Model of Family Education in Modern Era: Hamka's Perspective on Al-Azhar's Tafsir

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ARTICLE INFO	ABSTRACT
Keywords: *Hamka;* *Family;* *Education;* *Al-Azhar Interpretation* *Article history:* Received 2022-01-10 Revised 2022-03-18 Accepted 2022-05-30	This study aimed to determine the concept of the education system in the family through the perspective of Hamka's thought in Al-Azhar interpretation that is relevant to the conditions of the modern era. This research uses a qualitative approach with a content analysis method. The data are taken from the letters in the Qur'an, which have been interpreted in the interpretation of Al-Azhar from the thought of an educational figure, namely Hamka. The data analysis procedure used in this research is qualitative content analysis. This research data's validity is checked through credibility, transferability, triangulation, dependability, and confirmability. The results of the study found that 1) the purpose of family education is oriented to the happiness of the world and the hereafter, 2) the main educator in the family must have character values that can be imitated, 3) children are students in the family who must be able to grow and develop, both physically, psychological, religious, and social in navigating the life of the world and the hereafter, 4) the educational curriculum in the family is oriented to useful knowledge, 5) educational methods must be in line with the Qur'an and Sunnah, 6) evaluation of family education is built through communication between parents and children who are based on love.

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1. INTRODUCTION

Advances in information and communication technology have made it easy for everyone to find out about various events around the world very quickly. All information can be accessed quickly, easily and accurately through the internet. However, these conditions have a positive and negative impact on the development of children's education. This means that if adults use technology harmful, we can call

it "choice" rather than "unconsciousness". However, it is different for children because in general, they are not aware of the possible adverse effects of technology caused by improper use. So this could result in children or family members being negatively affected by technology dependence in various psychosocial domains (Mesman, Kuo, Carroll, & Ward, 2013).

Therefore, education in the family plays a very important role in dealing with various technological dependencies and the negative impact on the behaviour of children or other family members. Moreover, today's technology has become a primary need that is used every day. Even learning activities have also taken advantage of these technological advances as a medium to develop student abilities (Cullingford & Haq, 2016). Moreover, today's technology has become a primary need that is used every day. Even learning activities have also taken advantage of these technological advances as a medium to develop student abilities. So, parents must be able to adjust education in the family according to current developments. Because the family is not just doing routine activities without the concept of education being applied at home. The role of a strong family behaviour regulator plays an important role for children in dealing with change (Wildenger, McIntyre, Fiese, & Eckert, 2008).

The role of a strong family behaviour regulator plays an important role for children in dealing with change. Moreover, the COVID-19 pandemic has caused changes in children's behaviour in using technological devices. Children at home experience changes in the social system. They no longer have more social interactions with their friends and tend to play with technology devices. All this leads us to the conclusion regarding the prevention system of social, psychological, and educational aspects to better serve the family (Quílez-Robres, Lozano-Blasco, Íñiguez-Berrozpe, & Cortés-Pascual, 2021). In addition, the family also affects the academic performance of children. Parenting behaviour and educational support for their children can foster children's study habits and affect academic achievement (Li & Qiu, 2018).

Thus, the role of family complexity depends in part on family structure, with a positive relationship between family complexity (Brown, Manning, & Stykes, 2015). They are also the main place in building a character that can be sharpened by the character education process in schools (Lisnawati, 2016). So, the education process for children is carried out in two directions between the school and the family. Today, schools need to change the way parents are invited into their children's educational process and the way schools value the knowledge parents provide (Fenton, Ocasio-Stoutenburg, & Harry, 2017). So that the education system in the family can be harmonious with the education system in schools (Baquedano-López et al., 2013; Santamaría Graff & Sherman, 2020). Moreover, family education is often considered a vague concept, due to the lack of a comprehensive explanation of what it is and how it is implemented. In contrast, the family is the main educational institution before children enter formal education institutions. However, people often misinterpret the concept of the education system. They consider that school is the main education system. When the results of education do not match the expectations of parents, it can lead to misunderstandings in the educational process (Liu, Yue, Liu, & Yue, 2018)

Previous research shows that the education system is often assumed to be different between the family and school. Therefore, this research gap focuses on understanding the concept of the education system in the family through Hamka's thoughts taken from the interpretation of Al-Azhar. Moreover, the era of globalization has changed the behaviour of human life so that the family becomes the system and the main fortress is facing the adverse effects of globalization. Hamka's thinking is a novelty value to be presented in this study which is different from previous research. Hamka's thoughts on family

education were systematical, at the beginning of his study of family educational institutions and the family education system.

