



### PARENTING IN EDUCATING CHILDREN IN ACCORDANCE WITH SUNNAH GUIDANCE

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#### Abstracts

Education in a family with a muslim perspective is an education based on islamic religious guidance applied in the family that aims to shape children to become human beings who believe and fear Allah, as well as noble practices that include spiritual, ethical, ethical, moral, or understanding and experience of religious values in everyday life. This is one form of *amar makruf nahi munkar* in family life, namely by providing education to his daughter's son based on Islamic teachings. In getting to maturity, children need various processes played by their mothers and fathers in the family environment. The pattern of religious education in Islam is basically an example of the behavior of the Prophet Muhammad (peace be upon him) in building his family and friends, because everything done by the Prophet Muhammad (peace be upon him) is a form of manifestation of the content of the Qur'anic verse. As for the implementation, the Prophet Muhammad (peace be upon him) provided an opportunity for his followers in developing ways of education in children in the family as long as this method does not conflict with the principles of the implementation of education carried out by the Prophet Muhammad

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#### Introduction

Dynamics in Islamic education will be more interesting to be studied in accordance with the development of the community, including education in the family. The education of Islam is the foundation in the family to shape the behavior and morals of children and know the limits of good bad, and serves to form a human who believes and is devoted to Allah SWT (Irsyad 2018). Education becomes a large land to always be studied (*research*) and developed (*development*).

Efforts to explore the problems of education around us, which seem to be acute and dangerous, become an urgent agenda to immediately be given a solution (*problem solving*) effectively and efficiently (Herdiana 2013). Because education is a system and a way to improve the quality of human life in all aspects of human life (Aziz et al. 2020). Education as a conscious effort needed to prepare human children to support their role in the future (Nasution 2013).

Every child is born in a fitrah state (Siregar 2016). His holy qalbu is like a plain gem, free from sculpture and imagery, ready to accept whatever sculptures are the tendencies and habits given to him. All human beings when born in a state of not knowing anything, then God gives hearing, sight and heart as the potential and ability to absorb knowledge (Putra et al. 2020). With these provisions, humans can learn by using their five senses as a window of knowledge, then gradually from the visible to the understandable, then enter the learning process through interaction with their environment (Aziz et al. 2021). As the Prophet said; *"Every child is born in a state of fitrah, so it is his two mothers and father who make him a Jew, Magi or a Christian"* (al-Bukhari, 2001:92).

The prophet's word further strengthened the importance of education and the environment for children. Education in children is an effort to pass on the values that will be a guide and helper in living the life of children and at the same time to improve human civilization (Daulay 2014). Seeing the problems faced by children today is needed by parents who have a lot to learn, knowing parenting in educating children. Therefore, caution is needed in determining parenting in educating children (Parhan & Kurniawan, 2020). Because if you choose a pattern wrong, the goal of education will not be achieved and will even bring madharat to children (Santi 2015). Regarding this, the role of the family is very influential in the development of the child's soul, if parents mis-educate then the child will be easily carried away to things that are not good, then with the role of each parent should complement each other so that they can form a whole and harmonious family and can carry out religious orders as well as possible.

## Methods

This study was conducted to describe parenting in educating children in accordance with the guidance of sunah taught by the Prophet Saw. This research design uses a qualitative approach, with non-interactive methods (document analysis). The data sources used in this study use primary data sources, namely Al-Qur'an and related Hadiths as well as secondary data sources from journals, books, and expert arguments regarding asuk patterns in educating children in accordance with sunnah guidance. Researchers collect, identify, analyze, and conduct data synthesis, to then provide an interpretation of parenting in educating children in accordance with the guidance of circumcision taught by the Prophet.

## Results and Discussion

### Understanding Educating Children

Educating and guiding children is an obligation for a Muslim because the child is a mandate that must be accounted for by parents. The statement departs from the hadists of the Prophet Saw:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ

*"Surely every child is born in a state of holy fitrah), it is his parents who will make the child Jewish, Christian, or Magi."*

The hadith above means that the success or even the future of the child is dependent on how parents educate and nurture him. From the hadith above can be indicated that every child has potential, parents wisely optimize the potential that has been given by Allah Swt. This is also confirmed in the word of Allah in At-Tahrim verse 6:

يَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

*"O believers, protect yourself and your families from the fire of hell whose fuel is man and stone, the guardian of the angel who is rude, hard, and does not disobey Allah to what he has commanded them and always does what he is commanded."*

The above verse has a meaning of how the responsibility of parents to educate their children to avoid the torment of hellfire, by directing, educating and teaching their children. Parents must be able to apply education that can have the principle to live their lives positively, carry out the teachings of Islam correctly (Waston and Rois 2017). This aims to create children who have *akhlaul kharimah*, and show them useful things. The concept of educating children in Islam has been calculated since the child in the womb. Parents should start nurturing children's development by eating well halal, creating a physical environment and an inner atmosphere in a comfortable household (Misno 2015).

