

**Determination of Islamic Education Methods: Analysis of *al-Qiṣah*,
al-Mau'izah, and *al-Uswah al-Hasanah* as Islamic
Family Education Methods**

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Abstract: The purpose of this study was to express ideas and develop knowledge about appropriate Islamic education methods as the development of Islamic family education methods, especially referring to the Qur'an as the main source of the basics of Islamic education. The method used was the descriptive qualitative method because this research was a library research type. Due to the nature of this research, the data were taken from written sources, such as books, journals, papers, and various scientific literature whose authenticity can be accounted for. The result of this research was three methods of Islamic education which were mentioned directly in the Qur'an, namely; 1) the story method (*al-Qiṣah*), 2) the advice method (*al-Mau'izah*), 3) the exemplary method (*al-Uswah al-Hasanah*), in which these methods can be used as a method of developing Islamic family education. However, many other methods can be used as methods of family education in Islam but were not mentioned directly in the Qur'an as the three methods had been mentioned.

Keywords: method; islamic education; islamic family education

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Introduction

The teaching and learning process is complex process. In teaching children, efforts must be made so that children are mentally involved so that concentration in

absorbing learning can be pursued as much as possible. As for the process of Islamic education, the method has a very significant position and is very important to achieve the goals of Islamic education (Ahyat, 2017). Even through the method as an art, it can

transfer knowledge or subject matter to anyone who is considered more significant than the material itself (Harahap, 2018).

Islamic education in the family is a normative effort to help family members, especially children, in developing an Islamic view of life, meaning how will live and utilize life and life following Islamic teachings and values, as well as an Islamic attitude to life, which is manifested in daily life skills (Muhaimin, 2009). Therefore, the application of the right methods and approaches greatly affects the achievement of success in the teaching and learning process. The use of inappropriate methods will result in achievements that are not optimal and far from what is expected (Saihu & Aziz, 2020).

In using the Islamic education method as an Islamic family education method, what needs to be understood is how parents can understand the nature of the method and its relevance to the main goal of Islamic education, namely the formation of a person of faith who is always ready to serve Allah SWT (Mustofa, 2019). In addition, parents also need to understand the actual instructional methods that are addressed in the Qur'an or induced from the Qur'an and can provide motivation and discipline. how parents in the family encourage their children to use their minds to examine and study the symptoms of their own lives and the natural surroundings, encourage them to practice their knowledge and actualize their faith and piety in everyday life (Fikri, 2017). Parents also need to encourage their children to investigate and believe that Islam is the real truth, and set the right example based on sufficient knowledge and intelligence (Arifin, 2000).

Many studies discuss various issues related to Islamic education methods, one of which is Yan Xie's research entitled *Classification Model of Education Method Based on Improved Multi-label and FPGA System*. The

research revealed that FPGA Field Programmable Gate Array is one method of large-scale integration technique which can be programmed to become almost any kind of system or digital circuit, A field programmable gate array-based education system and classification model is the multi-way of using field programmable gate array. Finally, the modified model is used based on name controls to modify the yield probability of the field programmable progress of classification (Xie, 2020).

If the Islamic education method is seen as a tool to achieve the goals of Islamic family education, it is necessary to know the kinds or forms of methods that can be applied. Especially the method that is directly mentioned in the Qur'an, the target of the method is humans which are parents required to be careful in determining the method and its application. The author will try to express his ideas to develop knowledge about appropriate Islamic education methods as the development of Islamic family education methods, especially referring to the Qur'an as the main source of the basics of Islamic education.

Literature Review

Islamic education is an effort in the form of guidance and care for students, so that later after completing their education they can understand and practice the teachings of Islam and make it a *way of life* (Mizani et al., 2020). Abdul Majid also provides an understanding that Islamic education is a conscious effort made by educators to prepare students to believe, understand, and practice the teachings of Islam through guidance, teaching, or training activities that have been determined to achieve the goals that have been adjusted (Majid, 2004). Meanwhile, Jalaluddin gave an understanding that Islamic education is

part of an effort to instil the values of Islamic teachings in its adherents (Jalaluddin, 2016). Islamic education is education that is created, implemented, and intended for Muslims (Muliawan, 2015).

