



Education in Family and Society

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Abstract

The family is the smallest unit of society, consisting of the head of the family and several people who gather and live under one roof in interdependence. In a family, two or more persons join because of blood relations, marital relations, living in one household, interacting with each other and in their respective roles, and creating and maintaining a culture. Education in human life is very complex; this is evidenced by the large number of people who are not educated and whose social status is not paid attention to or is set aside. One example of work is becoming a village official or head of the village; education status is just one of the conditions for being accepted to work. This proves that education has a significant influence on the lives of people in general. Education can at least provide insight and knowledge by developing the potential of every human being, so that people's lives can improve by using a qualitative research method with a type of narrative research. The result is that education in the family is the process of forming a child's personality and development, carried out by parents. Family education is the basis of children's education at school and in the community. The educational materials or curriculum taught in the family should be adjusted to the needs and goals of education. The educational materials that will be given to children should be based on religious foundations, philosophical foundations, psychological foundations, and social foundations. Religion-based education will help children have a strong faith in God Almighty, who will form a pious and noble person.

Keywords: Education; Family; Society



1. Introduction

The family is the smallest unit of society, consisting of the head of the family and several people who gather and live under one roof in interdependence. According to Salvation and Celis (1998), in the family, two or more individuals join because of blood relations, marital relationships, living in one household, interacting with each other and in their respective roles, and creating and maintaining a culture. From the above statement, the family is the only social institution responsible for transforming a biological organism into a human being. When an institution begins to shape a person's personality in essential matters of their family, it certainly plays a greater role in the womb problem by teaching various abilities and carrying out many of its social functions. The family is the first Madrasah to be in charge of nurturing and educating boys and girls. The family's main task is to meet its family members' physical, spiritual, and social needs, including the child's maintenance and care, guidance in developing the child's personality, and the emotional fulfillment of the adult family members. The first environment that has a role is the family environment, where children are born, cared for, and raised. This is where the educational process begins; parents are children's primary teachers. Parents are the first religious, language, and social teachers for children. Education in human life is very complex. (Ali 2006). This is evidenced by the large number of people who are not educated and whose social status is not paid attention to or is set aside. One example of work is becoming a village official or head of the village; education status is just one of the conditions for being accepted to work. This proves that education has a considerable influence on the lives of people in general. Education can at least provide insight and knowledge by developing the potential of every human being so that people's lives improve. Based on this, the author tries to make this article an outpouring of thoughts or ideas as a learning vehicle for himself and his readers.

2. Method

This study uses a qualitative research method with a type of narrative research. The data collection technique was carried out by observing the behavior of the millennial generation in

their daily lives and then conducting structured and unstructured interviews to explore their tolerance towards different religious environments (Said 2003). The data that has been collected is then reduced, displayed, and verified so that conclusions can be drawn from the research results. Qualitative methods, namely research methodologies related to the application of scientific logic, examination of reasoning processes, and dynamics of relationships between phenomena, were used in this study (Azwar, 1999). According to Dedy Mulyana (Mulyana, 2004), this kind of research is included in the category of qualitative field research.

3. Result and Discussion

A. Education

The terms of education often used in Arabic are *tarbiyah* and *ta'lim*. Both terms are taken from the root words *rabba* and *'allama*. Dr. Ahmad Syarabashi distinguishes between *ta'lim* and *tarbiyah*. *Ta'lim* is the teaching and gathering information, usually in the brain, while *tarbiyah* contains the meaning of direction, education, and practice. *Ta'lim* directs first to the intellect, memory, and memorization, while *tarbiyah* first directs to the education of the soul, spiritual, and heart (Suharsimi 2013).

From the above understanding, it can be said that *al-ta'lim* in education means teaching, which only provides knowledge to students. Meanwhile, *al-tarbiyah* means education that includes aspects of science and morals. Therefore, according to Islam, education cultivates the human mind and regulates morals and temperament based on Islamic teachings (Samsudin, 2019).

a. Education in an Islamic perspective

Since its emergence, Islam has been a religion concerned with education. The first verse comes down, and the prophetic mission of Muhammad shows this. The conditions of ignorance that dominated Arab society at that time were sought to be changed by Islam. Islamic education is often termed *tarbiyah and ta'lim al-tarbiyah*, which means education that includes aspects of science and morals. Therefore, according to Islam, education cultivates the

human mind and regulates morals and temperament based on Islamic teachings (Arfiyansyah et al. 2024).

Meanwhile, al-ta'lim in the world of education means teaching, which only provides knowledge to students. According to Islamic teachings, human beings have two potentials (evil and piety or positive). Islamic teachings recognize that there are differences in the talents that a person brings to a person, but these differences do not mean that they cannot be formed at all. To achieve the goals and succeed well, education needs to be adjusted to the development of students (Samsudin, 2019).

