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Bringing Islamic Values to Life in Schools and Homes

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ABSTRACT

The symptoms of moral decline, today not only affect adults, but also have affected young students, parents, educators, and those involved in the field of Religion and social, many complain about the behavior of some students who behave naughty in the school environment and at home, one of which is stubbornness, drunkenness, brawls, drug parties, lifestyles like in Europe and America and so on. To foster Islamic values in the social environment, in social life there needs to be a religious activity program in the social environment by integrating religious values in every activity and behavior. Integrating science with Religion is a solid effort as a reaction to the concept of dichotomy between Religion and science. Parents have the responsibility to teach the Qur'an to their children from an early age. Teaching the Qur'an has a great influence in instilling strong faith (aqidah) for children. teaching the Qur'an to children is the basis of Islamic education, especially what must be taught. When a child is still walking according to his natural state as a pure human being without sin, it is the most open ground to obtain the light of wisdom hidden in the Qur'an before lust disappears.

ABSTRAK

Gejala kemerosotan akhlak tersebut, dewasa ini bukan saja menimpa kalangan dewasa, melainkan juga telah menimpa kalangan pelajar tunas-turas muda, orang tua, ahli didik dan mereka yang berkecimpung dalam bidang Agama dan sosial banyak mengeluhkan terhadap perilaku sebagian pelajar yang berperilaku nakal di lingkungan sekolah maupun di lingkungan rumah, salah satunya keras kepala, mabuk-mabukan, tawuran, pesta obat-obatan terlarang, bergaya hidup seperti di Eropa dan Amerika dan sebagainya Untuk menumbuhkan nilai-nilai keislaman pada lingkungan sosial, dalam kehidupan sosial perlu adanya program kegiatan keagamaan dilingkungan sosial dengan mengintegrasikan nilai nilai Agama pada setiap kegiatan dan perilaku. Mengintegrasikan ilmu pengetahuan dengan Agama adalah satu upaya yang maneul sebagai reaksi terhadap adanya konsep dikotomi antara Agama dan ilmu. Orangtua memiliki tanggung jawab mengajarkan Al-Qur'an pada anak-anaknya sejak kecil. Pengajaran Al-Qur'an mempunyai pengaruh yang besar dalam menanamkan iman (aqidah) yang kuat bagi anak. pengajaran Al-Qur'an pada anak merupakan dasar pendidikan Islam terutama yang harus diajarkan. Ketika anak masih berjalan pada fitrahnya selaku manusia suci tanpa dosa, merupakan lahan yang paling terbuka untuk mendapatkan cahaya hikmah yang terpendam dalam Al-Qur'an, sebelum hawa nafsu hilang.

INTRODUCTION

Education is quite central to the development of a nation. Without education, it is impossible for a nation to progress and develop. Through the education process, many things can be channeled and transformed between and across generations. Therefore, education is something that is worthy of being discussed and discussed specifically, to then be developed so that it can be a solution to every problem, both in the micro and macro scopes, because education also does not only focus on one center, according to what Ki Hajar Dewantara said.

The father of national education, namely Ki Hajar Dewantara, expressed his thoughts through the "Tri Sentra Pendidikan" or three education centers, which were developed at the Taman Siswa School, namely the family center, the education center, and the community center (Perdana, 2019).

In this case, schools, which until now have been given the largest portion of the three in terms of educational roles, need to be criticized together. Referring to the concept of the Three Centers of Education, schools, families, and communities also need to take an equally large role. Especially during the COVID-19 pandemic, indirectly the community and the government themselves are reminded to implement the Three Centers of Education (Parmajaya, 2020). In relation to education, education does not only focus on the process of transferring knowledge. More than that, education must have a transfer of life values, because education is a very important process and cannot be separated from human life.

Human survival can be maintained because education continues. Because, without education, there will be no such thing as the transfer of knowledge and values and social norms from the old generation to the new generation (Pratiwi et al., 2018). Therefore, in the transfer of life values, the Among method is known, namely a teaching method based on Asah, Asih, and Asuh based on the nature of nature and independence (Zulfiati, 2018). The transfer of life values can be obtained through Islamic education, which makes Islam a source of life values. Therefore, it is important for someone to get an Islamic education, whether in the family, school, or community, which runs in accordance with the definition of education explained in the Law. The definition of education in the Law does not only discuss general knowledge and work skills.

