
Shaping Children's Character Through Religious and Family Education

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Abstract

Islamic Religious Education (PAI) is one of the most importances pillar of character education. Character education will build well, if it is started from cultivating religious sense of students, therefore, PAI lesson become one of supporting lesson of character education Through PAI teaching and learning, the students is taught belief of God as the basic of their religion, taught al quran and hadits as their way of life, taught fiqh as law signs in doing Islam teaching, taught Islam history as a good life example, and taught ethica as the way of human character. The Role of Parents in Improving The Character of child Education in The Family. Parents play an important role to develop their potential. parents are educators first and foremost in a family environment, parents need to be aware that the child has great potential at birth.

Keywords: Character, Child, Religion, Family



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INTRODUCTION

Indonesia is a very large and vast country with the 4th largest population in the world (economy.okezone.com) with a diverse socio-cultural plurality. Therefore, the Indonesian nation has enormous capital and opportunities to become a developed, sovereign, dignified, just and prosperous country. The progress and characteristics of a developed and positively valued state and nation in every line of people's lives must be supported by the quality of character and morals of its people. The worse the morale of a nation even though it is a developed country, the more devastated and degraded the country will be and the better the moral quality of a country even if the country is a developing country, then the country will become a developed and highly civilized country of the highest quality (Dewantara, Syamsuri, Efriani, et al., 2022).

It can be seen from the history of Andalusia in the 7th to 13th centuries at a time when islamic education and values were applied in the family and society as a universal glue with mutual respect and the value of tolerance that had been taught by the prophet and his companions, then Andalusia, which was then colonized, finally turned into a rapidly advancing superpower and became the first reference in the modernization of science and technology to date. The history of Andalusia is the story of the gloom of muslims who managed to conquer the territory of the continent and then filled it with gold ink of glory and superiority. Traces of the brilliance of muslim civilization became a reference to european nations. Many scientists and scholars are experts in various fields, who later became pioneers of science and became a reference for western scientists for approximately 800 years (As-Sirjani, 2013).

Along with the development of time and the fading of Islamic values and the behavior of nationhood and nationhood in the Andalusian region (currently called Spain), and everyone in the family has taken care of their own egos and there is no concern for one another, so the country began to be destroyed. The progress and characteristics of Islamic teachings and their culture remain only history until now. The collapse of a country's civilization is marked by the

fading of religious values and the loss of self-character and culture that is of positive value even though the existence of the nation still exists and is recognized (Nurgiansah et al., 2022).

Likewise, the condition of Indonesia, which was once so religious, peaceful, safe, peaceful, always heard the voice of people who recite the Qur'an after maghrib prayers and full of kindness in every life that exists, now it is a nation that is so concerned. Starting from the rampant promiscuity, drugs, corruption, the circulation of porn videos, promiscuous sex that infects adolescent associations, bullying in the world of education during the orientation period, online games that are rampant with violence and pornographic acts, and so on which directly or indirectly for the nation's children more or less have a negative influence on their educational outcomes as an asset to the future of the nation. This reality is very suffocating and seems to slice the hearts of everyone who knows it. Conditions like this that must require everyone in the Indonesian state must pay more attention to the character education of the nation's children. This negative impact can actually still be handled if the nation's children have sufficient mental resilience that comes from a strong religious, moral and cultural foundation. This mental resilience will form a strong positive character for the nation's children.

Character education terminology began to be widely discussed in the western world since the 90s. Thomas Lickona through his work "the return Of Character Education" gives awareness to the world of education that character education is a concept that must be used in human life and since then the rise of character education has become more developed by many people (Majid & Handayani, 2012) Building Indonesia into a developed country and nation is the dream of everyone who loves this country, And one of the most decisive factors is its younger generation that must be optimized both intellectually, emotionally and spiritually. And of course this requires a lot of help and participation of the Indonesian government, society, youth organizations, da'wah institutions, and higher education institutions, one of which is the BSI University campus which has a target in developing a generation of Indonesians with knowledge, high-tech and has a positive character for each graduate (Nurchotimah et al., 2022). Youth is the heir to the baton of leadership and progress of the Indonesian state which really needs to be considered and fostered to the maximum. The benchmark for the success of a country in the future begins with the success of the younger generation who are smart, characterful and moral which is a decisive ranking in the building of a people, nation and state (As-Sirjani, 2016).