At the beginning of the 18th century, the Mughal Empire began declining. This was due to the seizure of power within the kingdom itself, the resistance of Hindu groups who wanted to liberate, the penetration of the British colonizers who made efforts to expand power, and attacks from the neighboring country, Persia. Most of the Mughal territories had been taken over by the enemies. Although Mahmud Shah remained king in Delhi, the prestige of the kingdom had significantly declined (Nurhasim 2001).

a) Islamic education theory

It is based on the Qur'an and the Sunnah of the Prophet Muhammad PBUH, as well as the views of Islamic scholars. Some aspects of the theory of learning in Islam include:

1. Taqlid (imitation/imitation)
2. Tajribah wa Khatha' (trial and error)
3. Ta'wid (habituation)
4. Tafakkur (think)
5. Ijtihad
6. Hurriyyah (freedom)

b) Basic Concepts In Islamic education, there are three basic concepts, namely:

1. Ta'lim, which is an educational process that leads to the cognitive aspect
2. Tarbiyah, which is the teaching process to develop and foster
3. Ta'dib, which is a learning method that empowers the function of all

c) Learning methods in Islamic education include Lectures, Demonstrations, Inquiry,

Discussions, Recitations, Work Tours, Sociodrama, Seminars, and Experiments (Zakiyuddin 2005).

In the world of Islamic education, there are three primary schools of Islamic educational philosophy, namely:

1. Conservative Religious Sect, with the central figure being al-Ghazali
2. Religious-Rational Sect, with the main figure being the Ikhwan al-Shafa
3. Pragmatic Sect, with the central figure being Ibn Khaldun

B. Family

A family is a group of people living together by blood or marriage bond. According to Law No. 52 of 2009 concerning population development and family development, "The family is the smallest unit in a society consisting of husband and wife, or husband, wife, and child, or father and child, or mother and child."

A family is a group of people who live together in one household and have a kinship or blood relationship. This kinship relationship can be obtained through marriage, birth, or adoption. The family is the smallest social unit in society. The nuclear family, or the bath family, consists of the father, mother, and child.

The family can be a support system that provides various aspects, such as:

- a) Emotional aspects, such as empathy, attention, protection, and trust, are emotional support.
- b) The instrumental aspect is providing facilities to achieve goals or desires.
- c) In supporting the information, the information aspect can provide advice and direction and consider how someone does something.
- d) The assessment aspect is an award or reward given to someone for the effort made. Family can be the most precious treasure in life. A supportive and understanding family can provide calm, protection, and support.

1. The Role of Family in Life

The role of the family in life is significant, including:

- a) **Socialization:** The family is the first place for children to learn values, norms, morals, and how to communicate with others.

- b Education: The family is the first educational institution for children to learn about life values. Parents play the role of the central figure in the family to provide adequate attention and facilities for children to learn.
- c Character formation: The family is a place to form character in each family member, especially children.
- d Emotional support: The family provides emotional support, which is essential for children who face challenges in education.
- e Protection: the family is a shelter for family members with problems.

C. Community

1. Definition of Society

In general, the definition of society is a group of individuals who live together, working together to achieve common interests that have a life order, norms, and customs that are obeyed in their environment. Society comes from the English word "society," which means "society," then the word society comes from the Latin word "socius," which means "friend" (George 2011). Meanwhile, the people who come from the Arabic language are "musyarak."

The definition of society broadly refers to the entire relationship of living together without being limited by the environment, nation, and so on. Meanwhile, the definition of society in a narrow sense is a group of individuals limited by groups, nations, territories, and so on. Society can also be defined as a group of organized people because they have the same goal. The Simple Definition of Society is a group of people who interact with each other or associate with the same interests (Depag 1997).

Society is formed because humans use their feelings, thoughts, and desires to react to their environment (Yusuf et al., 2020).

D. Education in the Family

Education in the Family is the process of forming a child's personality and development carried out by parents. Family education is the basis of children's education in school and the community (Besari, 2022).

Family education is an effort made by parents in the form of habituation and

improvisation to help children's personal development. Family education is not just a process but also the practice and implementation of education. This is why parents continue to carry out the value of education in the family. Although sometimes it is not fully understood in theory, most parents do not know much about family education.

However, without realizing it, parents, in their daily practice, have carried out family functions in children's education because family functions are essentially ethical, social, civic education, habit formation, and child intellectual education (Mar'atus Sholikhah et al. 2024).

As the first education, the family has five functions: affective function, socialization and social placement function, reproductive function, economic function, health care and maintenance function (Sardy 1983).

The following are some things to consider in family education:

1. Teaching social roles

Through the family, children are taught the social roles that exist in society so that they can participate in it.

2. Instilling values and beliefs

3. Parents can instill values and beliefs such as thanking Allah, doing good to their parents, and establishing prayer (Huda, 2016).

4. Getting children used to worship

Parents can get children used to worship by inviting and guiding them with gentleness.

5. Teaching the importance of morality

Parents can teach children the importance of morals (ethics).

