FAMILY'S ROLE IN CHARACTER BUILDING OF ISLAM PERSPECTIVE

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Abstract

Until now, the character education is still being become an important theme between experts in the study of education. It is happened because in globalization's era like now, it become a big challenge for the parents when they educate their children. This condition would make many parenting behaviors. Some parents take away the responsibility of education for their children and give it to school fully. Even though, responsibility of the character education for children is not only owened by the teacher but also the owened by their parents. It means, the character education don't have to be given through only in the formal education at school. Parents as the mother of their children actually also have a big responsibility in this case. So, the point that must be reviewed at first is "how is the education which have given by parents". Through this writing, the writer intends to explain about the role's and the family education in the character education of Islamic perspective.

Key words: *Family's Roles; Character's Building; Islamic Education*

INTRODUCTION

The era of globalization like now is a major challenge for parents in their effort to educate the children. There are two educational challenge, they are many sophisticated technologies increase rapidly and many accesses of information that more easily to do. The real conditions were also have a little more influence for the mental development of children. The bad consequences of this condition are the effects on the morale of students who deviate so far from the values of religious and national characters. Some of the moral degradations as bad consequences can bring damage, trauma, pain, poverty, even death. If this conditions are left unchecked, the people of nation will degenerate and disintegrate to the state. In addition, if this condition continues all over the time then the child as an Islamic generation does not have a strong basic character in facing of challenges in any era of times.

These conditions make many elder people are awareless in what the cause of the problematic behaviors of their children. Some parents threw the educating responsibility the child entirely to the school. Whereas the educating of character in children is not only just a teacher's responsibility, it also means that educating of character not only having to go through any formal education. But the parents as a child's owner also has a very big responsibility and foremost in this regard. So the things that need to be reviewed in advance are how is the education that has been done practically by the parents, therefore, in this case, the family role in children education needs to be optimized. Because of that, this study will discuss the role of family in character education of Islamic perspective. It aims to any parents when they educate the children they can implement them everyday in their life

METHOD

In order to understand and clarify strengths of this writing we are going to pay much attention to the analysis of family's role in character

building and islamic perspective of character building. We are using comparative analyses of character building also islamic perspective of character building and resort to broaden our range of understanding arguments of this family's role in character building.

DISCUSSION
Understanding and Child Development

Families in Arabic word is referred to *al-usroh* which is derived from the word *al-Asru* wich is etymologically it has the meaning of "bond" (Miharso, 2004)[1].The word family can be taken by understanding as the smallest social unit in society, or an organization *biopsiko-socio-spiritual* where any family members involved in a special bond to live together in matrimony (marriage bond) and not binding in static and shackled with each other to maintain a harmonious relations with one another or friendship relations. Meanwhile, family education is the transformation processes of behavior and attitudes in the group or the smallest social unit in society (Yonada, 2017).

From that sense, it can be concluded that the definition of education in the family is a process of behavior transformation and attitudes in the group or the smallest social unit in society. Because family is the first and foremost of cultural environments in installing norms and develop habits and behaviors that are important for personal, family and community. Furthermore, formatting any characters in the family is a process of transformation of behavior and attitudes to shape the good characters by installing norms and develop habits and behavior, in a child private situation that occurs within the whole family.

According to Mounier quoted by

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[1] Word *al-Asru* has a meaning as tying with ropes, but later it spread to everything that tied up, either with ropes or other. Sometimes it is natural that this bond could not be broken as the creation of man. From this selection of a bond that is formed as *al-usrah* (family). As quoted by Mantep Miharso, *Qur'anic Family Education* (Yogyakarta: Safiria Insania & MSI UII Press, 2004), p. 15-16.

Maragustam, that character can be formed of two things; *first*,as a set of conditions that have been given away, or it was there just like that, more or less imposed on ourselves. Such character is regarded as something that has been there as taken for granted. *Secondly*, character can also be understood as the power level through an individual whom able to control the condition. Such character is described as a process all that you want (free willed). Thus, in the character formation of children affected by both of them (Maragustam, 2012).

According to Thomas Lickona quoted by Ratna Megawangi, stages of moral development become relevant for develop *The Developmentally Appropriate Practices (DAP)* through these several phases:

The first phase, egocentrical thinking (Self-oriented morality) by the age of one year up to 4 or 5 years. Kids at this age, can be introduced manners, as well as good and bad deeds. Although a bit unruly, so parents need patience. However, children in this phase can understand the good and bad moral rule if they've been taught (Megawangi, 2007).