Such Islamic values must be grown in the human person through a process of educational transformation. The educational process that changes these values is always oriented to the power of God and His will that determines its success. The progress of human civilization that surrounds their lives, for humans with Islamic personalities, the results of the Islamic education process will remain in a circle of vertical relationships with God and horizontal relationships with society. This is reflected in the ideals of Islam reflecting the normative values of God which are eternal and absolute. In practice, it does not follow the tastes of human passions and culture, which changes according to place and time (Arifin, 2000).

In essence, Islamic education is a continuous and continuous process. The tasks and functions that need to be carried out by Islamic education are complete and long-lasting human education (Nizar, 2002). The purpose of Islamic education is integrated like human creation, as well as the tasks assigned to him according to his status. The purpose of education also refers to the information contained in the Al-Quran and Hadith. Especially are directly related to the nature of human creation, namely to make humans faithful servants of God (Jalaluddin, 2016). As Allah SWT confirms in the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *I did not create the jinn and mankind except that they worship Me.*

Islamic education aimed to achieve balanced and comprehensive growth of the

human personality which was carried out through the exercise of the soul, mind (intellectual), rational human self, feelings and senses. Therefore, Islamic education should include the development of all aspects of the child's nature (spiritual, intellectual, imagination, physical, scientific, and language aspects both individually and collectively) and encourage all these aspects to develop towards goodness and perfection. The ultimate goal then lies in the realization of complete submission to God, both personally, in the community, and all mankind (Tanjung, 2018).

In simple terms, the purpose of Islamic education is to make one's personality *al-insan al-kamil* with a pattern of piety. *al-Insan al-Kamil* means that humans are whole spiritually and physically, and can live and develop naturally and normally because of their piety to Allah SWT. This implies that Islamic education is expected to produce humans who are useful for themselves and their society and are happy and fond of practising and developing Islamic teachings in dealing with Allah and with each other, able to take increasing benefits from this universe for the benefit of living in the world today and in the future. in the afterlife (Hai, 2017).

As for its function, as quoted by Ramayulis, according to Khurshid Ahmad, Islamic education has two functions, namely: 1) As a tool to maintain, expand and connect levels of culture, traditional and social values as well as national ideas. and society. 2) As a tool for change, innovation, development and broadly through newly discovered knowledge and skills and train productive human forces to find considerations for socio-economic changes (Ramayulis, 2010).

Islamic education not only prepares a child to play his role as an individual and member of society but also fosters his attitude towards religion, diligently

worships, obeys religious regulations and lives and practices the noble values of religion in everyday life. In addition to those mentioned above, according to Mansur, there are several functions of Islamic education. *first*, developing the right and correct insight about human identity, the natural surroundings and the greatness of God so that true creativity grows. *Second*, to purify human beings from shirk and various attitudes of life and behaviour that can pollute their human nature by internalizing human and divine values in students. *Third*, developing science to support and advance both individual and social life (Mansur, 2007).

Research Method

This research is included in the type of library research with qualitative descriptive methods. In this study, there are attempts to analyze, record, describe, and interpret the existing conditions, or the purpose of this qualitative description research is to obtain news or information about the conditions that occur (Zed, 2016). Due to the nature of this research, the data are taken from written sources, such as books, journals, papers, and various scientific literature whose authenticity can be accounted for (Munjih, 2013).

Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is important and what will be studied, and making conclusions that can be told to others. This means that this research data is collected by reading, recording, quoting and compiling the data obtained under the study or discussion topic related to the issues raised. In this study, the data analysis technique used is content analysis. Content analysis is a systematic technique for analyzing message content and

processing messages or a tool for observing and analyzing the content of the overt behaviour of communicators (Umar, 2002).

