightest doubt in Allah. Second, worship, namely mahdha and muamalah worship. There are 5 strategies for cultivating noble morals in the family environment through Islamic religious education. The formation of noble morals by the family environment towards the cultivation of Islamic religious education is a strategic position of the family which is the main and first environment for children to be equipped with religious knowledge and the teachings it brings

E. Conclusion

Various types of Islamic religious education consist of three things that are applied in the family environment. First, related to aqidah and faith. Believe with certainty and do not have the slightest doubt in Allah. Second, worship, namely mahdha and muamalah worship. The three noble morals are for the relationship between himself and Allah or the relationship between nature. There are 5 strategies for cultivating noble morals in the family environment through Islamic religious education: first, cooperation or accommodation, second, performance or practice, third, example or uswah, fourth, commands and prohibitions, and fifth, rewards and punishments. The formation of noble morals by the family environment towards the cultivation of Islamic religious education is a strategic position of the family which is the main and first environment for children to be equipped with religious knowledge and the teachings it brings. Apart from that, the family also has an educational function. Teaching to children is not only limited to worldly matters but is also spiritual in nature. There are three teachings of Islamic education that need familiarization, namely faith, worship and morals. The goal is to achieve balance between the relationship with God and his creatures.

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