

The Role of Islamic Education on Parenting Patterns

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***Abstract** The family is the oldest educational institution, informal in nature, which is experienced first and foremost by children and natural educational institutions. Parents are responsible for nurturing, caring for, protecting, and educating children so that they grow and develop properly. The role of Islam in supporting the parenting of children. As for parenting according to Islam, it is carried out in several methods including through example, customs, advice, attention, and punishment.*

***Keywords:** Islamic Education, Parenting, Role.*

INTRODUCTION

Education is now one of the most important aspects of society. With education, it is hoped that a person can change himself, the nation, and a better country that can become a way of life in the form of all activities carried out (Hyangsewu, 2019). Education is a process of maturation or maturation of a person in instilling attitudes (transform of attitude), and instilling values (transform of values) (Parhan & Sutedja, 2019). So education can also shape humans to have discipline, never give up, not be arrogant, respect others, be pious, and be creative and independent (Rini, 2013). Not only at school, but education can also be done in the immediate environment such as family. Because the first and foremost education is applied to children, that is, it comes from the family through the parenting of children.

The family is the oldest educational institution, informal in nature, which is experienced first and foremost by children and natural educational institutions. Parents are responsible for nurturing, caring for, protecting, and educating children so that they grow and develop properly. This is by the word of Allah SWT in (Q.S. At-Takhrim 66) which means "O you who believe, protect yourselves and your families from the hellfire whose fuel is people and stones; guardian angels who are rude, harsh, and do not disobey Allah against what He has ordered them and always do what is ordered (Hasbullah, 2006).

Based on the verse the main task of the family for the education of children is to lay the foundation for moral education and a religious outlook on life. The nature and character

of children are mostly taken from their parents and other family members. Communication between parents and children, as well as parent-child relationships, attitudes and treatment of parents towards their children, and sense of and acceptance of parental responsibility towards their children will have an impact on children's lives today and in their old age. Some parents nowadays pay less attention to religious education in the family environment, especially at home, they assume that the education obtained by children at school is more than sufficient (Adi, 2022).

DISCUSSION

Parental involvement at home can include several activities such as teaching children academic skills, reading together with children, discussing activities outside the home (schools, tutoring places, Koranic places) with children, and conveying academic expectations to their children (Taylor, Clayton, & Rowley, 2004). Based on the existing literature on parental involvement at home, we conceptualized two types of engagement relevant to children's academic outcomes across the above-mentioned timeframes: academic teaching and academic socialization. Academic instruction consists of one-on-one action between parent and child that targets the development of specific academic skills. Examples of academic teaching include reading to or with children and working on academic skills with children. Academic socialization consists of promoting academic values, beliefs, and expectations of parents. Examples of academic outreach include providing educational materials at home, developing an intellectually stimulating home climate, discussing school activities with children, and setting levels of academic expectations for children.

A proverb also says that if the fruit does not fall far from the tree, it means that the child's habits will not be far from the habits of parents in educating their children. A child will surely follow the treatment of his parents. Education or habits instilled by both parents from an early age will greatly affect the growth and development of a child. As explained above, the application of teaching academic interaction and academic socialization will be very well applied to children when children have not entered formal education because this is a golden period for inculcating Islamic educational values for the growth and development of children. The discussion will be divided into the following indicators.

Islamic Education in the Family

Education is defined as mental, moral, and physical exercises that can produce highly cultured humans so that they can cultivate personality (personality) and instill a sense of responsibility (Solechan, 2021). Talking about parenting in Islam is a discussion that has been set out in Islamic teachings or shari'ah, in Islamic shari'ah it has been taught that educating and guiding children is an obligation for a Muslim because children are a mandate that must be accounted for by old people. Parenting in Islamic concepts does not explain the best or better parenting style, but rather explains the things that should be done and should be done by every parent which all depends on the situation and condition of the child. All things done by parents must affect the formation of the child's personality, especially when the child

is experiencing a period of modeling development (modeled on the attitude of behavior around him). The influence of parents can include five dimensions of a child's potential, namely physical, emotional, cognitive, social, and spiritual. These five things should be developed by parents to form a shalih-shalihah child. In the context of Indonesian Islamic culture, then parental care has an impact on the socialization of children in a varied family structure and is based on Indonesian Islamic cultural values (Casmini, 2007: 54). The concept of parenting in Islam is more oriented towards parenting practices, not on the style of parenting in a family. Nashik Ulwan describes parenting that leads to educational patterns that affect education that affects children, namely:

1. Parenting

The concept of transparency in education is very important and can affect the educational process, especially in shaping the moral, spiritual, and social ethos aspects of children (Muallifah, 2009: 146). The child is a precise imitator in the behavior of those closest to him in everyday life that affects his character. Parents as role models for their children should set a good example for their children because good transparency is a must in education.

