

## OPTIMIZING FAMILY EDUCATION, BRUSHING RADICALISM ASIDE

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**Abstract :** *The phenomena of radicalism, including in religiosity, occur in any country and have become a global trend. Their fast widespread is supported by technological development especially in communication and information fields. One of effective ways to deal with radicalism is strengthening the family institution and optimizing its function in shaping the family members' personality. Sadly, many families become less aware of their importance in exercising such noble function and task. Worse still, some recent radical actions in Indonesia even involved wives and children which reflect the failure of family institution in creating a peaceful and tranquil society where they live in. This paper tries to recall and re-understand the urgency of family institution to educate the family members in facing radicalism. This study is a library research employing the discourse analysis method. The results show that indeed the family institution plays a significant role in shaping their members' personality and can contribute determinately in brushing radicalism aside and creating a peaceful society.*

**Keywords:** *Islamic Education, Politics, and Indonesian Education.*

### Introduction

The transition of democratization in Indonesia marked by the tap opening of freedom during the reform era, including that of politic, brings along with it the emergence of radicalism, especially in religiosity practices.<sup>1</sup> Menus of violent bringing the name of religion

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<sup>1</sup> Iffatin Nur et al., Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam. *Asian Research Journal of Arts & Social Sciences*, 10, 2(2020): 1-18, p. 2. <https://doi.org/10.9734/arjass/2020/v10i230141>. Accessed 24 Feb 2020.

brought by the radical groups often decorated front pages of printed mass media or were covered in many national television channels. Acts of radicalism and extremism with their terrorism activities may afflict anyone. The Indonesian National Police Chief, General Idham Aziz, explained that the intensity of terrorism acts in Indonesia in 2019 decreased compared to the previous year. He said that in 2019, there were 8 acts of terrorism, while in 2018 there were 19. That means a 57 percent decrease.<sup>2</sup> During the last semester of 2019, there were two major occurrences of radical actions in Indonesia: an attack on the former Minister of Politics, Law and Security, General (ret) Wiranto, in the Menes Square, Pandeglang, Banten<sup>3</sup> and a suicide bombing at Medan City's police headquarter some time ago.<sup>4</sup>

Symptoms of radicalism, including those that hit the world of education, pose a serious threat to the comfort of today's and the future's young generation. It cannot be denied that lately radicalism is increasingly strengthening and infiltrating perpetrators as well as victims at the same time that are the young generation, - the successors of the nation,- even in their educational places. The suicide bombers such as those involved in the Sarinah Thamrin, Jakarta recently were young persons. So were those involved in the JW Marriot hotel, in Klaten, and in Solo bombing tragedies, some of them were active students of certain schools.<sup>5</sup>

These facts show how vulnerable are young people from the influence of calls and teachings of radicalism spread by radical groups both directly and through online media which have, unfortunately, become very popular lately. The phenomenon of increasing radicalism is partly due to the shallow understanding of religion. Therefore, the right preventive effort now is to revitalize religious and moral

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<sup>2</sup> Bayu Septianto, "Kapolri Klaim Jumlah Aksi Terorisme Sepanjang 2019 Berkurang", *tirto.id*. 20 Nov 2019. (online), <https://tirto.id/kapolri-klaim-jumlah-aksi-terorisme-sepanjang-2019-berkurang-el1v>. Accessed 24 Feb 2020. See further: Nur et al., "Embracing Radicalism and Extremism in Indonesia", p. 9.

<sup>3</sup> "Yang Perlu Diketahui Seputar Penusukan Wiranto Sejauh Ini," *detikNews.com*, 11 Oct 2019; (online), <https://news.detik.com/berita/d-4741768/yang-perlu-diketahui-seputar-penusukan-wiranto-sejauh-ini>, accessed 20 Feb 2020.

<sup>4</sup> "Teror Bom di Mapolrestabes Medan: 9 Orang Berpotensi Jadi Tersangka", *tirto.id*. 16 Nov 2019.(online), <https://tirto.id/teror-bom-di-mapolrestabes-medan-9-orang-berpotensi-jadi-tersangka-elLN>. Accessed 22 Feb 2020.