Findings

In the process of Islamic education, the method has a very important position as an effort to achieve goals. The method is a way that allows Islamic educational materials to be absorbed and accepted by children so that they become a functional understanding of their actions (Arifin, 2000). In the family, parents should use Islamic education methods which are directly mentioned in the Qur'an. It seeks to provide guidelines and guidance to prepare children for adulthood. Islamic family education must know and choose the right method following the objectives of Islamic education and still refer to the principles contained in the Qur'an as the main source of Islamic education (Qowim, 2020). The following will present several methods that are directly mentioned in the Qur'an:

Method of Al-Qiṣah (Stories)

education through stories is very difficult to replace with other forms of education. The stories in the Qur'an have a good psychological and educational impact, are constant and tend to touch feelings. Education through stories can lead children to the warmth of feelings, life and dynamics of the soul that encourage humans to change behaviour and renew their determination by the demands, directions, conclusions, and lessons that can be drawn from the story.

Allah swt directly mentions the story method in the Qur'an which can be interpreted as something that is preferred. As the following word of Allah:

ذَلِكَ مِنْ أَنْبَاءِ الْقُرْآنِ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ

Meaning: "Those are some news about the lands (which have been destroyed) that We tell you (Muhammad). Among those countries, some of them still have their marks and some (also) have been destroyed." Q.S Hud (11): 100

Based on the verse above, Allah SWT immediately mentions the story method with the word *naquṣṣuhu* which comes from the word *al-Qiṣah* (story). Many stories are presented in the Qur'an, all of which can be learned and lessons from, especially about the stories of earlier humans who have been destroyed by Allah (Gunawan, 2014).

Through this story method, Allah mentions the story first, so that at the end of the story, Allah conveys his purpose to humans to take lessons and wisdom from the story. It should be understood that this story method can be said to be a lecture method, but the lectures carried out can involve children's mentality at a high level because a story by itself is related to the realities in society.

According to Abuddin Nata, the story as an educational method has an appeal that touches feelings. Islam recognizes human nature to love the story and recognizes its great influence on feelings. Therefore, Islam exploits the story method to be one of the Islamic family education techniques (Nata, 2005). The story method can also be referred to as the historical method. In Islamic education, children are reminded that they should never forget history because history is very important to revisit the lessons that have taken place (Muliawan, 2015).

Method of al-Mau'izah (Advice)

The Qur'an explicitly uses advice as a way to convey teaching. The Qur'an talks about the adviser, who is being advised, the object of the advice, the situation of the advice, and the background of the advice.

The reason is that as a method of teaching advice can be recognized as true (Nata, 2005). Allah also mentions this method of advice directly in the Qur'an, as Allah SWT says the following:

ذَٰلِكَ يُوعَظُ بِهِۦ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Meaning: "That is what people are advised to do. of you who believe in Allah and the Last Day. It is purer to you and cleaner. And Allah knows while you do not know." Q.S al-Baqarah (2): 232

Based on the above verse, Allah SWT immediately calls the *mua'izah* method the word *yu'azu* which comes from the word *wa'aza-ya'izu* (advice). The Prophet Muhammad was very focused on the importance of this method of advice in the process of delivering education to his companions. Therefore, the Messenger of Allah obliges to give good and correct advice to every Muslim. Thus, of course, Muslims must take advice from the book of Allah SWT (al-Qur'an) and the Sunnah of His Messenger. Furthermore, the Prophet has determined that among the rights of fellow Muslims towards other Muslims is to advise each other (Gunawan, 2014).

The method of advice with kindness can soften the heart and encourage charity. Giving advice is an important method in the education and character-building of children. This is because advice can open children's minds to the purpose of something, encourage a peaceful situation, decorate it with noble character, and equip it with Islamic principles (Setiakawan, 2016).