6. Provide supervision

Parents can provide supervision and communicate openly with children to teach the importance of education, hard work, discipline, and responsibility.

1. Educational Materials in the Family

Social-based material contains ideal values, skills, ways of thinking, customs, traditions, art, and other social elements (Helmawati, 2014).

Family education materials can be grouped into three categories:

- a. Self-mastery material. Teaching children to master themselves begins when parents train children to maintain cleanliness. This is the first exercise of self-mastery for children.
- b. Value material, namely the instillation of values in children and self-mastery. For example, parents can tell their children to lend their toys to their friends when playing.
- c. Social Roles. After the child appears to have self-awareness, distinguishing him from others, he begins to learn social roles under his image.

2. Family Education as the Basis of Children's Education

The family is the first environment a human child experiences when born into the world. In subsequent developments, the family is also the main environment in the formation of the personality of a human child. The early days of his growth were spent more in the family environment. So, it is in the family that a human child experiences the first and foremost educational process (Syarifudin 2017).

All forms of family behavior, especially those of both parents, verbal and deed, teaching, examples, and habits applied in family social life, will affect the development pattern of children's behavior in the future (Shihab 2013). Therefore, parents must be able to instill good and correct education in children from an early age so that the development of children's behavior can reflect a noble personality, which is beneficial to themselves, religion, family, as well as society and nation (Lubis et al., 2023).

The family community is the determining foundation for the sustainability of community entities. A society is made up of many families, and families are made up of several individuals. There are usually various institutions in a society, such as educational institutions, religious institutions, economic institutions, and marriage institutions. The goodness of a society depends on the goodness of the family, and the goodness of a family depends on the goodness of the individual. In contrast, the goodness of the individual depends on good behavior and environment. (Muhammad Asyhari; 2006; 246)

3. Educational Objectives of the Family Environment

Based on the objectives of Islamic education, the goals of family education are as follows:

- a. Keeping the Family from the Fire of Hell As in QS. At-Tahrim verse 6, which is discussed. The word “take care of yourself” here is addressed to parents, especially fathers, as leaders of their family members. Dad must take care of himself first and then teach his family.
- b. Worship Allah SWT. The ultimate educational goal is to create human beings who devote themselves only to Allah under the words of Allah QS. Adz-Dzariyat verse 56.
- c. Forming Noble Morals. Family education certainly applies values or beliefs, as in QS. Luqman verses 12-19, namely to become a human being who is always grateful to Allah, does not associate with Allah, does good to both parents, establishes prayer, is not arrogant, simple in walking, and softens his voice (Fachruddin n.d.).

E. Education in the Community

In today’s life, education has a considerable influence and has become the primary variable of the human future. Changes in society have indeed existed since ancient times. But nowadays, these changes happen very quickly. Renewal in society is the result of education that is undergone by the community, which consciously or unconsciously carries out reforms in the community environment (Et.al Sudjangi 1996). Today, education is crucial in supporting human life because how humans carry out their lives is inseparable from education. Because education functions to improve the quality of human beings themselves, the reality is that there are still many people who are blind in their thinking about how important education is (Marlina, 2022).

Education has a crucial role in changing people’s mindsets and behaviors in the nation and state under the demands of the times in today’s time. According to Langgulong, the function of education is an essential task in preparing candidates or new generations who are ready to manage and play an active role in society in the future, then carry out human cadres to continue the relay of life through the transfer of knowledge from older people to the younger generation, and no less important is to maintain the continuity of culture and civilization that must be sustainable in people’s lives. (Rosi, 2011).

The functions and roles of education in society, according to experts, are as follows:

Wuradji (1993: 65) states that education as a conservative institution has the following functions.

- a. Socialization function
- b. Social control functions
- c. Function of cultural preservation of the community
- d. Functions of training and workforce development
- e. Selection and allocation functions,
- f. The function of education and social change
- g. Cultural reproduction function
- h. The function of cultural diffusion,
- i. Social improvement function
- j. The function of social modification.

4. Conclusion

Based on the description above, several conclusions can be drawn, namely:

Based on the description above, several conclusions can be drawn, namely:

1. Education is a must. It should be directed to revive and strengthen human individuality so that a soothing educational atmosphere can be realized between students and educators.
2. Education seeks to find and revitalize national cultural resources by providing benefits that result in creative activities full of enthusiasm accompanied by ideals to achieve the goals of human life.
3. The essence of the relevance of Muhammad Iqbal's thoughts on Islamic religious education in character development for the Indonesian nation can inspire every Indonesian to be aware of the education that has been carried out so far.
4. The expected education is based on the noble values contained in the precepts of Pancasila, namely state moral values and religious moral values.

5. Education under the character of the Indonesian nation prioritizes personality by realizing a balance in the form of external and inner happiness and material and spiritual happiness in the territory of the Unitary State of the Republic of Indonesia, which is Bhinneka Tunggal Ika.

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