### Children's Education in Islam

Children as a trust from Allah Swt. of course treated to the maximum parenting and pattern of education, parents have an obligation to nurture, guide, and educate their children, because the good bad of the child depends on the education of both parents (Waston and Rois 2017). If both parents can not provide their own education then it should be left to the better know that is educators to transfer their knowledge well. Like the method that has been guided by the Prophet Muhammad (peace be upon him).

#### 1. Faith Education

Faith education is all that is established through true information, in the form of the pillars of faith. Among them: believing in Allah SWT. Believe in the angels, believe in the books of God. Believe in all the Messengers, believe in the last day, believe in qada' and qadar. Starting the child's life with lafadz "*Laa Ilaaha Illallah*" the goal is so that the sentence of tawhid and Islamic da'wah becomes the first time the child hears, the first sentence is spoken by his mouth and the first pronunciation that the child understands. "Al-Hakim narrated from ibn Abbas Ra. From the Prophet (peace be upon him) that he said: *Read to your children the first sentence with Laa Ilaaha Illallah (No God But Allah)*

Teach also to children the worship of Dzahir: prayer, fasting, Hajj, and zakat. While the basics of Islamic sharia are, everything related to the system or rules of Allah and the teachings of Islam, in the form of morals, worship, creed, laws, regulations and laws. Introducing halal and haram laws to children from an early age until the time the child enters puberty. In order to open his eyes until he grows up so that he has known and understood the commandments of God, so that the child will immediately carry them out, and understand and understand His prohibitions, so as to keep them away (Salmiwati 2015). In addition, it also nurtures and educates children to know, love him the Messenger, his friends and family and read the Qur'an. Know to the Prophet (peace be upon him), then will know the struggle of the Prophet (peace be upon him) the journey of the life of the companions.

#### 2. Moral Education or Akhlaq

Moral pendidikan is the habit of good and bad attitudes that are used as habits of children from newborn to puberty. "Guide the child with various grounds of shari'ah all who are in touch with the Divine and Islamic teachings in the form of creed, shari'ah, morals, and halal haram law to children instilled early on. In order to understand the divine rules" the commandments to be done and the prohibition to be shunned. Same with morals. Instill to them noble morals such as saying and being honest, devoted to parents, generous, respectful of the older and dear to the younger, and various other morals (Ula 2016).

### 3. Physical Education

The responsibility of parents and educators, so that children grow up to develop healthy, strong and together. At birth, the child's physique is very weak and can't do anything about it. But as the child ages, his physical gradually grows big and strong (Daulay 2014). In order for the growth to run well and purposefully, then the child's body needs to be trained with things that support its growth. Among the instructions of the Prophet (peace be upon him) in the matter of food is, avoid food that contain toxins, and prohibit eating and drinking excessively to exceed the limit. Imam Ahmad, Tirmidhi, and others narrated from the Prophet (peace be upon him) saying: *There is no worse place filled with the son of Adam, than his stomach. It was enough for the son of Adam a few mouthfuls, as long as he could straighten his ribs. But if he is forced to do so, then one third (of his stomach) shall be filled with food, one third with drink and another third for his breathing.* (HR. Ahmad, Tirmidhi and others.)"

### 4. Education Ratio

Education ratios form a good and correct child's mindset and with everything useful, in order to understand the religion of Islam, history, and culture. such as; science of religion, culture and civilization. Thus, the child's mind becomes mature, charged with science, culture and so on. Producing awareness of thinking that must be borne by parents and educators, awareness of thinking as binding children of Islam as his religion, the Qur'an as a guide to his life. The history of Islam as a glory and glory, Islamic culture in general both as soul and mind, and Islamic da'wah as motivation for the behavior of children. The maintenance of the ratio of health that is burdened to parents and educators is, paying attention to the health of the child's mind, therefore, they must maintain and maintain the minds of children, so that their thinking remains clear and their minds remain mature.