Method of al-Uswah al-Hasanah (Good Exemplary)

Islamic values in children, exemplary is a more effective and efficient method because in general children tend to imitate or imitate people who are older than them. In the Qur'an, the word exemplary is projected with the word *uswah* which is then juxtaposed with *hasanah* which means good. So, there is the expression *al-Uswah al-Hasanah* in the Qur'an which means a good example (Nata, 2005).

This exemplary method is considered very important because the most important aspect of religion is morals which are included in the affective area that manifested in the form of behaviour (behavioural). Allah immediately made the Prophet an example for mankind. This means that the exemplary method is very appropriate and important as a method in Islamic education, as it is appropriate and important for the Prophet to be used as an example. To emphasize the example of the Prophet, the Qur'an further explains the character of the Prophet Muhammad which is presented in various verses in the Qur'an, one of which is the following words of Allah:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Meaning: *Indeed, the Messenger of Allah has been a good role model for you (ie) for those who hope (for the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot.* Q.S al-Ahzab (33): 21

In another verse, Allah SWT also says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا

بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى
تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيْنَا تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

Meaning: *"Indeed, there has been a good example for you in Ibrahim and those who were with him, when they said to his people, "Indeed, we have dissociated ourselves from you and from what you worship besides Allah, we disbelieved in you. And there has been manifest between us and you enmity and hatred forever and ever until you believe in Allah alone," except for the words of Ibrahim to his father, "Indeed, I will ask forgiveness for you, but I cannot at all reject (torment) Allah against you." (Ibrahim said), "Our Lord, only in You we put our trust and to You we repent and only to You we return". Q.S al-Mumtahanah (60): 4*

Based on the two verses above, Allah SWT immediately called the method of *al-Uswah al-Hasanah* with the word *uswatun hasanatan* which means a good example. Also, there is something that is used as an example and an obligation to follow the exemplary steps. The examples are selected humans who have been appointed by Allah as the best human beings, in this case, the Prophet Muhammad and Prophet Ibrahim as the most perfect persons in actualizing the contents of the Qur'an (Yusuf, 2001). As for the word *al-uswah al-hasanah*, it means that the personality of the Prophet Muhammad and the Prophet Abraham is the highest example, and a good example, which must be imitated. This means imitating all his deeds, especially this is done for people who hope for Allah's mercy and believe in the hereafter. Indeed, Allah SWT has made His Messenger an example for every Muslim,

both those who were in his time, and those who came after him (A. Hidayat, 2018).

As is known, the character of the Prophet is the Qur'an, the evidence can be seen from his personality, character, behaviour, and interactions with humans which are the embodiment of the essence of the Qur'an. Ethics and laws are practical, humane, and dynamic. More than that, the character of the Prophet is the embodiment of the educational foundation contained in the Qur'an (Hasanah, 2021).

Humans are very inclined to need role models who are able to direct humans to the path of truth and at the same time become dynamic parables that explain how to practice the *Shari'a*, as Allah swt explains in the Qur'an:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

Meaning: "And We did not send before you (Muhammad), but men to whom We gave revelation; So, ask those who know, if you do not know, (We sent them) with information (miracles) and books. And We have sent down the Adh-Dhikr (Al-Qur'an) to you, so that you may explain to mankind what has been revealed to them and so that they may think. Q.S an-Nahl (16): 43-44

In family life, the Prophet became the main example for others, especially the patience of the Prophet in giving direction to his wives. The life of the Prophet as a father, and his kindness in interacting with young children, his friends, and his neighbours, are also exemplary. The Prophet always tried to meet the various needs of the Muslims. The Messenger of Allah is the man that always

fulfils his promises, the man who trusted in holding the entrusted goods, the man who is the wisest and careful in maintaining the treasures entrusted by Allah SWT and in consuming food so that the Messenger of Allah always appears firm and does not lose his enthusiasm, because the Messenger of Allah believes that Allah always becomes a source of strength so that it remains an example (Mizani et al., 2020).