<sup>5</sup> Zulfani Sesmiarni, "Membendung Radikalisme dalam Dunia Pendidikan Melalui Brain Based Learning", *Kalam*, 9, 2(2015): 233-252, pp. 237-238.

education in schools, families, and communities. Whether to be acknowledged or not, the education about religious teachings carried out nowadays are emphasized more on formalities and are full of theories and seem to not encourage the formation of students' moral and characters. In addition, the allocation of religious and moral classes is not yet sufficient in terms of their quantity and quality. Furthermore, non-religious or general subject matters are not yet directed at strengthening the students' characters and moral as prescribed to be the essence of education as mandated by the Indonesian 1945 Constitution and the Indonesian Act No. 20 of 2003 concerning the National Education System.<sup>6</sup>

For this reason, efforts to fortify young generation from the influence of teachings and calls for violence become a joint task. There are three social institutions that can exercise and play a very important role in protecting young people from the radicalism' seeds and teachings. First is the education through the role of educational institutions, teachers, and curriculum in strengthening the national perception, moderate attitudes, and tolerant behavior to the young generation. Second is the family through the role of the parents in instilling love and affection to their younger members (i.e. the children) and in optimizing the family as a unit of consultation and discussion. Third is the community through the role of the community's prominent figures in creating a conducive space for the creation of a culture of peace and tolerant among the young generation.<sup>7</sup>

This is where the inculcation and strengthening of Islamic teachings are necessitated through all channels of education, - whether formally, informally, and non-formally,- conducted by all interested stakeholders: the families, the communities, the governments in all levels, and related non-governmental organizations (NGOs).<sup>8</sup> In relation to education and teaching, the family, in this case the parents

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<sup>6</sup> Ibid, p. 239.

<sup>7</sup> Nur Salim, Suryanto, and Agus Widodo, "Pencegahan Paham Radikalisme dan Terorisme Melalui Pendidikan Multikulturalisme pada Siswa MAN Kediri I", *ABDINUS*, 2, 1(2018): 99-107, pp. 100-101.

<sup>8</sup> Toto Suharto, Gagasan Pendidikan Muhammadiyah dan NU sebagai Potret Pendidikan Islam Moderat di Indonesia, *Islamica*, 9, 1(2014): 81-109, p. 84; Azyumardi Azra, "Distinguishing Indonesian Islam: Some Lessons to Learn". In Jajat Burhanudin and Kees van Dijk (eds.), *Islam in Indonesia: Contrasting Images and Interpretations* (Amsterdam: Amsterdam University Press, 2013), pp. 73-74.

as the first and foremost educators, is obliged to provide education and teaching to their children. In addition, the parents are obliged to provide guidance, direction, coaching, personality formation, and provisions of knowledge to their children. This paper will specifically analyze the role of family institution in counteracting radicalism through the education in the family sphere.

## Discussion

### 1. Understanding Radicalism

As explained by Nur et al., some experts define radicalism as an ideology (an idea) and an understanding to make changes to the social and political system through violent/extreme methods. The core of radicalism is the attitude and action of a person or a group of persons that use violent methods to bring about the desired change. Generally, radical groups want these changes to take place immediately and drastically and such changes are usually contrary to the prevailing social system.<sup>9</sup>

Although many people associate radicalism with certain religions, essentially it is a political problem and not part of the teachings of any religion. Radicalism always exists since it is already contained within human beings. However, the term radical was first recognized after Charles James Fox explained this credo in 1797. At that time, Fox called for a "Radical Reforms" in the governmental system in Great Britain. The reforms were used to explain the movements that supported the parliamentary revolution in the country. In the end, the ideology of radicalism began to develop and then blend with the ideology of liberalism.<sup>10</sup>

All religions strictly prohibit acts of terror and radicalism that can threaten harmony, wholeness, and diversity of the society. Radicalism is not always ideologically motivated, more often non-religious factors such as social, economic, political, and others are dominant.<sup>11</sup> Nur et al. wrote that there are some factors underlying the emergence of radicalism. Citing Asrori, Nur et al. explained that

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<sup>9</sup> Nur, et al., "Embracing Radicalism and Extremism", p. 3.

<sup>10</sup> Ibid. See further: W.P. Hall, *British Radicalism 1791-1797*, (Sidney: Wentworth Press; 2016).

