

RELIGIOUS EDUCATION CURRICULUM IN THE FAMILY: ISLAMIC PERSPECTIVE

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Abstract

This article tries to adapt the concept of religious education curriculum in the family with Islamic perspectives whose main source comes from the thought of Islamic education scholars. Islam considers education in the family to be the oldest informal religious educational institution. The role of parents or families is very important to the successful education of the child, because the child has more time at home with his family. Religious education in the family is intended to shape children into human beings who believe and fear Allah SWT and have noble character and religious values that are carried out in daily life. Seeing how important the role of the family in educating children, a curriculum concept is needed as a reference for Muslim parents in educating their children. Thus, parents can guide their children by providing educational materials that suit the needs, ages, interests, and talents of children, as stated in Ibn Sina and al-Shaibani's thoughts on the concept of education in the family. Besides, aspects of the use of methods in educating children are important things to be considered by parents. Abdullah Nasih Ulwan offered methods that parents can use in educating children, including methods of role models (uswah hasanah), habituation methods, advice (mau'izah) methods, methods of attention, and methods of punishment.

Keywords: Curriculum, Family, Islamic Religious Education, Learning Methods.

A. Introduction

Family is the first educational institution obtained by a child. The first educational environment will certainly influence someone who is educated to move on with their lives going forward (Darmadi, 2018, p. 23). In terms of usefulness, religious education in the family serves as an investment of value in life that later color the physical development and reason, as well as a place of planting attitudes that will be the background in respecting others (Auliya, 2019, p. 51).

The activity of education is the interaction between educators and learners in achieving an educational goal. Such interactions can occur in a family environment. The curriculum directs the form of educational activities to achieve the objectives of education itself. The curriculum is also an educational plan that can provide guidelines and handles on the type, scope, and process of education. Thus, the curriculum has an important position in formal, informal, and non-formal education as in the family, because the curriculum can provide direction from the occurrence of the educational process (Nurmadiyah, 2014, p. 42).

Islam is a perfect religion (*Islam kaffah*) that covers all aspects of human life. Islam as a religion that is considered by Allah SWT is also proof that Islam is the most perfect religion. Islam also regulates the concept of education and curriculum. According to Nurhadi (2018) which can be used as evidence that Islam brings educational values contained in the first revelation of Surah al-'Alaq [96] 1-5 (Nurhadi, 2018, pp. 2-3).

Education in a family with an Islamic perspective is an education based on the teachings of Islam that are applied in the family as an effort to form children into human beings who are godly and believe in Allah SWT, and noble character that includes ethics, morals, ethics, spirituality, and experience of religious values in daily life (Taubah, 2016, p. 111).

This research is a literature research with the qualitative approach in collecting and discussing data. While the technical analysis of data used in the analysis of the content, namely technical research used to analyze the meaning contained in the data collected through literature research.

B. Basic Curriculum Concepts

The curriculum comes from the Greek '*curare*' which means running distance. In Arabic, the curriculum is defined as '*manhaj*' which means the path of light that man goes through in his life (Umar dkk., 2016, pp. 5-6). The curriculum has a central position in the educational process, which aims as a guideline or direction in the implementation of the teaching and learning process. The curriculum is also a director of all forms of educational activities for the educational objectives to be achieved (Lismina, 2018, p. 4).

The curriculum is a learning experience that will be obtained by the child during his/her education process. The curriculum is designed to achieve the desired goals. The success of a curriculum depends on the ability factor that an educator has (Fujiawati, 2016, p. 17). In this case, it means that the family as educators are the people responsible for efforts to realize everything that wants to be achieved.

The curriculum can also be called a tool in realizing change and atmosphere in sync with the progress of its development. The curriculum intends to provide guidelines to educators when in the process of child development guidance, efforts to achieve the goals expected by the child itself, family, and society (Umar dkk., 2016, pp. 100-101), and refers to the process of forming a perfect human concept (*insan kamil*) which has been systematically arranged in the Islamic education curriculum (Nurhadi, 2018, p. 6). Because of Islamic education curriculum is science materials that are processed or run in the Islamic education system, as well as being one of the inputs that have a function as a tool to achieve the objectives of Islamic education. The development of Islamic education adheres to certain principles that are the rules that animate the curriculum and is used as a basis so that the resulting curriculum can achieve what is desired and expected (Mahmudi, 2016, p. 42).

C. Islamic Education: a Theoretical Review

Taubah said that Islamic education is defined by three terms, namely: *Ta'lim*, *Ta'dib*, and *Tarbiyyah*. In the book of *Ruh al-Tarbiyyah wa al-Ta'lim*, *Tarbiyyah* means as a maximum effort of a person in preparing students to

be able to live perfectly, happy, love the country, have a strong physique, good character, straight in thinking, have a smooth feeling, skilled in working, help each other, can use his mind well, both verbally and in writing, and able to live independently (Taubah, 2016, p. 113).