Discussion

Islamic Education Methods

Educational methods are defined as the principles that underlie activities to direct one's development, especially the teaching and learning process. According to Ulwan, educators or parents should know the method of educating children. Thus, they can walk on the straight and right path in educating generations and improving society. This method can transfer generations from a damaged and distorted environment to a holy, noble, and moral life. That's what educators should do (Ulwan, 2007).

On a scientific basis, Islamic education methods must be based on and adapted to the following, *first*, Islamic education methods are based on the view that humans are born with certain innate potentials and they can develop. *Second*, the method of Islamic education is based on the characteristics of civil society, namely a society that is free from fear, free to express and free to determine the direction of its life. *Third*, the Islamic education method is based on *learning competency*, that is, students will have a set of knowledge, skills, attitudes, insights, and their application following the criteria or learning objectives (Gunawan, 2014).

The method of Islamic education in its application involves a lot of individual or social problems for students and educators themselves so in using the method an educator must pay attention to the general basics of Islamic education methods. Because the method of Islamic education is only a means or a path to the goal of education, all paths taken by an educator must refer to the basics of the educational method in this case cannot be separated from the basis of religious, biological, psychological and sociological (Ramayulis, 2010). For this reason, an educator is required to learn various methods used to teach a lesson, and must be able to choose the right method in educating students and adapted to the characteristics of students so that teaching and learning activities are as expected (Arifin, 2000).

The following are the methods for achieving true Islamic education, namely: 1) The lecture method is the application of oral narrative by educators to the class which is an intended lecture method that presents or implements information and verbal narration by educators to their students. This method is widely used because it is easy to implement. The Prophet Muhammad in giving lessons to his people often used the lecture method. In the Qur'an itself, there are many basics of the lecture method. The method of moral reasoning, or it can also be called the method of looking for morals. This method is a learning method for students that invites students to determine an action that should be done in a certain condition by providing the reasons behind it. This method also trains students to be able to discuss an action to assess the good or bad of an action. The moral reasoning method is carried out by giving a case or moral dilemma to students through case study discussions, like watching movies. Students can solve it individually or in groups. The question-and-answer method is a way of

teaching an educator to ask some questions to students about the subject matter that has been taught or read what they have read while paying attention to the thinking process among students. Educators expect students appropriate and fact-based answers. Questions are sometimes from students (in this case or students who answer). If the student does not answer then the teacher answers (Munjih, 2013).

The above method has long been used by the ancient Greeks. Islamic education experts have been familiar with this method, which is considered by modern education which by the Greek philosopher Socrates. He uses this method to teach his students to get to the level of truth after asking questions and exchanging ideas. Then in Islam, this method has also been introduced by the Prophet Muhammad in teaching Islam to his people and is often used by the Prophet Muhammad as the question-and-answer method (Ramayulis, 2010).

Family Education in Islam

A family is a social group characterized by a place to live together, economic cooperation, and reproduction. On the other hand, in the context of psychological understanding, the family is defined as a collection of people who live together in a common place to live and each person is involved in a feeling of inner connection so that there is mutual attention, mutual assistance, socialization and surrender (Berns, 2007). While family education is education that takes place in the family carried out by parents as their duties and responsibilities in educating children in the family, or the process of transforming behaviour and attitudes in the smallest social group or unit in society. Because the family is the first and foremost cultural environment in instilling norms and developing various habits and behaviours

that are important for personal, family and community life (Aziz & Pasaribu, 2021).

Islamic family education guide and educate their children to find and develop their potential. Every child is born in his nature, which is pure without sin, and if the child becomes a Jew or Christian, it can be ascertained that it is from his parents (Nurjannah, 2015). Parents must introduce their children to something good, what to do and what is bad and leave so that the child can grow up with a good and right education. What parents teach their children since they were a child to reach maturity (Pasaribu, 2021).