Furthermore, as a system, education cannot be separated from components which include: educational objectives, educators, students, educational curriculum, educational methods, and evaluation of education in the family. So this study analyzes these concepts through the interpretation of Tafsir Al-Azhar. The reason for this study using Tafsir Al-Azhar is because Tafsir Al-Azhar is a book of thirty juz of Qur'anic interpretation written by Haji Abdul Malik Karim Amrullah or often abbreviated as Hamka. The book of interpretation has a *tahlil* pattern in interpreting the verses of the Qur'an. All the messages conveyed in the verses of the Qur'an have relevance to all current issues.

Therefore, this study aims to determine the concept of the education system in the family through the perspective of Hamka's thought in the interpretation of Al-Azhar which is relevant to the conditions of the modern era. This research is expected to be able to contribute to families building educational concepts that are relevant to current developments. Moreover, the impact of advances in knowledge and technology that has made it easy for everyone to access information has made it difficult for children to filter information. So, family education plays a role in building a fortress for children to process the information they receive

2.   METHODS

This research uses a qualitative approach with a content analysis method. Content analysis analyzes the visible content of the material and distinguishes the level of content, themes, and main ideas of the text as the main content: context information as hidden content (Creswell, 2012). Qualitative content analysis was applied as a research design because it required a subjective analysis of the content of text data through coding and defining a sequential classification system. The data is taken from the letters in the Qur'an which have been interpreted in the interpretation of Al-Azhar from the thoughts of educational figures, namely Hamka related to the education model in the family. Speech that contains the concept of an educational model in the family is identified as primary data. While the secondary data is taken from the literature review. The data analysis procedure used in this research is qualitative content analysis. This study will use a category development procedure that includes (1) problem formulation, (2) selection or categorization of data sources, (3) elaboration of data categories based on operational definitions, (4) checking reliability, (5) data analysis, research, reports and evaluation of research results (Mayring, 2014). Checking the validity of this research data is done through credibility, transferability, triangulation, dependability, and confirmability (Emzir, 2013)

3.   FINDINGS AND DISCUSSION

The results of data analysis of the verses of the Alquran, which have been interpreted by Hamka in the interpretation of Al-Azhar have found 6 aspects that can be built into the education system in the family. The following is the framework of the education system in the family;
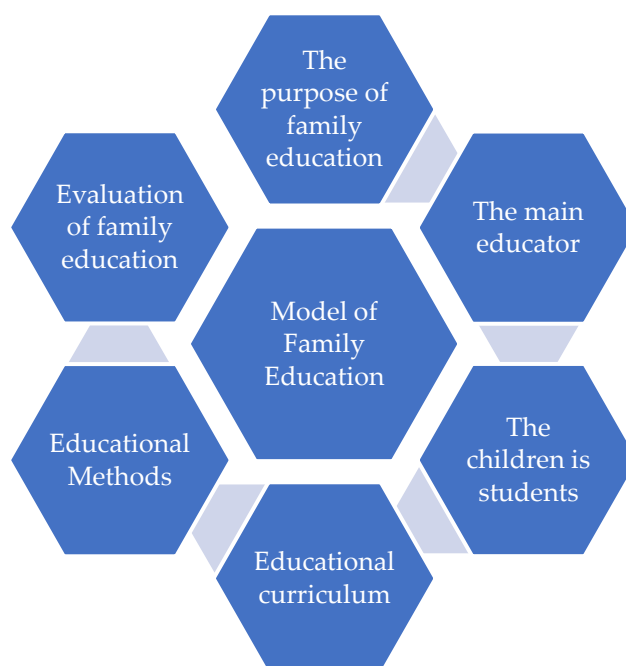
1. Educational Goals