The second phase, unconditionally obedient (authority-oriented morality),ages between 4, 5 years to 6 years. Lickona said that this typical characteristic of moral development of children in this phase are:
1). They can accept other's point of view, but the views were considered to be true fo them is the view of adults,
2). They can respect the authority of parents and teachers
3). They always assuming the adults are omniscients, and
4). Their complaint to adult when their friend is being naughty because the adults are the only moral fad for them (Megawangi, 2007, hal. 82-84).

The third phase, a period 'reply to reply' (exchange stage) ages between 6, 5 years to 8 years. Distinguishing mark of a child this age is to be kind to someone because that

person do good to him. Teach any morals to children at this stage can be put on the tendency of the reciprocity principle to them (Megawangi, 2007).[2]

The fourth phase, meet environmental expectations (peer oriented morality) ages 8 to 13 or 14 years. Children pushed to do anything good because they want to be considered as a good kid by the environment (Megawangi, 2007).

Furthermore, Megawangi added, that form the character is a lifelong process. Children will grow into a character if it is grown in an environment characterized by anyway. There are three parties which have an important role against the formating of character (Narwanti, 2011), namely; family, school, and neighborhood or community. This third party must be a synergistic relationship. By doing so, the family is a very decisive in character building for the future of childs or adult life.

Theory of Character Development in Islamic Perspective

As the basic reference in formulating the concept of character education in Islam is QS. Rum (30): 30, which reads;

> *Then faceup with a straight face to the religion of Allah; (Still above) the God has created man in the nature. There is no change on the nature of God. (That's) straight religion; but most people do not know* (Departemen Agama, 1981).

Fitrah Allah, meaning God's creation. God has created human with religious instincts, which

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[2] Lickona recommends several things that you can do to push children develops at a later stage, they are: 1) provide an understanding about the importance of doing something 'for love', 2) emphasize the religion values that upholds the values of love and sacrifice, 3) ask them to sense what is perceived by others, 4) help them to live up to your expectations. Ratna Megawangi,*Parenting* sacrifice, 3) ask them to sense what is perceived by others, 4) help them to live up to your expectations. Ratna Megawangi,*Parenting Character Space...*, pp 90-92.

is the religion of monotheism. If there is men without religion of monotheism, so it's unfair. They are not having the only monotheistic religion because of environmental influences. From this verse we could conclude that the innate basic (nature) of human and character formating process can be grouped into four streams: 1). fatalist-passive, 2). neutral-passive, 3) positive-active, and 4). Dualis-aktif (Siregar, 2012).

Passive fatalist

Believing that each individual character is good or evil through the ordinance of God as the origin, whether provisions of this kind occur in all or any part of it. And external factors, including education are not so influential because each individual has boundary by the provisions that had been predetermined. The decision can be streamed to the heredity of a person by nature. Congenital or hereditary emphasis on determination of behavior by a family history of genetic structure. Then the properties are not much different between children with their parents. Each temperament and the character has a genetic link with the elder generation that preceded it. It was far before the child is born already determined by the Almighty.

Neutral-passive

The child is born in a state of purity, intact and perfect, an empty state as it is, without the awareness of the faith or *kufr*, characterized by positive or negative and passive character facing environments terminated mainly social and educational environment. This is equivalent to the theory 'Tabula rasa' of John Locke. Man is born as something white paper without any scratches. Human potentially has any good character and strong external influences, especially when parents teach that. Instead human also potentially has any bad character and feeble in its environment to teach, familiarize, and implanting negative values to others. Thus where the influence of the more dominant and intensively to someone then that will shape his character.

Positive-active

The basic or innate human nature at birth is a good character, strong and active, while the weak character and evil is accidentally happened at the following times. This means that a person is born already carries a good character and positive. Positive and good of human character is dynamic and active affect of the environment. If someone has a bad, negative and ugly, it is not out of the mold of God, and it is not an integral part of himself. But it is temporary and stick in a person, accidentally.