According to Patmonodewo, there are at least seven educational responsibilities that parents must instil in their children: *first*, faith education, which binds children to the basics of faith when they can think, familiarizes them with the beautiful pillars of Islam when they are young so they can tell the difference. *Second*, moral education is some moral principles and moral values that must be instilled in children, so that children can become habits from an early age until *Baligh*. The meaning of moral education is the process of fostering children's character so they become noble character. Of course, moral principles and moral values are one of the fruits of a firmly planted faith and the growth of true religion. *Third*, in physical education, the goal is to raise children as well as possible, where children have a strong physique, and healthy bodies (Patmonodewo, 2003).

Fourth, intellectual education, namely shaping and fostering children's minds with useful things, in the form of *Syar'i*, modern science and culture. It is hoped that children will mature their minds and become knowledgeable and cultured people. *Fifth*, mental/psychic education is intended to educate children since they can think to be brave, honest, mighty, happy, do good to others, be able to control emotions, and have

all the strength of soul and character. *Sixth*, social education, namely educating children from an early age to commit to good social ethics and the basics of a noble soul. Thus, the child can live in a society with good association and manners, mature thinking and acting wisely. This responsibility is the most important responsibility for parents in preparing children for faith, moral and psychological education. Because social education is a manifestation of behaviour and character that educates children to carry out obligations, manners, social criticism, politics and good relationships with others (Patmonodewo, 2003).

Seventh, sex education, namely teaching and explaining to children and making them aware of various issues related to sex, instincts towards the opposite sex and marriage. This is done so that when children grow up and understand the problems of life, they can know what is lawful and what is unlawful. Patmonodewo believes that all forms of education are based on the influence of the five senses, and through experience and potential will be developed. The household environment is considered the center of activity for mothers in educating children, mothers have the greatest responsibility in children's education (Patmonodewo, 2003).

Family education has not been fully implemented by parents who have children at home. There are many factors why the concept of education in the family that should have been given by parents were not been optimally practised in the daily lives of parents in educating their children at home (Akhyadi & Mulyono, 2019). The family plays an important role in the formation of the child's personality, and the continuity of children's education in general education or religious education. As for the factors mentioned above, it greatly influences children, so here is the role of the family or parents to guide, educate, and teach children

about education, especially Islamic education (Soedjana, 2009).

A good family education in Islam is willing to give strong encouragement to their children to get religious education (Amin, 2018). Education in the family has an important influence on educating children. This has a positive influence because it stimulates children to accept, understand and believe in the practice of the teachings of Islam. Family education makes them seek the right knowledge because correct knowledge leads children to pious deeds (Nasution, 2019). If it is accompanied by the right faith, and the right religion as the basis for education in the family, generations will arise a good faith foundation (Lestari, 2012).

The implementation of education in the family is said to run effectively if what is the goal can be achieved, and in achieving its sacrifices are made in the form of thoughts, energy, costs, time and so on (Arini & Surur, 2019). With planning, the implementation of education in the family can run in a more directed and orderly manner. This can happen because of careful thought about what goals will be achieved, what things must be carried out, and how to implement them in the context of Islamic education. Educational activities in Islamic families can be sequenced and arranged in such a way, step by step, that leads to the achievement of the goals and objectives that have been set (Adi La, 2022).

The process of implementing education in the family based on a plan that has been carefully prepared will have better results when compared to the implementation of education that is carried out casually and carelessly. There are several principles in family education planning. The first is cooperation. A program of educational activities in the family should be the result of joint thought between father and mother as educators of their children. The second principle is based on real,

objective needs and facts. In this case, the plan should not be a mere ideal or dream, the plan must be implemented and is the starting point for choosing a concrete business. The fourth principle must contain an element of evaluation. In this case, the father and mother serve as supervisors with the aim that they can regulate the results of the education by always being guided by the plans and goals to be achieved (Lestari, 2012).