An example is the most important method of educating both young children and adults. Influence is more obtained from practical than theoretical things, the most important thing is that practice and theory must support and complement each other (Suwaid, 2004: 458). As Allah Ta'ala said in the Qur'an surah al-Ahzab:21 Meaning: "Surely it has been in (self) the Prophet (i.e.) a good example for you (i.e.) for the one who expects (grace) Allah and (the coming) of the day of judgment and he mentions Allah a lot. (Indonesia, 2010: 420). The human need for exemplary figures stems from the tendency to imitate those who have become human characters. Parents if they always do their best in front of their children then slowly but surely will imitate what is done by parents (Rinaldi: 200). Lenggogeni also said that she had set an example that her husband taught her, namely Halilintar to her wife and child; "He was a good servant. We knew it was all done to set an example for us, although for us it was still difficult to imitate him, for example, he drove a car traveling with us, he would drop us off at the easiest place for us, missal in the lobby, or in the location closest to where we went, instead of taking us to the parking lot to accompany him like most people. Likewise, when we returned home, we simply headed to the nearest exit. Hopefully, his attitude does not make us forget ourselves, disservice, but forget to imitate (Faruk, 2015: 329-330).

2. Advice-Based Parenting

This advice-minded parenting in it contains several things, namely pleasant invitations, story methods accompanied by parables containing lessons and advice, and methods of will and advice (Muallifah, 2009: 63). Briefing with questions containing condemnation, direction, arguments, or logic. The Qur'an is full of verses that make the method of advising based on da'wah as a path to good for the individual and a guide for all nature. Educators should understand what is already in the Qur'an and use it as a method of counsel in the educational process to shape the personality of children according to Islam, because advice and admonitions exert considerable influence in opening the eyes of the consciousness and nature

of something, pushing them towards the noble essence and dignity, adorning them with noble ones and equipping them with Islamic morals. There are three appropriate times in advising children that the Prophet taught his people in educating children, namely:

- a) Time on the way
- b) Mealtime
- c) When the child is sick

As a parent in giving advice must be wise and not be negligent. The negligence referred to here is not being able to advise wisely, fairly, and proportionately. When the child has been given wise understanding and advice by parents, but still insists on the heart and erodes the rights and harms others, then parents are forced to make a strong reprimand and even give punishment, but an educational punishment (Judge, 2002: 25). As Allah Ta'ala said: "If there were in heaven and on earth gods other than God, surely both of them have perished. So the Most Holy God who has 'Arsy from what they are doing (Indonesia, 2010":322).

In general, the basis that is used as the basis for Islamic education is the text of the Qur'an as the main source that is compatible with education. Because from the basis of education it will determine the style and mission of education and from the purpose of education it will determine which direction the students will be directed/brought. The basis of Islamic education in the family is essentially the basis of a person's love for his flesh and blood (children), based on social encouragement, and based on moral encouragement. However, the even more basic impetus for Islamic education in the family for Muslims, in particular, is due to the encouragement of syara' (Islamic teachings) which obliges parents to educate their children.

Islamic education in the family is also inseparable from the expected goals. Where the purpose of Islamic education in the family is the same as the purpose of human life, namely by devoting oneself to Allah SWT. Serving here is done using worship either in direct contact with God (hablumminallaah) or worship related to fellow human beings (hablumminannas). The goals of Islamic education are divided into four, namely general goals, final goals, temporary goals, and operational goals. General objectives are related to the goals of national education, where education takes place within the scope of Islamic education as a sub-system of national education. The ultimate goal is related to the end of human life who died bringing Islam. Temporary goals are related to the goals to be achieved in the formal education curriculum in the form of institutional goals. Meanwhile, operational goals relate to instructional goals as a description of institutional goals (Mudzakir, 2006).

Islam places children in a sacred position. Children are called the trust (trust) of God. In other words, children don't belong to us but belong to God who was entrusted to us (his biological parents) so they cannot act at will with this treasure entrusted by God. Therefore, with the best attitude towards children, not only as a consolation (burrata any) in life in this world but also at the same time as a way for parents to reach God's heaven as a reward for us because God treats God's deposit in a way and the best attitude (Sabrur, 2009).