### 5. Psychiatric Education

Psychiatric education for children is intended to educate children as they begin to understand to be brave open, independent, helpful, able to control anger and be happy with all forms of mental and moral priorities absolutely. Since the child was given birth, Islam has ordered educators to teach the basics of mental health that allow him to become a human being who is intelligent, healthy thinking, acts thoughtfully, and with high will.

### 6. Social Education

Social education is, educating children since childhood so that they are accustomed to doing social behavior, noble psychiatric basics in accordance with the eternal Islamic creed and awareness of faith, so that in society later can get along and behave well socially, have a balance of mature reason and wise actions. The kinds of social education that need to be given by children, among others, instill a noble psyche, safeguard the rights of others, implement social ethics, supervision and social criticism (Farooqui 1970).

## **Purpose and Function of Family Education**

A goal is something that is expected to be achieved after an effort or activity is completed. Therefore, it takes a person's understanding of what will be achieved in carrying out the process of education and learning in the family. In general, there are at least three verses in the Qur'an that should serve as the purpose of a Muslim's life. It is this purpose of life that underlies the educational goals of the family in the household, namely Q.S. Yūsuf, 12/53:108, adz-Dzâriyât, 51/67:56 and Q.S. al-Baqarah, 2/87:30. In Q.S. Yūsuf, 12/53:108 Allah almighty says: I (Prophet Muhammad) and those who follow me, namely those who believe in me (Suardi 2016). The meaning is that everyone who believes in the Prophet Muhammad is also required to preach as the Prophet was commanded to preach calling on the people to martyr Allah Swt. From the previous description of the purpose of muslim family life which is also the purpose of family education can be concluded (1) in order to carry out prophetic duties, (2) to become

servants of Allah, (3) and to become caliphs of Allah on earth in order to maintain and preserve the earth by doing good to fellow human beings. In addition, the family also plays a role to grow the potential that exists in learners. Among its roles are as follows:

First, the Role of the Family in Physical Education and Child Health Physical education in the family is carried out on aspects of development (growth) or aspects of functioning. The role of the family in maintaining the health of its children can be carried out before the baby is born. Through the maintenance of the mother's health and giving her good and healthy food during pregnancy, therefore it affects the child in the womb.

Second, the Role of the Family in The Education of Reason (Intellectual) Children According to Langgulong, the task of the family is to help his children, find, open and cultivate the willingness, talents, interests and abilities of his intellect and acquire habits and attitudes of sound intellectual and train the sense of resourcefulness. Because the new generation must be educated using reason. Where the use of reason is a necessity for the core of *aqidah* which is essentially a challenge to reason without priests or intermediaries. The use of reason is the basic basis for the order to carry out *sharia* and assume trust, because the order to carry out *sharia* is based on freedom of effort with the guidance of reason and conscience.

Third, the Role of the Family in Psychological and Emotional Education According to Langgulong, in psychological and emotional education, does not use the means of threats, cruelty and torture of the body, does not cause a sense of ignoredness, shortcomings and weaknesses. Then it does not hurt their feelings with sharp criticism, ridicule, scorn, taking opinions lightly, comparing them to neighboring children and relatives. So the way that can be used is to give them all the opportunities to express themselves, their desires, thoughts and opinions with courtesy and respect, in addition to helping them to succeed in lessons and fulfill their learning tasks.

Fourth, the Role of the Family in Religious Education for Family Children plays a role in providing education that is not only related to intelligence, but also emotional education and includes spiritual education to all family members. According to Langgulong, religious and spiritual education is an effort to awaken spiritual strength and willingness that is instinctive in children through healthy religious guidance and practicing religious teachings and ceremonies. Equip knowledge of Islamic religion and culture that is in accordance with its age in the fields of creed, worship, *muamalah* and history.

Fifth, the Role of the Family in Moral Education for Children Moral education is the soul of Islamic education, because the highest purpose of Islamic education is to educate the soul and morals. Families in moral education need to teach children about the noble morals taught by Islam such as truth, honesty, sincerity, patience, compassion, love of kindness, generosity, courage and so on.