The purpose of education, according to Hamka, is oriented toward happiness in the world and the hereafter. It is by the objectives of Islamic education that education is essentially an effort to be an obligation as a servant of Allah, submitting to and obeying His provisions. In children's education, the family is an important and major factor in preparing children to become individuals with character. Parents are important educational institutions in the formation of children's personalities. The family becomes a means of character formation, the cultivation of religious foundations, and the cultivation of traits and habits. In the following description, M. Natsir quotes the verse of the Qur'an in Surah an-Naml/27: 40:

قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا۠ اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَۗ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ لِيَبْلُوَنِيْٓ ءَاَشْكُرُ اَمْ اَكْفُرُۗ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ

It means: "Says a person who knows A Book: "I will bring the throne to you before your eyes blink". So when Solomon saw the throne was located in front of him, he also said: "This includes the gift of my Lord to try me whether I am grateful or deny (of His favours). And whoever is grateful, then indeed He is grateful for (good) himself and whoever disbelieves, then verily my Lord is Rich and Exalted."

So the purpose of education illustrates how broad the scope and goals that must be achieved in general and Islamic education are. According to Hamka, in essence, education is an attempt to obtain the truth. There are two ways for humans to obtain the meaning of the truth, namely: First, through the nature of reason. Intellect acquires knowledge through a thought process that is preceded by a touch of the senses to phenomena and reality, which is strengthened by various evidence or certain reasons. With this physical process, humans can prove the truth of religion, as well as strengthen their faith. However, the ability of reason has limitations in finding the truth, especially when it comes to metaphysical (unseen) issues that must be approached through faith (al-qalb). Second, through the nature of religion. Religion is a basic need of every human being. With religion, humans can find the truth in various metaphysical problems. Its existence is simultaneously a means of controlling the power of reason and lust to always develop by the spirit of its religious teachings. As a source of truth, the nature of reason and the nature of religion should run in harmony and complement each other. Religion always motivates the development of reason.

2. Educator in the Family

According to Hamka, an educator must have compassion, wisdom, gentleness, fairness, fatherly, sincerity and selflessness, honesty and trustworthiness, have exemplary attitudes and behaviour, and understand the limits of students' intellectual abilities and emotional development and hold fast to principle and maintain discipline. With these traits, his personality will be more authoritative as an educator. If this is created, then the educational process will be able to run effectively and efficiently (Hamka, 1984: 260). This is by the word of Allah in the letter Ali-'Imrān/3: 159:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: "So it is because of the mercy of Allah that you are gentle with them. If you are tough and rude, they will distance themselves from those around you. Therefore forgive them, ask forgiveness, and consult with them in this matter[246]. Then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him."

In this verse, the nature and characteristics of educators are such as high praise from God for his Apostle, because of his gentle attitude, not being quick to anger towards his people who have been guided and educated to make their faith more perfect. Parents in giving tasks and work to children must be by their abilities and an act or work that they enjoy. Because a child will become a human being who has expertise or ability in certain fields according to God's work for various professions.

3. Learners in the Family

Students are individuals who are growing and developing, both physically, psychologically, religiously, and socially in navigating the life of the world and the hereafter. Students or students are those who have ideas, who want changes to become more perfect human beings. Hamka said: "It is ideals that make people strive to achieve more perfection. Humans don't want to be content with their current situation…" Hamka's statement emphasized that educators should encourage students to have high aspirations. Educators in this context become facilitators for achieving the goals of the students. Meanwhile, students, apart from achieving their goals and developing their potential, should also be able to build good relationships both vertically and horizontally.