The Role of the Family in Children's Education

The family is the first subject that affects a person's education. The family institution is a strong institution that has existed in all corners of the world since ancient times. The family is the place where humans are first trained to navigate their lives. According to Ramayulis (1996), there are at least five family functions, which when viewed from an educational perspective will greatly determine a person's life, including:

- a) Families are formed for reproduction, giving offspring.
- b) Being responsible, in the form of maintenance that must be carried out for the welfare of the family, children need good clothes, cleanliness, healthy games, nutritious food, recreation, and other material means of living.
- c) Organizing socialization, providing educational directions, filling a good soul, and psychological guidance.
- d) Reference is the next function because life is "Just a matter of choice", parents must be able to provide good references for family members, especially their children.
- e) Creating people who love peace, pious children, who like to pray for their parents regularly.

From this opinion, it can be understood that the first function of the family is to provide offspring, maintain family welfare, give good references, create pious, pious people and pray for parents regularly. In Islam, it has been stated that the application of children's education begins in the womb until adulthood. Educating children is recognized as a big act because it requires high patience and a lot of sacrifices, both because the time is quite long and because the energy and funds required are quite large.

Parenting Pattern

This parenting pattern for education involves guidance on social, economic, and political behavior within the framework of the correct Islamic creed and religious teachings and laws that can increase faith, piety, fear of Allah and work on religious teachings that encourage production, respecting time, honest, sincere in deeds, fair, compassionate, compassionate, caring for others, helping, loyal friends, maintaining the public good, love for the homeland and other forms of morals that have social values. The ways that must be taken According to Ramayulis (1996), in implementing children's social education are as follows:

- a) Set a good example for their children in healthy social behavior based on religious

principles and values.

- b) Make the house a place where successful social relationships are available.
- c) Encourage them to find work that can help them become economically independent.
- d) Familiarize them with a simple life so that they are more willing to face life's difficulties before they occur.
- e) Be fair among them.
- f) Familiarize them with Islamic ways of eating, drinking, sitting, sleeping, giving nature, making pilgrimages, entering houses that are already inhabited by people, and other activities of life.
- g) Familiarize their children gradually to be independent and take responsibility and guide them.
- h) Treat them gently with respect in front of their friends.

Methods of Islamic Education in the Family

As for in detail the method of Islamic education According to Ramayulis (1996), the author will describe the family/household as follows:

- a) Educational methods with exemplary Exemplary education is an inclusive method that most assures success in preparing and shaping children in the household. This is because parents are the best role models and examples in the eyes of children. Where children will imitate their actions, and manners, whether consciously or not, even imprinted in the soul and feelings of a picture of their parents. In addition, all material or spiritual good words or deeds will be known directly by the child.
- b) Educational methods with customs The method of education with habits is a practical effort and the formation or development of children's behavior. Therefore, after it is known that the tendencies and instincts of children in habituation are very large compared to other ages, educators and parents, especially fathers and mothers in the family, should focus on teaching children about goodness and efforts to familiarize them since they begin to understand the reality of this life.
- c) Educational Method with Advice An important method in education, faith formation, moral, spiritual, and social preparation of children, is education by giving advice. Because this advice can open the eyes of children to the essence of something, push them to a noble situation and adorn them with noble character, and equip them with Islamic principles.
- d) Educational methods with attention What is meant by education with attention is to devote, pay attention to and always follow the development of children in developing faith and morals, spiritual and social preparation, besides always asking questions about the situation of physical education and the power of scientific results. Education with attention is the strongest principle in the formation of a complete human being, which raises the rights of everyone who has it in life, including encouraging him to fulfill his responsibilities and obligations perfectly. Through these efforts, true Muslims will be created, as the first stone to build a solid Islamic foundation.

e) Educational method by giving punishment

The punishments applied by educators at home used in Islam are as follows:

1. Gentleness and compassion are the basis of mu'amalah with children.
2. Keeping children wrong in using punishment.
3. To improve, it should be done gradually, from the lightest to the hardest.

The Messenger of Allah has laid down the methods and ordinances of the educator's morning, straightened his crookedness, and formed his morals and spirituality. So that educators can take better ones, and choose what is more important to educate and improve.

CONCLUSION

Based on the discussion that has been explained, there is a role for Islam in supporting parenting for children. Parenting according to Islam is carried out in several methods including through example, customs, advice, attention, and punishment.

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