Dual-active

Holds that human beings since the beginning carries a dual nature. On the one hand human beings tend to goodness (positive energy), and on the other hand tend to evil (negative energy). Two essential elements forming the structure as a whole human being, namely the soul and the soil, resulting in a good character and a bad character as a similar tendency for humans, namely the tendency to follow the Lord in the form of religious ethical values and a tendency to follow Satan in the form of the values of a- moral and error. The tendency to a good and strong character helped by the positive energy in the form of a spiritual force (nature *tawhid*), prophethood and revelation of God, the whisper of angels, the power of common sense, *muthmainnah nafs* (serene soul), and a healthy heart in man.

While the trend towards a values-moral form of negative energy that is lust *ammara bissu'* (lust that always tends to be destructive), lust *lawwamah* (despicable lust), temptation, error and vicious whisper. Positive energy at the perspective of individuals will bear the strong character, for those who believe-restraint, integrity, commitment, dedication, and work righteousness personal and social. Actualization of qualified people in the life and work will bear morals of noble character because it has personality (integrity, commitment and dedication), capacity (skills) and competency (ability) and kinesthetic professional and nice kind heart too.

While, the negative energy within the perspective of individuals will gave birth to people of poor character, that is, those who have always actualized theyself *'charity al-sayyi'ah* (destructive), even *Shirk* (deify besides Allah) in his life. Actualization of minded people like this in life and work will bear misconduct, that is, for those who have a bad personality (hypocrite, traitor, two-faced hypocrite and coward looser cheater) and those who are not able to utilize their potential.

According to Thomas Lickona, there are three components of good character (component of good character) which should be integrated in the formating of character, namely:

1) Knowing the good (Moral knowing)

The children can really understand the meaning of good and bad, understand the actions to be taken and able to give priority to the good stuff. Shaping this character of children do not merely know about things that are goods, but they also must be able to understand why the need to do it so.

2) Feelling the good (Moral feelling)

Meaning that children have the love of virtue and hate the bad deeds. The concept is trying to evoke a sense of love for the children to do good deeds. At this stage, children are trained to feel the effects of good deeds done. If love has been implanted, it will be a tremendous force from within the child to do good and "braked" or leaving a negative instaniously.

3) Acting the good (Moral action)

Meaning that children are able to make merit and accustomed to doing. At this stage, children are trained to do the deed well, because without doing something already known or perceived to be meaningless.

Stages of Formation of Character

Any characters can not be developed quickly and soon (instant),but it must go

through a long process, meticulous and systematic. Based on the perspective developed in the history of human thought, the character education must be based on the developmental stages of children from an early age to adulthood.

Theoretically, characters evolve psychologically in the individual following the age growth and social context. In relation to ages, Piaget has formulates the awareness of development and implementation of rules by dividing into several stages in the two domains namely awareness of the rules and implementation of rules;

a. Stages in the consciousness of rules;

1. Age 0-2 years: rules perceived as not coercive.
2. Age 2-8 years: rules to be addressed is sacred and accepted without thinking.
3. Age 8-12 years: the rule is accepted as a result of the agreement.

b. Stages on the domain of the implementation of rules;

1. Age 0-2 years: the rules do merely motor.
2. 2-6 years old: the rules do with the orientation of yourself.
3. Age 6-10 years: the rules made under the agreements.
4. Age 10-12 years: the rules do because it was compiled (Majid & Andayani, 2010).

Furthermore, in the appropriate Islamic perspective by the guidance of the Prophet Muhammad, the stages of development and character formation starting from as early as possible which can be classified in various stages of these following:

a. 0-2 years: the doctrine of monotheism
b. 5-6 years: adab (manners)
c. 7-8 years: self-responsibility
d. 9-10 years: caring (care)
e. 11-12 years: independence
f. 13 years: society (Majid & Andayani, 2010)

These classification are based on the children character education shall conform with the world of the child and the child's age.

then, children character education must be adapted to the stages of growth and development of children.

Family Role in Character Education on Islamic Perspective

The family is the smallest institution in society. In the family generally consists father, mother and child. Families have the most important role in the formation of a society. Education in the family is the initial and primary education for the human person (Nipan, 2003). The family is the first child influencers. The first seen thing by a baby in this world is his home and a close relative. Thus, it becomes personal when it still receives everything and easily influenced by anyone in the formation of these first environment (Suwaid, 2010, hal. 46). Then, in addition, it is also the family, school and community are the joints of fundamental education (Al-Maghribi, 2004).