Education can be interpreted as an individual process in training, guiding, instilling good values, and directing basic potentials or abilities (Harisah, 2018, p. 6). Education is a process to develop various potentials in human, as for the view that a person's development is determined by his nature and nurture. When seen that the view is following the view of Islam (Indra, 2017, p. 184), it is contained in the words of the Prophet Muhammad. Abu Hurairah reported: The Prophet PBUH said, *"No child is born but that he is upon natural instinct. His parents make him a Jew, or a Christian, or Magian"* (Hadith narrated by al-Bukhari and Muslim).

Islamic Education is an effort to strengthen faith and piety to Allah SWT. Islamic religious education is also meant as an effort to educate the teachings of Islam and its values that will be the view as well as the attitude of one's life. According to Zuhairini, religious education is a systematic and pragmatic effort to help children to live according to religious beliefs (Zuhairini, 2004, p. 4). Imam al-Ghazali argues that the general purpose of Islamic education consists of two objectives, namely the achievement of *insan kamil* that draws closer to Allah SWT and human perfection that ends in happiness in the world and the hereafter (Zuhri, 2016, p. 125).

D. Family Significance

Kurniawan explained that a family is a unit of life consisting of two or more people based on a marriage bond, blood relationship, or offspring. Family is the earliest place in children's education can also give a dominant influence to the life of the child, because the family plays an important role in the framework of education for the child (Kurniawan, 2020, p. 32). Education in the family can also be said to be an effective and safe education for children in particular (Darmadi H. , 2019, p. 131).

The family can be said to be an agent of education and renewal in a separate family to develop the maturity and personality structure of the child. Families have a huge impact on the formation of individual

personalities and behaviors, because through the family the child gets a language as well as good values. In the implementation of education, the role of the family as an educational institution is certainly very important, especially in the instilling attitudes, values, development of talents and interests, as well as the development and instilling religious values (Amos Neolaka, 2017, p. 316).

Ichsan in Syafril (2017) presents the functions of educational institutions in the family, including: 1) Family is the first experience that is important for children's development in the future; 2) Education in the family can guarantee the emotional life of the child to grow and develop; 3) In the family will be formed a moral education, namely the accuracy of parents in behavior and daily speech; 4) In the family there will be a helpful attitude so that a peaceful family life grows; 5) Family is an institution that can play a role in laying the foundations of religious education (Syafril, 2017, pp. 95-96).

The main purpose of education in the family is to instill faith and morals towards the child. Therefore, to achieve this goal, families are required to have planned guidance on children (Auliya, 2019 , pp. 53-54). Coaching patterns that can be done by families include: 1) Set good examples to children and guide them so that they stick to religious teachings as well so that they may be noble; 2) Provide a religious and spiritual atmosphere at home or where they are; 3) Guiding children in reading religious texts that are useful, especially the Qur'an and guiding them in thinking about the creations of Allah SWT; 4) The development of children in a planned manner as explained above will make it easier for families to achieve expected success.

E. Religious Education Curriculum in Islamic Families

The curriculum in Islamic education is the path of light that educators and students go through to develop their knowledge, attitudes, and skills (Halid Hanafi, 2018, p. 284). The most important education in the family is related to religious education (Rohaeti, 2016, p. 101). Religious education is intended to increase the spirituality of children to become human who believe and fear Allah SWT

Talking about religious education is an education that provides a lot of knowledge and forms personalities, attitudes, as well as children's skills in practicing their religious teachings (Daulay, 2016, p. 34). Hanafi in his book gives the understanding that parents are implementers of Islamic education in the family environment. A family that is one of the links of life and as a system of social behavior first and foremost leading. There are a variety of education that can be taught in the family environment, especially the education that parents will give to their children, especially character education (Halid Hanafi, 2018, p. 384).

It is well known that a child is born clean, thus the family environment greatly influences and shapes the personality, behavior, and talents that exist in the child. The opinion of Imam Al-Ghazali as quoted by Sholeh (2016) concerning the necessity of the family to provide moral education following the explanation derived from the Prophet Muhammad PBUH in his words: "*Teach goodness (ethics and morals) to your children (men and women) and your families and educate them.*" Hadith narrated by 'Abd al-Razzaq (Sholeh, 2016, p. 61).

Along with the family's responsibility to the education of their children, it is necessary to have the material in the scope of the curriculum taught in the family that should be tailored to the needs and objectives of education itself. Parents as educators first need to know what materials they should give to the child. Educational materials in the family can be seen from the concept of several Islamic education scholars. Sarwani in his article presents the concept of educational material from the thoughts of Ibn Sina and al-Shaibani as follows (Sarwani, 2016, pp. 24-25):

1. *Ibn Sina's Curriculum Concept*

Broadly speaking, the curriculum introduced by Ibn Sina has three characteristics. *First*, the curriculum contains several subjects with their objectives and considers the interests, talents, and skills to be developed. *Second*, the curriculum is pragmatically functional so that children who are educated are useful in society. *Third*, the curriculum is empirical which means it is influenced by personal experience.

Besides, the material described in Ibn Sina's curriculum is based on the level of age development as follows: a) In children aged 3 to 5 years are

given a lesson in sports, hygiene, ethics, and the arts; b) Children aged 6 to 14 years are advised to provide reading or memorizing the Quran and religious teachings; c) Age 14 and above, Ibn Sina recommends that children have a type of lesson that suits their interests and skills.