In the National Education System Law No. 20 of 2003, Chapter I Article 1 states 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 spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state". In this definition, it is emphasized that the potential developed in education is not only skills or knowledge, but also spiritual religious strength, self-control, personality, and noble morals, all of which are included in religious education, including Islamic education. Therefore, Islamic education must also be carried out in three centers of education, namely family, school, and society.

Responsibility in education according to Islam is by carrying out the obligation to educate, namely, to grow and develop the physical and spiritual potential of a child or person to obtain certain values and norms. Educational activities can be practiced and take place in the family, school, or community. all three are responsible for helping a person in their development so that they can reach a level of maturity and be able to stand alone to fulfill their duties as creatures of God, social beings and personally (Mahmudi, 2019). Be it family, school, and society, they are things that support each other, so that the functions of all three must be maximized.

One of the centers of education that often gets less attention is education in the family. Education in the family is instilling self-control skills, value education and social education (Wahdani & Burhanuddin, 2020). The family is the smallest component in society, consisting of parents and children. Parents are the main actors in the family who contribute greatly to the growth and development of children, and the education process in the family. Later, when children can blend in with society, it will reflect the education they receive in the family. Both are part of the components that form society. The family has a fundamental role in educating their children. Therefore, it is said that parents are the first and main educators in the family, which requires parents to play an active role as educators for their children (Inawati, 2017).

Children who will later become the younger generation need to be given the opportunity to develop intercultural competence and educational values, inspiring them to learn and remain critical, and open to each other (Sahin, 2018). The education obtained in the family is also diverse, ranging from additional education to complement general knowledge, to education related to aspects of spirituality. In Muslim families, it is necessary and obligatory to provide

Islamic education in their families. Islamic education is not only a matter of worship, but also discusses issues of morality and muamalah.

As in Islamic education, a person's personality will be clearly visible which makes him a perfect human being, namely a complete human being both spiritually and physically, and able to live a thriving life because of his devotion to Allah Suhanahu Wa Ta'ala. This means that Islamic education is expected to produce human beings. which is useful for oneself and society and can practice and develop Islamic teachings. Always live a life according to the Shari'a, whether it is his relationship with Allah, or his relationship with fellow humans, as well as his relationship with nature which can take increasing benefits from the universe for the benefit of worldly and spiritual life.

Given the increasingly advanced development of the era, and increasingly sophisticated technology, educators often hope for changes in the education system (Serdyukov, 2017). Education that only focuses on government-run school institutions cannot carry out educational functions optimally. For this reason, it is necessary to increase the role of education in three educational environments, such as schools, families, and communities. Changes in the education system are not only in matters of progress and technological sophistication, but also in educational innovation. Innovation can also be tangible, for example such as tools and technology, and intangible, such as concepts, methods, strategies, and techniques (Serdyukov, 2017).

One example of intangible innovation is what the researcher will discuss, namely the concept of Islamic education in families and schools according to Prof. Dr. Zakiah Daradjat. She is a female Muslim scholar who has produced many interesting thoughts to explore further. Her contribution to Islamic education is also unquestionable (Rizal, 2018). Therefore, this article is expected to be an innovation in Islamic education, especially Islamic education in families and schools. The emergence of religious beliefs in children, according to Zakiah Daradjat, depends on the factors that influence their development. If children are left without religious education, and live in a non-religious environment, these children will become adults without religion.

METHOD

In accordance with the object of this research, the approach of this research uses a qualitative approach. The research method used is library research or literature study. Library research is conducted by recording all findings on the basic concept of Islamic values in schools and also at home in the family in each discussion, based on literature sources or the latest research on the concept of Islamic education in families and schools.

Literature research is based on theories that are relevant to the research problem. In this study, the data collected is textual data. The study of the concepts and theories used is based on available literature, especially from articles published in scientific journals. In this study, the researcher used two data sources, namely primary and secondary data. The primary data source is the main data used by the literature study. The primary data for this study is the work of Prof. Dr. Zakiah Daradjat entitled "Islamic Education in Families and Schools" published by Remaja Rosda Karya. While secondary data is additional data that is still connected to the problem. Secondary data in this study comes from journals, articles, and online media that are relevant to the discussion. In connection with the type of library research (Assingkily, 2021), the data collected uses the documentation method by searching for sources related to the research theme and then analyzing them.

