

Management of Islamic Education in the Family to Grow Children's Personality

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ABSTRACT

This article aims to analyze the management of Islamic education in the family to grow children's personalities. Library research was used as a method in this study, starting from collecting data by reading and studying books, scientific articles, magazines, newspapers, and other references related to the study. The results of the study reveal that the position of the family in managing Islamic education for children is the basic determinant, because children are born in a state of purity. Starting from the management of Islamic education in the family environment, the child's personality grows and develops. Management of Islamic education carried out by parents through the process of learning, coaching, training, instilling religious values, parenting, and responsibility is directed to a good and noble habit gradually and continuously. Good management of Islamic education is able to form good children's personalities by emphasizing the aspects of faith, worship, and morals which are implemented in the form of exemplary by parents.

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1. INTRODUCTION

Children are a mandate from God, Allah subhanahu wa ta'ala (Saeidi et al., 2014; Idris, 2019; Riadi, 2021). Therefore, children must be cared for and nurtured to become good people. His heart is pure, like a costly gem (Khaerudin & Supriyanto, 2015; Santoso, 2020; Widodo & Nurhasim, 2020; Asnafiyah, 2020). If a child is accustomed to evil and left like an animal, he will be wretched and perish. At the same time, they maintain it by managing Islamic education and teaching it with good morals. Therefore, parents hold factors that can make children grow and develop with Islamic souls and values. Nevertheless, some children grow and develop outside of Islamic values. It is alleged that various factors can interfere with its growth and development.

In the family, parents are the first personal coaches in their children's lives. The parents' personality, attitude, and way of life indirectly affect the child's personality (Widita et al., 2022). Some research results also reveal the importance of parents in developing their children (Campaert et al., 2018; van Bergen et al., 2022). Research van Bergen et al. (2022) examines the importance of religion in the moral upbringing of children. Religious education is essential for children through family education (Rufaedah, 2020). In line with this, Khaironi (2017) wrote that moral education for children should be applied from an early age.

Even so, some parents in the family seem negligent in forming and developing their children's character. They are more concerned with work than caring for their children (Putri, 2021).

The family is an institution that plays a role in laying the foundations of religious education (Bafadhol, 2017; Haryanti, 2021). The habit of parents taking their children to the mosque is a wise step for the family to form children as spiritual beings (Salsabila et al., 2022). Education in the family environment can guarantee the child's emotional life to grow and develop. It means that the emotional life formed in the family environment is essential in forming a child's personality. However, some families, such as grumpy and indifferent, seem out of control in their children's emotional lives (Hasiana, 2020). Based on these problems, the formation of a child's personality needs serious attention from parents as a family. Therefore, this study aims to analyze the management of Islamic education in the family to develop children's personalities.

2. RESEARCH METHOD

This research method uses library research. Data was collected by reading and studying books and scientific articles related to the study material. After that, content analysis is carried out by forming descriptive notes, namely factual information records that describe everything as it is and include accurate, detailed descriptions of various dimensions. The problem description is discussed by taking the primary materials relevant to the problem. Next, it is analyzed to produce a conclusion.

3. RESULTS AND DISCUSSION

The family environment is the first and foremost educational environment in society (Pungello et al., 2010; Wahy, 2012) because it is in the family that humans are born and develop into adults. The growth and development of the character, character and personality of each human being will always influence the form, content, and method of education in the family. Therefore, the education received in this family will be used by children as a basis for further education at school. Jeynes (2023) argues that parental involvement in the family education environment can provide social capital in forming leaders because it is considered productive.

Educational responsibilities that need to be made aware of and nurtured by both parents towards children include: (1) there is a motivation or encouragement of love that animates the relationship between parents and children (Iskandar, 2021); (2) providing motivation for moral obligations as a consequence of the position of parents towards their offspring (Baharuddin, 2016); (3) social responsibility is part of the family which in turn will be the responsibility of the community, nation and state (Tamam, 2018); (4) caring for and raising it, this responsibility is a natural urge to carry out because the child needs to eat, drink and care so that he can live sustainably (Wahy, 2012); (5) provide education with various knowledge and skills that are useful for the child's life in the future so that when he is an adult, he will be able to be independent. It means that families are responsible for nurturing and developing their children.

Parents' biggest hope is to have children who are pious, polite, sociable, intelligent and successful (Sakti, 2019). However, this great hope should be more than how parents realize these essential expectations. Therefore, the position and function of a family in human life are significant and fundamental. The family is essential for forming each member, especially their children, who are still under the guidance of their parents' responsibilities in the family education environment.

The family is the smallest community of life in the broad community. The base of serenity and peace lies in the family. Golombok (2017) concluded that the quality of family

relationships and the broader social environment is more influential in children's psychological development and adjustment than the number, gender, sexual orientation or biological relationship of their parents. Given the importance of family life, Islam views the family not only as the smallest community of life but as a human educational institution that can give happiness to family members. A child's personality is formed by seeing and learning from the people around him (Setiyowati, 2020). The family is the closest person to children and influences their growth and development (Lamb, 2010; Nurwati & Listari, 2021; Risnawati & Priyantoro, 2021). Parents' good or bad behaviour is imitated by their children (Zakiyah et al., 2021). Therefore, parents must apply good attitudes and behaviour in the family education environment to form a good child's personality.