In Islam, Family has two functions, namely the function of internal and external functions (Tafsir, 1994). The function of the family's internal interactions of family members (husband, wife and children) mutual affection-love with *ruhiyah* motivation (worship). In addition, they are trying to achieve all the happiness and prosperity in the family. While the external function in family is each family member has a responsibility itself towards building a strong community and a straight (Islam).

In families also having a process of internalization, which is the process of switching behavior to be controlled externally and controlled behavior internally. Where everything can be done through a process of habituation. Thus, these habituation does not just stopped at the school, but also can be applied in the home. When teacher at the school as controller and then when any duties at home passed to the parents. Even when the child has not yet entered school this task is the duty of parents. With inductive method, parents put more emphasis on understanding rather than coercioning without reason and focusing children's attention on the impact that

can have an impact on themselves, others and the environment, parents have been able to provide moral nutrients to help out the success of character education.

Muhammad Nur Suwaid, suggests the outline of education in the family can be grouped into three (Suwaid, 2010);

Coaching Aqeedah and Morals

Our children are our responsibility as God had warned in the Qur'an, which reads:

O ye who believe, guard yourselves and your families from a Fire whose its fuel is human and stones; guardian angels were rude, loud, and do not disobey Allah in what he commanded them and always do what they're told. (QS. At-Tahrim verse 6).

Further more, Muhammad Nur Suwaid formulated four basic patterns for children's education in fostering faith and morals, namely:

a. *Talqin* of child to utter the phrase of unity.

b. Instilling the love of Allah.

c. Instill a love of the Prophet, his family and his companions.

d. Teach the Koran to children.

e. Education to remain steadfast and willing to sacrifice for the sake of faith

Behavior is the implementation of faith in all forms of behavior, education and development of children morals in the family held by example of their parents. Behavior courtesy of parents in the association and the relationship between mother, father and society. Behavior is acting that resulted from the fusion of conscience, thought, feeling, innate, and habits, forming a unified act of character lived in the reality of life in everyday. From that behavior born any moral sense, which is found in human as nature, so he was able to distinguish anything that what is useless, which one is beautiful and bad.

2. Fostering Intellectual

Intellectual guidance in the family plays an important role in improving the quality of human beings, intellectual, spiritual and social. Because quality human will have a high degree of Allah as His word in the letter al-Mujadalah which reads:

O ye who believe, if you say to you: "tafassahuu in the majlis', then Allah will give spaciousness for you. and when it is said: 'Stand ye', then stand it, Allah will exalt those who believe among you and those who were given some degree of knowledge. and Allah knows what you do. (Departemen Agama, 1981)[3] *(QS. Al-Mujadilah verse: 11)*

Therefore, seeking knowledge is obligatory for human. Prophet Muhammad also requires its followers to always seek knowledge until whenever (Daradjat, 1995).[4]

Development of Personality and Sexuality

The development of personality and sexuality is very important. Islamic religion seeks to establish a human with a balanced and equitable development, which shape the form corresponding to the creation and nature created by Allah. This also mean the sexual preference in the child allow to be flows quietly without external interference that can cause it to deviate from the straight nature behavior, Islam has directed the children by giving commands and prohibitions. This is done in order having sexual tendencies to be directed, so it remains a sacred private proportional and without diversion, there's something clean without anything contaminating it (Suwaid, 2010)[5].

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[3] Departemen Agama, *Al-Qur'an dan Terjemahnya…*, p. 910.
[4] Zakiah Darajat, *Pendidikan Islam dalam Keluarga dan Sekolah*, (Jakarta: Ruhama, 1995), p. 10.
[5] Muhammad Nur Suwaid, *Prophetic Parenting…*, p. 494-548.

In addition to fostering a family-coaching is completely done as for how or tricks to be done so that children are able to implement education development character. That is the role of the family in helping the successfull planning for character education can be done in simple ways, including:

a. Deared and loved the children.

When the children get the love and dear enough affection from both parents, so when they are outside the home and facing new problems, they will be able to face and solve them properly. Instead, if both parents are meddling in their affairs or impose their children to obey them, then the behavior of both parents so this would be a barrier perfection of their personality.

b. Keeping the tranquility of the house that bring peace of mind

c. Mutual respect between parents and children.

Mutual respect means creating a climate of affection and intimacy, and at the same time, both parents must keep their legal rights related to themselves and others. Both parents must be firmly straight so that they also want to honor his neighbor.

d. Realizing trust.