Apart from the plans that have been prepared, the process of implementing education in the family is also based on the objectives of Islamic education in the family, Children have faith and believe in Allah SWT as the creator, know the attributes of Allah and the signs of Allah's power. This needs to be instilled in children from childhood with faith and monotheism that is fundamental to nature and with all faith towards goodness (Mauanah, 2016). Parents must instil in their children trust and monotheism in Allah SWT in a language that is understood by the child. Besides that, education must also be accompanied by supervision, accompanying children to form faith and morals in preparing psychologically and socially for Islam with its universal principles and eternal regulations encouraging parents to always supervise and control their children in every aspect of life and educational aspects (Lestari, 2012).

It is well known that parents have a legal obligation to educate their children. Educational failure begins with failure in family education. Conversely, the success of children in education is the success of education in the family. Therefore, operationally the education of children that takes place in the family, community and school is the responsibility of the parents. The educational process carried out in an ideal Muslim family is the ideology namely in Qur'an and the Sunnah. Education based

on religion will help children to have a strong faith in God which will form a pious person and have a noble character. Material based on the Qur'an and Sunnah means material that contains spiritual values, natural values, human values, realistic values, values of change, and usefulness values (F. Hidayat, 2016).

Family education is education in the form of the embodiment of a sense of responsibility to children where the responsibility for educating children is a primary responsibility. Therefore, children are the fruit of the affection that is tied in the ties of marriage between husband and wife in a family. The ongoing family education is expected to be able to foster the development of the child's personality into an adult human who has positive traits in religion, a strong and independent personality, physical and spiritual potential as well as optimally developed intellectuals. Because the family is an educational institution. Everyone who is in this institution will experience changes and developments according to the colour and style of the institution. The family environment is the first and foremost educational environment for children (Nasution, 2019).

Islam is a family religion. Therefore, parents should try to work together in educating and nurturing their children in Islamic education. Cooperation between husband and wife in carrying out educational activities in the family is very important. Because the purpose of education in the family will not be achieved properly if there is no husband-and-wife cooperation. When the family education is only done by the husband, while the wife does not want to cooperate with her husband, as a result, education cannot run well and this is a form of betrayal of the wife to her husband. Conversely, if there is good cooperation between husband and wife in family

education, the result will be well-educated so they will give birth to offspring who can soothe the eyes (*qurratu a'yun*) as a pious and pious generation (Thobroni, 2019).

Regarding the purpose of educating the family, the husband as an educator as well as the head of the family is the first party to be held accountable. That is because the husband is the support (*al qawwâm*) of the establishment of family education. As a support, the husband is not only burdened with providing a living, but more than that, he must guide the family following Islamic guiding values. Because that is not easy, men get the right to glory and the right to be obeyed in matters that do not conflict with religious orders. Therefore, parents must in still have a monotheistic education before anything else. Because monotheism is the basis of a person's view of life that affects his attitude and future (Thobroni, 2019).

In addition, as the first educator in the family. Parents are models to be imitated. As a model, parents should set the best example for the children in the family. Parents' attitudes and behaviour must reflect noble character. Because the role and responsibility of parents are to educate, nurture and foster each child's personality. For this reason, the existence of the family must always provide and pass on an educational experience that is dialogical and dynamic, under the development of the demands of the times. This condition is very good for the optimal growth of the child's personality. Family education is also inseparable from the cultivation of Islamic morals. The goal is to create a true believer as taught in Islam (Wayanti, 2018).

In general, five values are a priority to be conveyed by parents to their children through education, namely the importance of worship, honesty, respect, harmony and learning achievement. However, the success of parents in conveying these values is not only influenced by the content of the values

conveyed but also by other factors such as the parent-child relationship and the method used to convey values to children. Al-Ghazali is one of the views that parents' efforts to take care of their children are part of the mandate. Clarity, purity, and cleanliness of children at the time the child is born, need to be directed by parents so that they are always in the groove and direction expected in Islamic teachings. For this reason, the fundamental step that needs to be a concern for every parent is how to maintain good children's morals, not only can protect children from life's problems in the world, more than that will protect them in the hereafter (Fikri, 2017).