Hamka argued that in every child, three main elements could support their duties as caliph f al-ardh and 'abd Allah. The three main elements are the reason, heart or heart, and the five senses (sight and hearing) contained in his body. Combining these three elements helps humans (students) gain knowledge and build their civilization, understand the function of their caliphate, and catch signs of God's greatness. In this case, Hamka quotes the word of Allah in the Qur'an, surah al-Mulk/67: 23:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلا مَا تَشْكُرُونَ (٢٣)

It means: "Say: "It is He Who created you and made for you hearing, sight and heart". (but) You are very little grateful."

According to Hamka, when the child was born, the child's potential was not known. At this time, a child only carries instincts (*gharizah*), such as crying, feeling thirsty, hungry, etc. With its physical and psychological tools, the potential is gradually developing for the better. The process of humans developing their potential effectively and efficiently is through education. This process starts from the time humans are born until their development experiences a vacuum, namely with death.

4. Family Education Curriculum

According to Hamka, the educational curriculum must include all useful knowledge and become the basis for the progress and glory of the people. According to Hamka, the educational curriculum must include all useful knowledge and become the basis for the progress and glory of the

people. In addition to educators and students, educational materials have an important position in the educational process. Because with the material changes will occur in students. For Hamka, in advancing the people, it is necessary to base oneself on the principles of courage and freedom of thought. These two principles will encourage the birth of knowledge.

Hamka divides educational materials into four types, namely: First, religious sciences, such as monotheism, fiqh, interpretation, hadith, *nahwu, sharaf, mantiq*, and others. This material is intended to be a means of controlling and colouring the personality of students. These sciences are conveyed to students not only as a transfer of knowledge (teaching) but also as a transfer of value (educating). This is very important because many people who have deep knowledge still live far from religious values. Second, general sciences, such as history, philosophy, linguistics and literature, arithmetic, earth science, body science, psychology, astronomy, and so on. These sciences are allegedly going to open up students' scientific insight into the development of the times. Third, Skills, such as sports, are useful for making the body healthy and strong. Including marching skills to keep his life organized and manageable; Archery, fighting, swimming, and horse riding will make students' bodies healthy and strong. Concerning education, its implementation should be educational and support the achievement of Islamic education goals. Physical education should be directed at physical skills, as ordered in the formulation of educational objectives. The skills taught should have benefits for their lives, both now and in the future. Through the skills they have, they will train students to live creatively. Such a pattern of education will help in solving the unemployment problem, especially as is happening today. Fourth, the arts, such as music, drawing, singing, and so on, are intended so that students will have a sense of beauty and will refine their taste (ethics) with truth (*al-haqq*). Look at God through the window of beauty. This word implies that in a sense, man can get to know his God better. One of the human spiritual nature is to be happy and like things that are beautiful and harmonious. Through this sense of beauty, humans can live a harmonious life. The key to beauty in humans is patience and trust and seeing all problems as a way to get closer to Allah. His attention to the sense of life as part of education places him as a figure of a unique scholar and has a generalistic intellectual-ulama dimension. Aqidah education includes the Oneness of Allah, not associating partners with Him, and being grateful for all His blessings. The prohibition of associating partners with Allah is contained in the Qur'an Surah Luqman/31:13:

$$وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ$$

It means: "And (remember) when Luqman said to his son when he taught him: "O my son, do not associate partners with Allah.

5. Family Education

Method The methods referred to here are the ways that families use to educate their children or other family members. This method is used to guide or guide children in their growth period so that later they become human beings with Muslim personalities who are blessed by Allah. Therefore, the method of education must be in line with the Qur'an and Sunnah or other words must not conflict with the Qur'an and As-Sunnah. Regarding the method of family education, because family education in Islam is an education that emphasizes the education of the physical, spiritual and intellectual aspects, what is the method of Islamic education is the right method to be used as a method of family education. Students tend to imitate their educators, the importance of installing good and noble exemplary values for students, because whether they realize it or not the students will always see and imitate the behaviour, actions and words of the educators and parents, and the most important thing now is the educator. should maintain the symbols of Islam, such as praying in congregation in the mosque, saying greetings, and carrying out commands for good and evil. The method of education with habituation is

to get students to do something since they were born. This method of habituation needs to be done by parents and teachers in the context of forming and inculcating character values, to familiarize children with commendable behaviour (noble morals), children must be taught to read the Koran As a holy book. Muslims make it a habit to read it every day, and preferably with parents. Educational methods with wise advice related to education today, such as the dialogue method, can be used at home because children often ask questions, and parents should give clear answers in easy-to-understand language. On the other hand, in certain cases, parents or adults at home can also ask their children about something, both about what has been taught and about their experiences.