2. *al-Shaibani's Curriculum Concept*

Al-Shaibani divides the Islamic education curriculum into several stages, namely the first stage, the first intermediate stage, the upper-middle stage, and the college stage. Specialization from the first stage to the college stage of basic sciences such as memorization of the Qur'an, math, writing, basic Islamic teaching, morals, language, history, and other skills that are encouraged and deepened.

In carrying out their responsibilities to education, families, especially parents as educators, can use methods in educating their children so that the educational objectives of children can be achieved properly. The method used is adjusted to the development of the child so that the method applied is appropriate according to the level (Ahmad Atabik, 2015, pp. 281-282).

According to Abdullah Nasih 'Ulwan, there are five effective educational methods in educating children, namely:

1. *Uswah Method*

Uswah (role models) method is the most effective method and is believed to be successful in shaping the moral, spiritual, and social of the child. Parents as educators in the family must instill early on an ideal figure, namely the Prophet Muhammad PBUH, because he has the best character that is very worthy to be a role model for mankind (Q.S. al-Ahzab [33]: 21).

Uswah is an important factor in the good and bad of children, if the educator is honest, noble, and abstains from acts contrary to religion, then the child taught will grow up according to what he did, namely to distance himself from things contrary to religion. Education will be more quickly understood and embedded if done through direct practice. The family can set an example by doing ablution (*wudu'*) in front of the child, then praying and telling him to pay attention to him during prayer. This is the right thing to do in education in the family because they imitate what they see (Sintami Rahayu, 2016, p. 89)

2. *Habituation Method*

Habituation is the most likely method to be carried out in a family environment. Habits can occur due to consistent repetition of actions, such as praying, *sadaqah* (charity) and reading the Qur'an (Syarbaini Saleh, 2018, p. 10). Ulwan said about the important thing in teaching and getting used to kindness to children, namely by following the stimuli system to children with good words also give gifts. In other times it can also use the *targhib* (reward) method of giving stimuli in the form of praise, and also by using the *tarhib* (punishment) method that is to provide stimuli in the form of warnings or feared things.

Habituation is one of the important methods especially for children, because they need to be accustomed to something good and they can turn that good nature into a habit.

3. *Advice Method*

Education with the advice (*mau'izah*) method is an important method because the advice can encourage children to be noble and can also be used to equip them with Islamic principles. Advice should be done with courtesy, closeness, and choosing the right time (Ernawati, 2017, p. 115).

The parents can give advice as well as an example for the child, because if only the advice alone is not worth it if it is not accompanied by good accuracy. A child tends not to follow the advice when he gets the advice from one who does not carry out his counsel (Taubah, 2016, p. 128). A piece of advice would certainly affect. Advice will work and affect the child's soul if the parents can give a good situation.

According to 'Ulwan, in providing this method of advice, there are things to note, namely: a pleasant exclamation, coupled with compassion and rejection efforts, storytelling that contains lessons as well as advice, and interactive dialogue (Syarbaini Saleh, 2018, p. 12).

4. *Attention Method*

Educating with the method of attention is an attitude that means devoting, paying attention, and following the development of a child in fostering faith, morals, spiritual, and social. In the family, parents as educators are obliged to take care of their family or children from the torment of Allah SWT (Ahmad Atabik, 2015, p. 289).

Parents as educators in the family are obliged to pay attention to the worship of their children by teaching prayers and punishing them if at the age of 10 years do not want to pray, as in the hadith: "*Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old*" (Hadith narrated by Abu Dawud).

Besides, several aspects must be considered by parents as educators according to Ulwan, namely the attention in terms of faith, morals, mental, intellectual, physical, psychological, and social of the children (Ahmad Atabik, 2015, p. 289).

5. Punishment Method

In the context of education, punishment is a curative act given to students for wrongdoing. Mistakes committed by children can be acts that violate the rules such stealing. The purpose of punishment is to protect the children from acts that harm him/her spiritually, intellectually, emotionally, and socially.

It is quoted in Djamal (2018, p. 20) that this method of punishment is given in different ways, depending on age and knowledge. Since each individual has different traits, there is enough to be given advice and some should be punished. The punishment given by parents to children should be carried out under Islamic teachings, including can be given with verbal reprimands, doing certain tasks and so on that are educational.

F. Conclusion

Islamic religious education is a teaching and learning effort that helps children to know and understand the teachings and values of Islam, in order to achieve predicate of *insan kamil*. Family as the first educational institution for children plays an important role, especially in instilling attitudes, values, talents and interests. The purpose of education in the family is instilling the faith and morality of the child. Parents as educators who influence the behavior and personality of the child should be encouraged to create and use good accuracy and habituation for the formation of attitudes as well as the instilling of religious teaching values. Parents as a family can guide their children by providing educational materials that suit the needs, age, interests and talents of a child, as

suggested by Ibn Sina and al-Shaibani. The family can also use several appropriate methods in educating their children, as suggested by 'Ulwan.

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