Educative-methodologically, parenting and educating children in the family requires tips (Susanti, 2018; Hanina, 2021) or methods appropriate to the child's developmental level. So, the family is the first human group to carry out human relations directly with children. Thus, a family has a tremendous responsibility towards children. The importance of this family role is also limited in terms of the first experiences in the child's life. Because these experiences will be a source of personality, so, it is through this family environment that the seeds of personality are determined.

After explaining how important the role of the family is as the foundation of a child's personality, it is explained below that more than the role of the family is needed to lay the foundation for personality. However, the family must guide children to become good personalities. The role of parents in children's education is that parents understand their children's good and bad qualities and what they like and do not like. Parents are the first to know how the character and personality of their children change and develop, what things make their children ashamed and what makes them afraid. The parents will later make their children a person with a good or bad personality.

As educators, both parents and teachers are responsible for the mental well-being of children (Roesli et al., 2018). These two figures have the authority to direct the child's behaviour and lead him to follow the desired behaviour standards. Parents and teachers complement each other in child development. It is hoped that there will be mutual understanding and close cooperation between the two to achieve a common goal, namely the welfare of the child's soul. Education in schools is part of education in the family, which is also a continuation of education (Hasbullah, 2018). In addition, life at school is a bridge for children to connect life in the family with life in society in the future.

The community environment is the third educational centre after the family and school. In society, a child must follow some norms which influence the formation of a child's personality in acting and behaving. Children indirectly receive education from community leaders, religious leaders, and community leaders to form habits, knowledge, interests, and attitudes. Figures, rulers and leaders who manage educational institutions such as socio-religious organizations, youth organizations, arts, and sports can help organize education to increase children's knowledge, decency, behaviour, and skills. Educational institutions organized by the community are one of the elements of implementing lifelong education. Education given in the family and school environment is minimal. In the community, people will continue until the end of their lives. All the knowledge and skills obtained in the educational environment of the family and school environment will be able to develop and be felt by the community.

Whether we realize it or not, we have now entered into the development of science and technology, which is advancing very rapidly in the era of globalization. The influence of globalization is increasingly being felt thanks to the increasing number of information channels in various forms of media, both print and non-print, electronic and non-electronic, such as newspapers, magazines, radio, television, telephone, computer, internet and so on.

The term "media" is even often associated or replaced with the word "technology", which comes from the words taken (English art) and logos. According to Webster, quoted by Azhar Arsyad, "art" is a skill acquired through experience, study and observation. Thus, technology is nothing more than a science that discusses skills acquired through experience, study and observation. When connected with education and learning, technology has an understanding as an extension of the concept of media, where technology is not just objects, tools, materials or tools but also includes attitudes, organization and management related to the application of knowledge.

The essence of the role of the family becomes more apparent when we always remember that children are born based on nature, and then they will be accepted by the family. It may be that nature is strengthened. It may be that it will be distorted. Allah created His *fithrah* in children, then created their parents to protect that child as one of the reasons Allah has provided for children so that they grow well according to the nature He has created. Guiding those children to have a good personality, noble character, and personal following religious rules, parents or family must at least know the essential characteristics of children at the age of their development.

Giving personality guidance to children is carried out by a family, at least through the rules enforced in the family. Good habits are formed and developed through good education and guidance, for example, by setting and using the right time, choosing games, communicating, behaving appropriately, and using the right tools. Children are accustomed to managing and using time appropriately, such as managing time between watching TV and playing, learning to rest, and other activities. If the child already owns it, then the child will adjust various actions so that they do not harm or hinder each other. In other words, the application of media and technology in educational institutions means a smooth education process for children in living their daily lives so that later in real life, children can determine what is good and what is flawed from the impact obtained from media and technology. In addition, parents must always supervise their children because the negative impact of the media is very damaging to children's morals and morals, such as porn sites and shows that do not educate children.

In this section, the author describes the importance of Islamic education in the family for the guidance and development of children's personalities in order to create intelligent and helpful children or young people who are not only for the family in particular but for society, the state and the nation in general. The application of Islamic education must be carried out consistently. It means that there is always habituation that is continuous and uninterrupted. Because in Islam itself, habituation, especially in matters of worship, must be emphasized; for example, prayer and prayer services must be carried out regularly, likewise with other worship.

Muslim educators generally make Luqmanul Hakim an example in children's education. His advice to his children is found in Luqman's Al-Qur'an, so every parent or educator should be able to follow Luqmanul Hakim in educating their children. Following are some of the proposed programs regarding moral education that can be applied to children, including (1) training children to carry out their various obligations with complete obedience; (2) explaining to children the dangers of lying, stealing and other lousy behaviour; (3) Train children to respect the rights of others; (4) accustom children to be steadfast and patient in facing various difficulties; and (5) accustom children to establishing various fraternal relationships (Subianto, 2013). Thus, it is understood that moral education is education that must be instilled in children. Because of good morals, it will make a person's life better. Furthermore, moral education should be carried out from childhood by habituation and giving examples on an ongoing basis so that it can be attached to the child until adulthood.

4. CONCLUSION

The family community generally consists of the father or husband as the head of the family, the mother or wife as the companion of the father or husband, and children are the fruit of the love of the husband and wife relationship. The three elements of the family have their rights and obligations according to the individual's status in the family. Every parent expects their children to be functional human beings for everyone. To realize this desire, families or parents must foster and guide their children, especially those in elementary school (6-12 years). Children at that age have begun to be able to respond to phenomena that are outside of themselves, for example, the figure of a hero, superman.

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