FINDINGS AND DISCUSSION

Understanding Islamic Values

Value means properties (things) that are important or useful for humanity. It means quality that does arouse a response of appreciation. Value is practical and effective in the soul and actions of humans and is institutionalized objectively in society. According to Sidi Gazalba quoted by Chabib Thoha, the meaning of value is something that is abstract, it is ideal, value is

not a concrete object, not a fact. not only a matter of right and wrong that requires empirical proof. but also, the desired and undesired experience. Meanwhile, according to Chabib Thoha, value is a characteristic that is inherent in something (belief system) that has been related to the subject that gives meaning (humans who believe). So, value is something that is beneficial and useful for humans as a reference for behavior.

Education in English is translated into Indonesian words education is a process that takes place to produce the necessary changes in human behavior). Education is a conscious effort by adults to guide and develop the personality and basic abilities of students in both formal and non-formal education. According to Marimba, it is conscious guidance or leadership by the educator towards the physical and spiritual development of the educated towards the formation of the main personality. The definition of education is all actions or efforts from the older generation to transfer their knowledge, experience, skills, and abilities to the younger generation. As an effort to prepare to be able to fulfill their life functions both physically and spiritually.

From several opinions that have been described in detail, it can be concluded that education is essentially a human effort to be able to help, train, and direct children through the transmission of knowledge, experience, intellectual, and religiousness of parents (educators) in the womb in accordance with human nature so that they can develop to the desired goal, namely a perfect life with the formation of a primary personality. Meanwhile, Islamic education according to Marimba is physical and spiritual guidance based on Islamic religious laws towards the formation of a primary personality according to Islamic standards.

In line with the above opinion, according to Chabib Thoha Islamic education is an education whose basic philosophy and goals and theories are built to implement educational practices based on the basic values of Islam contained in the Qur'an and Hadith. So Islamic values are the characteristics or things inherent in Islamic education which are used as the basis for humans to achieve the goal of human life, namely, to serve Allah SWT. These values need to be instilled in children from an early age, because at that time is the right time to instill good habits in them.

The Basis and Purpose of Islamic Values

1. The Basis of Islamic Educational Values

Islamic education pays close attention to individual and social arrangements that lead its adherents to the application of Islam and its teachings into everyday behavior. Therefore, the existence of sources and foundations of Islamic education must be the same as the sources of Islam itself, namely the Qur'an and As Sunnah. First, the Qur'an, the position of the Qur'an as a source can be seen from the content of the letter Al Baqarah verse 2:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This Book (Al Quran) has no doubt about it; guidance for those who are pious.

Allah SWT who has sent down the book by bringing the truth and sending down the scales of justice (QS. Asyuura: 17). In the Qur'an there are teachings that contain principles related to educational activities or efforts. For example, it can be read in the story of Luqman who taught his son in the letter of Luqman. 19 The Qur'an is His guidance which when studied will help find values that can be used as guidelines for various life problems. When internalized and practiced, it becomes thoughts, feelings and desires leading to the reality of faith that is needed for the stability and peace of personal and social life.

Second, As-Sunnah. After the Qur'an, Islamic education uses As-Sunnah as the basis and source of its curriculum. Literally, sunnah means path, method, and program. In terms, sunnah is a matter that is explained through a valid sanad, whether in the form of words, deeds, or characteristics of the Prophet Muhammad SAW. As the Qur'an, sunnah contains instructions for the welfare of mankind in all its aspects that foster humans to become pious

Muslims. In the world of education, sunnah has two very great benefits, namely: 1) Explaining the Islamic education system contained in the Qur'an or explaining things that are not contained in it, 2) Concluding the educational method from the life of the Prophet SAW with his children and the instillation of faith into the soul that he did.

2. *Internalization of Islamic Values in Schools*

Islamic values in schools play an important role in instilling social spiritual values in students. Islamic values that can be applied in schools include: first, Moral values, namely accustoming students to good morals, such as being honest, fair, being right, and guarding the tongue. Second, Worship values, namely accustoming students to carry out worship, such as praying five times a day in congregation, praying sunnah, and fasting sunnah.

Third, the values of honesty, justice, exemplary, discipline, and patience. Important principles in Islamic teachings that can be applied in everyday life. Fourth, the values of wisdom, piety, purity, and morals, namely important values in Islamic teachings that can be accepted by society. To apply Islamic values in schools, teachers can (a) Start learning by praying, being grateful, and straightening intentions. (b) Relate Islamic values to everyday life. (c) Tell stories about Islamic figures to motivate students. (d) Relate Islamic values to the topic of the subject matter.