Sixth, the Role of the Family in Children's Social Education According to Langgulong, the family is not complete its duties before children get social education, where the willingness and human talents of children are opened and excluded into reality in the form of social relationships with those around them. This social education involves guidance on social, economic and political behavior in order to instill the right Islamic creed and religious teachings and laws that seek to increase faith, piety, fear of Allah and do the teachings of his religion that encourage production, respect time, honest, sincere, in deeds, fairness, compassion, compassion, selfishness, helping, Loyal friends, maintaining public benefit, love of the homeland and other forms of morals that have social value.

## **The Phases of Educating Children**

### 1. Shaping the Child's World.

Before children are born, parents provide a suitable place to raise children as well as possible. This means that the child's world after birth is the home of the parents themselves. To achieve the perfection of a child's life, parents need to form an atmosphere of harmony and Islamic characteristics in domestic life first. If a married couple lives Islamic values in their home life, it is easy to educate their children with the seeds of Islam. On the other hand, if a married couple fails to implement Islamic values and maintains home harmony, it is difficult for them to follow Islamic education and culture.

### 2. When the Child is in the womb

The educational process begins to occur when the baby is still in the womb of his mother. Education at this level is more spiritual, namely:

- a) For mothers who are pregnant are encouraged to encourage the recitation of the Qur'an, especially surah Yusuf, Mariam, Luqman and At-Taubah.
- b) Mother should always pray to Allah S.W.T. that the child who will be born will be a child who will be soleh, knowledgeable, faithful, godly and noble.
- c) Parents should get sustenance from a lawful source so that the seed that will be born will come from the flesh of the halal.
- d) Mother should eat delicious food and always take care of the health of her body. Personal hygiene should take precedence to ensure the health of children in the womb. Health factors are so severely weighted by Islam that Islam gives leeway to pregnant mothers to break the fast if they feel the fast is affecting the health of themselves and their children.
- e) When pregnant, the mother needs to adjust to the changes that occur to herself. At this time, the mother's condition is somewhat different from ordinary times, especially for mothers who are about to give birth to their first child. Maybe her appetite is gone, feelings are somewhat disturbed (sensitive) and her heart can flutter because the baby in her womb is part of her. At this time the husbands should better understand the condition of the wife and give a strong encouragement to her.

### 3. After the Child Is Born

After the child is born, let his right ear be immediately opened and the left ear is finished. Abu Rafi narrates a hadith which means: *"I saw for myself the Prophet S.A.W. praying Hasan B. Ali to his ears when he was born to Fatimah r.a"* (Narration of Abu Daud and Termizi).

## **Pattern of Children's Education in Islam**

Education of children according to Islamic views that must be done in the family is to use several educational patterns. Pattern or can also be referred to as a method is a way done by educators in conveying educational values or materials to learners to achieve the educational goals themselves as one of the important components in the educational process. Patterns or methods are required to always be dynamic in accordance with the dynamics and development of human civilization (Ainiyah 2013).

The pattern or method of religious education in Islam basically exemplifies the behavior of the Prophet Muhammad (peace be upon him) in fostering his family and friends. Because everything that was done by the Prophet Muhammad (peace be upon him) was a manifestation of the content of the Qur'an. As for its implementation, the Prophet gave his followers the opportunity to develop their own ways as long as they did not contradict the principles of the implementation of education carried out by the Prophet (Waston and Rois 2017).

Abdurrahman Al-Nahlawi in his book *Ushulu al-Tarbiyah al-Islamiyah wa Ashalibiha* tried to develop a method of Qurani education, called the Qurani method of education is one of the methods of education based on the content of the Qur'an and Sunnah. In this case, all forms of

educational efforts are based on the values contained in the Qur'an and sunnah.<sup>14</sup> Allah (Swt) says, which means:

*"(The few days prescribed are) the month of Ramadan, the month in which the Qur'an is revealed as a guide for mankind and explanations of the guidance and distinction (between the right and the vanity)"*(Q.S. A-Baqarah: 185).

The above verse indicates that the Qur'an in addition to serving as a source of value that must be developed in the world of education, can also be used as a source in carrying out educational actions. The purpose of Quranic education is directed towards an outcome that is physical, mental, and spiritual. These three things are a complete unity that will shape the personality of learners. The purpose of which is physical is behavior that appears to be real, in the form of acts of ritual worship experience.