6. Evaluation of Family

Education Hamka did not clearly explain how the evaluation was carried out in terms of educational evaluation. However. To build a relationship between educators and students, Hamka noted that the learning process should, first, emphasize the development of students' potential so that they can express themselves freely and their abilities. This means that educators are expected to be able to understand well the conditions of students so that the materials and methods delivered can be effective and efficient. That's why as part of an effort to know the progress of students, Hamka recommends that teachers and parents share information about the development of students. Hamka said: "Education in schools is themed with education at home. There should be good contact between parents and teachers. Between teachers and parents, it is necessary to come and visit, investigate the nature of students."

It appears that Hamka emphasizes the importance of communication between teachers and students. Child development, in this case, is not just a value on paper - a mere transfer of knowledge, more than the entire child's development, both cognitive, affective and psychomotor. Furthermore, Hamka also said:" "The intelligence of parents in educating their children is to be a teacher's assistant. And conversely, if the child is only released to "foil" by the father and mother, it is left to the teacher, he thinks that the teacher can lead himself and he acts "ignorant" it rarely succeeds in what is expected." In this case, Hamka emphasized that parents cannot just leave their child's development to the teacher, and hope that the child will continue to grow and develop. Whereas the growth and development of children also take place at home, where children follow and imitate their parents. Second, there are rewards and punishments. In the learning process, according to Hamka, there needs to be rewards and punishments. However, punishment and praise are applied with certain objectives: a) Prevent students from committing crimes. It is hoped that when witnessed by others, he will feel ashamed and promise not to make mistakes again; b) Inflict pain on those who do wrong, commensurate with his pleasure and pride in the crime he has committed; c) Improve the behaviour and mentality of people who make mistakes so that the desire to change their behaviour grows to *akhlaqul karimah*

From the exposure of the findings, it can be seen that family education is the key to children's development in the face of globalization. Previous research concluded that parental education, especially maternal education, is the key to modernizing religious and cultural norms in conservative societies (Bano & Ferra, 2018). Moreover, during the current covid-19 pandemic, schools and teachers must work together with parents to carry out the educational process (Koskela, Pihlainen, Piispa-Hakala, Vornanen, & Hämäläinen, 2020)

4. CONCLUSION

The results of data analysis concluded that the education system in the family must also have clear educational goals, family members who act as educators, children as students, educational curriculum, educational methods, and educational evaluations carried out so far which can be reflected in the family process. . The orientation on every aspect of the education system in the family is 1) the

purpose of family education is oriented to the happiness of the world and the hereafter, 2) the main educator in the family must have character values that can be imitated, 3) children are students in the family who must be able to grow and develop, both physically, psychologically, religiously, and socially in navigating the life of the world and the hereafter, 4) the family education curriculum is oriented to useful knowledge, 5) educational methods must be in line with the Qur'an and Sunnah, 6) evaluation of family education built through communication between parents and children based on love.

In Hamka's view, family education is the first and foremost educational institution to grow the potential of reason, character and social life of a child. Through a touch of love and guidance from both parents in a harmonious family, it will greatly affect the growth and formation of the soul (personality), as well as the continuity of a child's (formal) education in the future. Hamka also views that school education cannot be separated from education at home. Because according to him, communication between school and home, namely between parents and teachers, must exist. The results of this study have implications for understanding the concept of the education system that must be designed in the family. However, research studies are still limited to the concept of Hamka's thought in the Al-Azhar interpretation. Therefore, the results of this study can still be developed through aspects of the study of modern education theory and religious teachings.

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