3. *Islamic Values at Home*

Islamic values that can be implemented at home include: (a) Maintaining etiquette when entering and leaving the house: Sunnahs related to entering and leaving the house, such as greeting family, putting the left foot first when leaving, and determining intentions before leaving. (b) Maintaining cleanliness: Cleanliness is highly emphasized in Islam. (c) Arranging the house simply: Furniture that is too luxurious is not recommended in Islamic teachings. (d) Maintaining privacy: Islam regulates privacy in the home. (e) Respecting guests: Islam respects guests. (f) Building family relationships: Islam places great emphasis on family values. In addition, other Islamic values that can be implemented in daily life include honesty, justice, social concern, simplicity, obedience to parents, maintaining trust, behaving well, protecting the environment.

4. *The Purpose of Islamic Values*

The goals of Islamic values are not much different from those stated by experts. According to Ahmadi, the aim of Islamic education is in line with the education of human life and its role as a creature of Allah SWT, namely, solely to worship Him. The words of Allah SWT in the Qur'an (QS. Adz-Dzariyat: 56):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create jinn and humans except so that they would serve Me.

The objectives of Islamic education are as follows: 1) To form Muslim people who can carry out mahdloh worship, 2) To form Muslim people in addition to being able to carry out mahdlah worship, can also carry out muamalah worship in their position as individuals or as members of society in a certain environment, 3) To form citizens who are responsible to Allah SWT as their creator, 4) To form and develop professional workers who are ready and skilled or semi-skilled workers to enable them to enter society, 5) To develop experts in the field of religious knowledge and other Islamic sciences.

Based on the explanation and details of the educational objectives above, it can be concluded that the objectives of Islamic educational values are 1) Preparing and familiarizing children with Islamic teachings from an early age so that they become faithful servants of Allah SWT, 2) Forming Muslim children with care, guidance, upbringing, and pre-natal education so that Islamic values are firmly embedded in them that are in accordance with

their nature, 3) Developing children's potential, talents and intelligence so that they can realize themselves as Muslim individuals, 4) Broadening the outlook on life and scientific insight for children as individual and social beings.

Islamic Education Values

First, the Value of Faith Education (Islamic creed). Faith is a belief that is deeply rooted in the heart with full confidence, without any feelings of doubt (doubt) and influences the orientation of life, attitudes, and daily activities. 2 Al Ghazali said that faith is saying it with the tongue, acknowledging its truth with the heart and practicing it with the limbs." Faith education is an aspect of education that deserves the first and foremost attention of parents. Providing this education to children is a must that should not be abandoned. This is because faith is a pillar that underlies a person's Islam. The values of faith must be introduced to children by a) Introducing the names of Allah SWT and His Messenger, b) Providing a picture of who the creator of this universe is through exemplary stories, c) Introducing the Greatness of Allah SWT.

Rasulullah SAW. is a person who is a role model (Uswatun Hasanah) for his people, both as a leader and a parent. He taught his people how to instill the values of faith in their children. There are five basic patterns of faith formation (Aqidah) that must be given to children, namely reading monotheism sentences to children, instilling love for Allah SWT and His Messenger, teaching the Koran and instilling the values of struggle and sacrifice.

Parents have the responsibility to teach the Qur'an to their children from an early age. Teaching the Qur'an has a great influence in instilling strong faith (aqidah) in children. Al Hafidz As-Suyuthi said, "teaching the Qur'an to children is the basis of Islamic education, especially what must be taught. When children are still walking on their nature as pure human beings without sin, it is the most open land to obtain the light of wisdom hidden in the Qur'an before lust disappears. Strong faith (aqidah) that is embedded in a person's soul is important in the development of a child's education. One thing that can strengthen aqidah is that children have a value of sacrifice in themselves to defend the aqidah that is believed to be true. The stronger the value of sacrifice, the stronger the aqidah they have.

The value of faith education in children is the main foundation for a life in accordance with their nature because humans have the nature and tendency to experience and believe in the existence of God. Allah SWT says in Surah Ar Rum:

So, face your face straight towards the religion of Allah: (remain in) the nature of Allah who has created humans according to that nature, there is no change in the nature of Allah. (That is) the straight religion, but most people do not know (QS. Ar-Rum: 30).

With human nature established by Allah SWT as in the verse above, parents have an obligation to maintain nature and develop it. From Abu Hurairah r.a. said: that Rasulullah SAW said: "No one is born except in a state of fitrah (pure from mistakes and sins), so it is his parents who make him a Jew, a Christian and a Magian" (HR. Muslim).