While the purpose of a mental nature is related to the responsibility of the development of intelligence that leads learners to the highest truth through the presentation of relevant and adequate facts, where the facts can provide testimony and existence of Allah Swt. In addition, it aims to encourage and deliver learners to think logically and critically. While spiritual purpose is related to the quality of human spirituality that leads to the realization of the quality of personality that is spiritual and the appearance of its influence on behavior that is evident in behavior, morality and morality that reflects the quality of education. In the implementation of religious education in the family can use quranic patterns or methods of education. Quranic education that can be done in religious education in the family include the following:

#### 1. Exemplary education

That is a pattern or method of education by setting a good example to students, both in speech and deeds. Transparency is one of the methods of education applied by the Prophet (peace be upon him) and is considered the most influential on the success of conveying his da'wah mission. As Muslims, it should be modeled on the behavior of the Prophet Muhammad (peace be upon him), because in him there has been an example that reflects the teachings of the Qur'an. According to al-Ghazali, children are a mandate for their parents. Her pure heart is a priceless gem, still pure and unformed. Her parents are the architects or sculptors of her child's personality. Before educating others, parents should educate themselves first. Because children are great imitators. All information that enters the child, either through sight or hearing from those around him, including parents will shape the child's character. Moreover, children aged around 3-6 years, he always imitates people he admires (father and mother). The sense of imitation of such a large child, should make parents have to be extra careful in their behavior, especially in front of their children. Once parents are caught doing something wrong in front of their children, don't expect them to do what they are told. Therefore, it is appropriate for parents who hold the mandate, to set a good example for their sons and daughters in family life. Family is the first school for children.

#### 2. Education with customs

Every human being is born with potential, one of which is in the form of religious potential. This religious potential can be formed in children (humans) through 2 factors, namely: the main Islamic education factor and a good environmental education factor. The factor of Islamic education that is fully responsible is the father and mother. He is the shaper of the child's character. This is in accordance with the words of the Prophet SAW: *"From Abu Hurairah ra., Rasulullah SAW said: No child is born except in a state of fitrah. Then it is his parents who will make him a Jew, Christian, or Magian."* (HR. Muslim). After children are given the problem of teaching religion as a theoretical tool from their parents, environmental factors must support the teaching, namely parents always provide application of habituation to religious teachings in their family environment. Because habituation is a practical effort and formation (coaching) and preparation.

### 3. Education with Advice

The adviser should be an authoritative person in the eyes of the child. The adviser in the family is of course the parents themselves as educators for the child. Children will listen to the advice, if the adviser can also provide an example. Because advice alone is not enough if it is not followed by a good example. The child will not carry out the advice if it is found that the giver of the advice also does not implement it. Children do not need only the theoretical aspect, but the practical aspect that will be able to have an influence on the child. Influential advice, opens its way into the soul directly through feelings. Every human being (child) always needs advice, because in the soul there is a disposition that is usually not fixed, and therefore words or advice must be repeated. Advice will succeed or affect the child's soul, when parents are able to provide good conditions. This is in accordance with the word of Allah SWT in QS. al-Baqarah: 44; "*Why do you tell other people (to do) worship, while you forget yourself (obligations) yourself, even though you read the Book (Torah)? Then don't you think?*" (Q.S. al-Baqarah: 44).

In order for the expectations of parents to be fulfilled, namely that the child follows what has been ordered and what has been taught, of course, in addition to giving good advice, it is also supported by a good example. Because a child's nature is easily influenced by the words he hears and also the behavior he often sees in everyday life from morning to evening. Advice should also be given as often as possible to children during elementary school, because children are already socializing with their peers. So that what has been given in his family does not easily fade or be affected by his new environment.

### 4. Education with Attention

Parents are obliged to meet the needs of their children, both physical needs and spiritual needs. Among the spiritual needs of children are children who want to be considered in their development and growth. Education with attention is to devote, pay attention to and always follow the development of children in creed and moral development, spiritual and social preparation, in addition to always asking questions about the situation of physical education and the power of scientific results.