The Indonesian nation risks the life of this country in the hands of the nation's children with the character they now have. Therefore, sustainable, directed and gradual character education is very important as part of the effort to prepare them to become the next generation of a competitive nation in addition to religious education and family participation is indispensable. The Indonesian state will be like what its future will be can be seen from how good the quality of its nation's children is. In this case in particular young people who must be able to develop their abilities with skills, technology, self-character building and religious education so that Indonesia has principles and identity without having to be swayed by problems and carried away by the current challenges of the end times that are getting worse. The increasingly globalized world in this digital era gave rise to a phenomenon that human relations have gone global very quickly which is characterized by the lack of technological borders. The era of globalization that is too late may have a lot of influence in eroding the morals & akhlaq of the nation's children today so that it is very easy to follow existing trends without being filtered first, while also being able to roll over the character of the nation and culture of a country that is able to change one's values and perspective in responding to something that is happening. Seeing the above conditions, it is necessary to prepare the younger generation of the nation's children who have a nationalist and patriotic spirit, intelligent and religious

through Islamic character education that is able to uphold the values of norms, ethics and culture of a nation and state. The purpose of education is to create individuals who have high idealism. Such a person is obliged to make morals and morals a bond (Dewantara, Syamsuri, Wandira, et al., 2022).

Through education the knots of norms and values can be established, if each individual obeys the rules in his life, implements the norms in society, and corrects understanding based on the correct foundation. This is an arduous task that must be shouldered together by all components of society. Education has a foundation that is always adapted to the existing orientation in society. For communist societies, the foundation of education is centered on materialism, denying spirituality, and severing man's relationship with his God (Dewantara, Syamsuri, Jumarni, et al., 2022). For some countries, the foundation of education is centered on mathematical culture, the glorification of individualism, and the deconstitution of moral culture. Meanwhile, there are also those who use the foundation of their education based on the formation of a righteous creed, self-confidence, and noble ethics that reflect the relationship of affection between man and his God, between man and his neighbor, and the relationship with his family.

RESEARCH METHODS

This research uses a qualitative method, namely a literature study that describes how to build the character of the nation's children through Islamic religious and family education in the theory of Islamic education in forming a noble akhlaq and the concept of the role of parents in the family to educate the nation's children so that have a good kakarter.

RESULTS OF RESEARCH AND DISCUSSION

The challenges of an increasingly severe era in the era of globalization and modern technology are overwhelmed plus the negative phenomenon of life and crime that occurs in Indonesia due to the crisis of Indonesian character education and religious education which has begun to be underestimated and is no longer the main education, so that the social order of society is increasingly becoming dilapidated and damaged. The rise of promiscuity, drugs, corruption, and so on has more or less negatively affected their educational outcomes as an asset to the future of the nation. Character is a central theme in efforts to increase human resources in all areas of personal life, society, nation and state. The success of Indonesia's development is determined by the quality of the character of the Indonesian nation (Arif Prasetyo et al., 2022).

The quality of the next generation of the nation plays a very important role in determining the quality of the future Indonesian nation. Good character education is not as easy as turning the palm of the hand. The nation's children are often affected by a poor environment. Therefore, there must be character building of religious value through the concept of Islamic education in every community environment. The Islamic concept of character education is to instill divine values and *nubuwwah* in molding humans into *kamil* people who have a spiritualist character. Through the guidance of the holy scriptures of the Koran and hadith, the presence of man as a caliph in the face of the earth is truly applied in a life of noble character, and brings man into a happy life in the world and safe in the hereafter (Nurgiansah, 2020).