Looking at the verses and hadiths above, it can be understood that children are born in a state of fitrah, and their further development depends on their parents and educators, so parents are obliged to guide their children to be in accordance with their fitrah. The value of faith education is one of the aspects of education that deserves the first and foremost attention of parents. As told in the Qur'an about Luqmanul Hakim, a person who was appointed by Allah as an example for parents in educating children, he has been equipped by Allah with faith and commendable qualities. Parents now need to emulate Luqman in educating their children, because he is a good example for his children. good deeds will be imitated by their children and vice versa.

Second, the Value of Worship Education. Worship is a kind of obedience and to the last limit, which moves from the feelings of the heart to glorify the one worshipped. The obedience in question is a servant who devotes himself to Allah SWT. Worship is real evidence for a Muslim in believing and adhering to Islamic aqidah. From an early age, children must be introduced to the

values of worship by means of; 1) Inviting children to place of worship, 2) Showing forms of worship, 3) Introducing the meaning of worship. *"Children's education in worship is considered to be the perfection of aqidah education. Because the value of worship obtained from children will increase their belief in the truth of their teachings. The more values of worship they have, the higher their faith will be"*.

Worship is a servant's surrender to Allah SWT. Worship that is carried out correctly in accordance with Islamic law is a direct implementation of self-servation to Allah SWT. Humans feel that they were created in this world only to serve Him. Fostering obedience to worship in children also begins in the family. Worship activities that can be interesting for young children are those that contain movement. Children like to pray, imitating their parents even though they don't understand what they are doing. The educational value of worship for children will get them used to carrying out their obligations. The education that Luqman gives his children is a good example for parents.

Luqman told his children to pray when they were small in the Qur'an. Allah SWT says in (QS. Luqman: 17):

O my son, establish prayer and command (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, this is among the things that are required (by Allah) (QS. Luqman:17).

From this verse, Luqman instilled the values of religious education in his children from an early age. Rasulullah SAW. provide an example to his people about the value of religious education. He taught that children who are seven years old must be trained to pray and when they are ten years old, they begin to be disciplined in praying the words of the Prophet SAW. From Umar bin Syaib from his father to his grandfather he said: Rasulullah SAW said: "Tell your children to practice praying since they are 7 years old and beat them if they leave prayer at the age of 10 years and separate their beds (from the age of 10 years)" (HR. Abu Dawud).

Worship education is one aspect of Islamic education that needs attention. All worship in Islam aims to bring humans to always remember Allah, therefore worship is the purpose of human life created by Him on earth. Allah says in Surah Adz Dzariyat verse 56: *وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ*, meaning *"And I did not create jinn and humans except so that they would serve Me"* (QS. Adz Dzaariyat).

The worship referred to is not only ritual worship, but the worship referred to here is worship in a general and specific sense. General worship is all practices permitted by Allah SWT. while special worship is everything (what) has been determined by Allah SWT. The details, 42 levels and certain ways. The age of puberty is the limit of Taklif (the imposition of Sharia law) what is required by sharia on a Muslim must be done, while what is forbidden must be avoided. One of the obligations that can be seen in everyday life is the five daily prayers. Parents are obliged to educate their children to perform prayers, if they do not perform them then the parents are obliged to beat them. Therefore, the value of truly Islamic worship education must be made one of the mainstays of children's education.

CONCLUSION

Based on the results of the analysis of results and discussion of the problems that have been described. So it can be concluded from the research that guiding and fostering in the teaching and learning process such as educating children to respect parents, teachers, friends, other people and of course obeying Allah. Guiding children and teaching them to always obey the commands of Allah and His Messenger and to avoid all His prohibitions for the sake of life in the future. Teaching children to always do good and not harm others, because it will make society restless and uncomfortable, then it will be seen that children who do not have Islamic religious education values. The role of Islamic religious education values is carried out through various extracurricular activities such as commemorating Islamic holidays for example, Isra Mi'raj, Maulid Nabi Muhammad SAW, carrying out religious activities in the month of Ramadan and commemorating National holidays.

By instilling good habits in children from an early age, children will be restless if they abandon their habits, because these habits are already attached to them. There are several factors that hinder the role of Islamic religious education, namely: 1) Lack of additional religious education in the family environment, because lessons in schools are very few and are unable to shape students' personalities without additional lessons from parents, but schools are institutions that only help in the process of developing knowledge and forming children's characters into whole. 2) The influence of the environment outside the school that causes the loss of Islamic religious values. in society humans live in groups but are not separated from each other, 3) From all of that, Islamic education plays a very important role in protecting its students.

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