Appreciate and give credence to children means giving awards and eligibility for them, because it would make them go forward and try and daring in attitude. Trust of children against theirself will cause them easy to accept the shortcomings and errors in themselves. They are confident and sure of his own ability. By helping others they are useful and necessary existence (Narwanti, 2011)[6].

Besides this, the role of the family in the perspective of Islam, according to Mohammed Nur Suwaid family roles or characters that should be owned by the

parents or educators are as follows;
1. Calm in and no hurry.
2. Soft and not rough.
3. Loving hearts.
4. Choose the easiest as for not sin.
5. Tolerance.
6. Abstain from anger.
7. Balanced and proportionate.

Method of character education of children in the Family

In education, the correct method is necessary, so that the results of the study did not disappoint and it is expected to born any children who are faithful and devoted only to Allah SWT. In determining the method of education for children in the family, it should consider the physical growth and development of their psychic, because it will affect the child's history of success.

According to Muhammad Nur Suwaid, in reviewing the methods of character education of children in families divide it into three methods (Suwaid, 2010)[7];

1). Methods to affect a child's cognitive,

a. Telling stories:

Stories play an important role in attracting. Child really care and establish patterns of thought. We are finding prophetic stories addressed to children. Besides of that, the stories of the scholars and pious people also to instill virtue in the soul and pushing theyself to have the burden of the struggle for a noble purpose.

b. Questions and answers:

The question and answer method to stimulate the growth of the child and the reason. It also expand horizons, and increase enthusiasm for acting any various core issues and the essence of a variety of daily events.

c. Speaking corresponding reasonable levels of children:

The knowledge of parents about the level of growing sense is enough to give

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[6] Sri Narwanti, *Pendidikan Karakter,…* p. 45-46

[7] Muhammad Nur Suwaid, *Prophetic Parenting,…* p. 210.

children enables them to provide solutions to problems faced by children. Because, with this knowledge, they know when to talk to the child, the sentence should be worn and the mindset of what will be disclosed.

2). Methods to influence the affective child
   a. Friends with kids:
      Friendship plays an important role in providing influence on the child's psyche.
   b. Hold the race:
      A method for parents to give activities, directing talents and inclinations of children. It can also be foster a community and keep from being alone. Children will practice that in life sometimes win (lucky) and are sometimes lost (loss).
   c. Giving compliments or praise:
      Praise will move the feelings of a children, so it will always improve his behavior with excellent manners. But praise should be done at the appropriate place and time, is not excessive to give the priceless result.
   d. Providing a good call:
      This aims to attract the attention of children and put it in a state ready to answer the call.
   e. Promise and threat:
      The human soul is always inclined to promise results of a practice as well as the fear of the threat that making mistakes. The threat here is not very scary, but merely to remind the child will return for a penalty when the practice and make mistakes.

3). Methods to affect child's psychomotor.
   a. Showing a good example:
      Children will always pay attention and emulate the attitude and behavior of adults. When they see both parents behave honestly, they will grow in honesty, and so on.
   b. Finding the right time in the briefing:
      Choose the right time also effectively ease the task of parents in educating children. This is because at any time a child can receive some advice but also at another times balked. Rasulullah consider three right time to direct the child, among them; in middle way of travelling, mealtime, and when children are sick.
   c. Be fair to the child:
      It is one of the basics that required by every parent to always being consistent in doing so they can realize what they want, which is to be fair and align the gift deliverying to children.
   d. Assist children in doing obedience:
      To prepare all kinds means that children devote to both parents and obey Allah can help children to worship and obedience work and encouraged to always think and doing the work orders. Create a comfortable atmosphere encourages the child to be a commendable initiative.

CONCLUSION

Family in Islam has two functions, namely the function of internal and external functions. The function of the family's internal interactions of family members (husband, wife and children) mutual affection-love with *ruhiyah* motivation (worship). In addition, they are trying to achieve happiness and prosperity in the family. While the external function kelurga is each family member has a responsibility towards building a strong community and a straight (Islam).

In families also happened a process of internalization, which is the process of switching behavior be controlled externally become a controlled behavior internally. Where everything can be done through a process of habituation. Thus, habituation does not just stop at the school, but also in t cbe applied in the home. When they are at school, the teacher as controller, then when they are at home so the duties passed to the parents. Even when the child has not yet entered school this task is the duty of parents. With inductive method, parents put more emphasis on

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