Family Adapan is the first school for every child of the nation, in which every child will learn about compassion, kindness, mutual respect, positive sacrifice, discipline and faith in the Most High God, namely Allah SWT, so it can be said that the family is the initial foundation for akhlaq or moral education that underlies all social buildings in society. Related to character building, very effective cooperation and partnership between the government, society,

religious and educational institutions, as well as families are needed in building character education for the nation's children. And family education is the most dominant influence.

If a household succeeds in building an Islamic character, the role of society and school is only complementary. Character education in the family can be interpreted as a parent's step to the child so that early childhood can grow and live moral values in order to prepare their lives with the aim of forming a person of noble character. Character education in the family that parents teach children is carried out through: Taught through habituation in everyday life, parents act as role models, carried out in informal settings; Sourced primarily from families, neighborhoods, and schools; and It is easier to transmit through habituation than to be taught in the form of a lesson.

Parents teach character to children based on the culture and customs inherent around them. Some of the character values that parents give to children in a family environment include: Self-discipline. This character became a great concern for parents when they were interviewed by researchers. Self-discipline is a priority of most speakers because they think this discipline will affect hard work, commitment to goals, train yourself to be independent, and also avoid bad behavior; and Perseverance. The birth of character education can be said to be an attempt to revive the ideal spiritual pedagogy that was lost in the wave of positivism.

Man is not merely obedient to natural rules. Rather freedom is lived in a system of rules whose nature overcomes the individual, in a system of rules of moral values. Value guidelines are the criteria that determine the quality of human actions in the world. Based on the results of data analysis, in general it can be known that there are two kinds of paradigms in character education. First, looking at character education in a narrower scope of moral understanding (narrow scope to moral education). Second, looking at character education from the point of view of understanding moral issues which is broader, especially looking at the whole event in the world of education itself (educational happenings). Lickona (1992) defines a person of character as the nature of a person in responding to situations morally manifested in concrete actions through good behavior, honesty, responsibility, respect for others and other noble characters. This sense is similar to what Aristotle expressed, that the character is closely related to habits or habits that are continuously carried out. Furthermore, Lickona (1992) stated that there are ten signs of the era to watch out for because if these signs are already present, then the nation is on the verge of collapse. The signs in question are:

1. Increased violence among adolescents,
2. The use of language and words is deteriorating,
3. Strong peer-group influence in acts of violence,
4. Increased self-destructive behaviors, such as drug use, alcohol and promiscuous sex,
5. The increasingly vague moral guidelines of good and bad,

In this regard, it is appropriate for parents to realize the importance of character education from this moment on. Every parent who has an early childhood has a different experience in dealing with his child's problems. But apart from that, preparing a strategy to educate children with good moral values is a very appropriate parental investment strategy. Basically, a child with low character quality is a child whose level of emotional-social development is also low. As a result, children are at great risk of having difficulty in learning, interacting socially, and not being able to control themselves. Developing character is more closely related to the optimization of right brain function.

Do not let parents teach ethics and religious character education, it turns out that in practice it emphasizes more on the left brain aspect in the form of Memorization alone. In fact, character building must be carried out systematically and continuously involving aspects of

knowledge, feeling, loving and acting. Megawangi (2004) the habituations that parents can develop in the family towards early childhood can refer to the following nine characters: love of God and the universe and its contents, responsibility, discipline, and independence, honesty, trust, diplomatic, respect and courtesy, compassion, benefactor, care, and cooperation, confidence, creativity, hard work, and never give up, justice and leadership, kind and humble, tolerance, peace-loving, and unity.

CONCLUSION

Character is a central theme in efforts to improve human resources In all areas of personal life, society, nation and state. The success of Indonesia's development is determined by the quality of the character of the Indonesian nation. The quality of the next generation of the nation plays a very important role in determining the quality of the future Indonesian nation. Good character education is not as easy as turning the palm of the hand. The nation's children are often affected by a poor environment. Therefore, there must be character building of religious value through the concept of Islamic education in every community environment. Character education is a process that never stops. The government may change, but character education must continue. Character education is not a project that has a beginning and an end. Character education is needed for each individual to become a better person and uphold human values. The importance of character education for early childhood is based on the presence of critical periods in the child's development.

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