Islamic religious education in the family places mothers and fathers as natural educators, close family relationships based on love and sincere feelings are the main factors for parents in guiding their children. Educational responsibilities that need to be based on and fostered by both parents towards their children, include: (a) caring for and raising them, meaning that this responsibility is a natural encouragement because children need to eat, drink and care, so that children can live sustainably, (b) protect and ensure their health, both physically and spiritually, (c) educate them with various knowledge and skills that are useful for later life so that when children are adults they can live independently and help others, (d) make children happy for the world and the hereafter by giving them religious education following the provisions of Allah SWT as the goal of Muslim life (Wayanti, 2018).

The relationship between children and their parents influences the religious development of the child. Because every child learns many important things at home about his life later. Children who feel a warm relationship with their parents, have been loved, protected and receive good treatment, usually will easily accept and

follow the habits of their parents and will tend to be religious. However, an incompatible relationship, full of fear and anxiety, will make it difficult for children to develop religion. Therefore, every child who is born with each character, in a different environment will experience different levels of intelligence development (Wayanti, 2018).

The key to education in the household lies in spiritual education, more specifically religious education for children. Religious education plays a major role in shaping one's view of life. Religious education for children is guidance given intentionally by adults to children, in their growth (physical and spiritual) to be useful for their religion. Education should be carried out from an early age which can be done in the family, school and community. Therefore, education is not only able to send children to school by gaining knowledge but is broader than that. Children will grow or develop well if they get a comprehensive education so that later they become useful human beings for society, nation, state and religion (Abidin et al., 2018).

It can be seen that family education has a major role in building society because the family is the foundation of community building and the first place of guidance to grow and prepare its personnel. Children's education in the family will also become an embryo of success and happiness in a child's life in society.

Conclusion

Islamic educational methods are actual instructional methods that are addressed in the Qur'an or induced from the Qur'an and can provide motivation and discipline. The concept of Islamic education in the family is an educational process carried out by parents in Muslim families from the beginning of family formation based on the

Qur'an as the main reference for Muslims. Here, parents have the duty and responsibility to maintain, educate, guide and direct children following Allah's instructions so that they can become good human beings, namely Muslims who are pious and devote themselves as servants of Allah.

The method of *al-Qiṣah*, *al-Mau'izah*, and *al-Uswah al-Hasanah* in Islamic Family Education is a method that invites children to stay away from danger and guides them to a good and right and straight path, as well as to arouse feelings and emotions. the motivation of children to always do good. The *al-Qiṣah*, *al-Mau'izah*, and *al-Uswah al-Hasanah* methods are quite effective methods to touch children's hearts and feelings. Therefore, the methods of *al-Qiṣah*, *al-Mau'izah*, and *al-Uswah al-Hasanah* are gentle methods that are deliberately created by Allah to touch children's minds and feelings directly.

Islam is very concerned about the education of each people. Education that starts from childhood to adulthood. The education of children in Islam cannot be separated from the responsibilities of parents who are heads and leaders in their families and are obliged to protect their families from every evil. This shows that there is no doubt that the responsibility for education is fundamentally borne by parents. Whether he admits that responsibility consciously or not, accepts it wholeheartedly or not, it is a nature that has been ordained by Allah SWT to every parent. Meanwhile, the family is the place for the initial development of a child from birth until the process of growth and development, both physically and spiritually, is the family environment. The role and responsibility of parents in educating children in the family is very dominant because in the hands of parents it

is the good and bad development of children.

The concept of family education based on the Qur'an is education that instills, fosters faith, trains and familiarizes children with worship, forms the personality of children who have a noble character, especially devotion to both parents which protects and cares for the family from evil. In addition, the principle of exemplary behaviour from parents toward their children is a very important thing to creating good children. Therefore, parents are the first and foremost teachers of children in the family.

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