Wise parents certainly know the development of their children. Mothers are the personal shapers of their sons and daughters, the percentage is greater than a father. Mothers spend a lot of time with their children every day, so it is natural that children tend to be closer to their mothers. For this reason, mothers are expected to be able to take part in preparing for the growth and development of their children. Mother Darosy explained that mothers are the main educators for their children. Mother as creator, mother as maintainer of the atmosphere. No one can replace this role. The basic principles of life, such as religion, the value of truth, the value of good and evil, basic behaviors in the pattern of children's education in the family. So a mother must try to be a friend of her children as a golden bridge uniting children and parents in a close and intimate relationship (Parhan 2020).

Good parents will always correct their child's behavior that is not good with feelings of affection, according to the development of the child's age. Because good parenting will instill a sense of optimism, trust, and hope in children in their lives. In giving this attention, parents should act as appropriate as possible, not too much and not too little. However, the attention of parents is adjusted to the development and growth of the child. If parents are able to be full of affection by giving enough attention, surely the children will receive education from their parents with full attention as well. But the root of all the main attention is attention in faith.

### 5. Education by giving punishment

Punishment is given, if other methods are not able to change the child's behavior, or in other words, the method of punishment is the last resort taken by educators, if there is a child's behavior that is not in accordance with Islamic teachings. Because punishment is a decisive action to return the problem to the right place. The real punishment is not absolute. Because



there are people by example and advice alone is enough, does not require punishment. But the human person is not entirely the same. An educator must know who and how the character of their students is, because sometimes the negative attitude that is raised by children is a form of their intelligence process. So you have to be careful in dealing with it so that there is no trauma to the child that can break his creative and innovative power.

Actually there is no educator who does not love his students. Likewise, no parent is happy to see their child's suffering. By giving punishment, parents actually feel sorry for their children who do not want to carry out Islamic teachings. Because one of the functions of punishment is to educate. Before children understand the rules, they can learn that certain actions are right if they do not receive punishment and other actions are wrong if they are punished. In giving this punishment, parents are expected to see the space, time and place. Among the methods of giving punishment to children are: a. Punish children with gentleness and love. b. Keeping the child's temper is wrong. c. Punishment is given as an effort to improve the child's self, with the last stage of the other methods.

Giving punishment to children, parents should as much as possible restrain their emotions so as not to give physical punishment. If the psychological punishment is able to change the child's attitude, of course there is no need for punishment that hurts the child. According to Nashih Ulwan, there are two forms of punishment, namely psychological punishment and biological punishment. Psychological forms of punishment are: a. Shows errors with directions. b. Indicates an error by giving a signal. c. Pointing out faults with criticism. This form of psychological punishment is given to children under the age of 10 years. If psychological punishment is not able to change the child's behavior, then the biological punishment is imposed when the child reaches the age of 10 years and there is no change in his attitude. This is done so that the child is deterred and does not continue his bad behavior. According to the words of the Messenger of Allah narrated by Abu Dawud from Mukmal bin Hisham "Tell your children to pray while they are seven years old, and beat them for this prayer, while they are ten years old, and separate them."

## **Conclusion**

In conclusion, Islamic education is an educational process that is adapted to Islamic law to form an Islamic personality in the child that includes all aspects of the life of a pious Muslim. Children's education in Islam must be applied from infancy in the family and community environment. The family has moral, faith, physical, and ratio responsibilities. Meanwhile, the community is responsible for building an Islamic environment and has good morals. Early Islamic education in children is expected to make children a generation of believers, and pious according to Islamic law. Islamic religious education for children must be carried out since the fetus is still in the womb. Islamic religious education is carried out by holding prayers and reading the Koran. When the baby is born, it should be continued with the next Islamic religious education, namely listening to the call to prayer and iqamah, giving a good name, walimatul aqiqoh and walimatul circumcision. Parents and the family as a whole are the most important influences in a child's life. Their support can play a vital role in every stage of education. Parents who play a supportive role in children's learning are able to make a difference in increasing achievement and behavior. The success of children's education as a toddler is mainly determined by the family, because a lot of it is done by the family environment and the community environment. To make it happen, every child needs someone who helps him develop and fulfill all his needs properly. Besides that, the right and appropriate environmental conditions in their association and psychological development as well as self-development with a good education. Parents in particular are role models and role models, which every child always sees. Patterns of Islamic education that can be practiced by parents are exemplary patterns, customs, advice,

attention and patterns of rewards and punishments. The patterns of education that are practiced do not stand alone, but support each other and are related to one another. These patterns are also practiced according to the existing situation and conditions.

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