<sup>11</sup> Nurul Faiqah and Toni Pransiska, "Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai", *Al-Fikra: Jurnal Ilmiah Keislaman*, 17, 1(2018): 33 - 60, p. 33.

there are at least 3 (three) main factors causing radicalism and extremism to emerge, namely: 1) the chaotic situation in the Middle-Eastern countries, 2) the spread of Wahhabism, and 3) the poverty.<sup>12</sup>

Meanwhile, a research done by the INFID (International NGO Forum on Indonesian Development) and P3M (Perhimpunan Pengembangan Pesantren dan Masyarakat or the Association of Islamic Boarding Schools and Communities Development) concluded the factors causing radicalism and extremism, especially in Indonesia, are: 1) long-standing social and economic inequality at the national and global level that eventually cause people's dissatisfaction, 2) the usage of social media and public facilities and spheres by extreme groups to spread their influence and propaganda, 3) the existence of infiltration of radicalism and extremism in Indonesian education, and 4) the rise of extremism campaigns on the internet and social media.<sup>13</sup>

The phenomena of violence in the name of religion which is often known as religious/religiosity radicalism, according to Assa'adah, are increasingly visible and raise the emergence of terror movements which always shadow and become worldwide problems faced by all nations including Indonesia. Such phenomena are actually not caused by a single factor that stands alone. Social, economic, environmental, political, and even educational factors also contribute to the emergence of religious radicalism. However, religious radicalism is often driven by a narrow and shallow religious understanding, the feelings of depression, hegemony, insecurity, and psychosocial, as well as the presence of local and global injustice.<sup>14</sup>

Religious distortion is one of the causes of the emergence of radical groups. This is because they interpretate the teachings from the

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<sup>12</sup> Mizan Asrori, "Ini Tiga Indikator Radikalisme (Ekstremisme) Menurut Gus Nadir". *Islami.co*, 7 November 2019; accessed 20 Feb 2020,. (online), <https://islami.co/ini-tiga-indikator-radikalisme-ekstremisme-menurut-gus-nadir>. See further: Nur, et al., "Embracing Radicalism and Extremism", p. 11.

<sup>13</sup> INFID. *Urgensi dan Strategi Efektif Pencegahan Ekstremisme di Indonesia*, (Jakarta: Infid. 2018). See also: Nur, et al., "Embracing Radicalism and Extremism", p. 11.

<sup>14</sup> Nur Maila Assa'adah, "Upaya Penangkal Radikalisme Melalui Pendidikan", *kompasiana.com*, 13 Nov 2019, (online), <https://www.kompasiana.com/nengmey292930/5dcadad5d541df409b3a42b2/upaya-penangkal-radikalisme-melalui-pendidikan>. Accessed 16 Feb 2020.

Holy Qur'an and Hadith partially.<sup>15</sup> Ironically, the radicalism movement began to recruit adolescents, such as high school and university students. A recent survey conducted by the Wahid Foundation in 2016 showed that of 150 million Muslims in Indonesia, around 7.7 percent or 11.5 million people had the potential to act radically while 0.4 percent or 600 thousand people had been involved in radicalism activities.<sup>16</sup>

A survey conducted by the Institute for Islamic Studies and Peace (Lembaga Kajian Islam dan Perdamaian or LaKIP) led by Bambang Pranowo - a professor of Islamic sociology at the State Islamic University (UIN) of Jakarta - shows that 49 percent of students have shown an attitude of agreeing to radical actions against religion.<sup>17</sup> This include a mindset of considering that non-Muslims are infidels who deserve to be hated and get different treatment.

This does not stop there, the radicalism movement has begun to shift into the world of education, especially in formal and non-formal educational institutions. Various findings of the understanding of radicalism and terrorism are tucked into the material contents in religious subjects. Moh. Hasim's research also mentioned that there are elements of radicalism in the Islamic books for elementary school students that have the potential to foster radical attitudes in religion such as the concept of *kāfir* (infidels), stories of religious militants, *jihād*, stories of war in the days of the Prophet's companions, Islamic reformers, and conflicting teachings between religions.<sup>18</sup>

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<sup>15</sup> Aron Gemilang Elyasar, "Deradikalisasi Paham Keagamaan Melalui Pendidikan Islam (Kajian Tematik Terhadap Ide-ide Deradikalisasi Paham Keagamaan)", *UG Thesis*, UMY Yogyakarta, 2017, p. 2. (online), <http://repository.umy.ac.id/handle/123456789/16795> Accessed 15 Feb 2020.

<sup>16</sup> Rakhmat Nur Hakim, "Survei Wahid Foundation: Indonesia Masih Rawan Intoleransi dan Radikalisme," *kompas.com*, 1 Jan 2016, (online), <http://nasional.kompas.com/read/2016/08/01/13363111/survei.wahid.foundation.indonesia.masih.rawan.intoleransi.dan.radikalisme?page=all> Accessed 15 Feb 2020.

<sup>17</sup> The Editorial Team, "Survey: hampir 50% pelajar setuju tindakan radikal," *bbc.com*, 26 April 2011, (online), [http://www.bbc.com/indonesia/berita\\_indonesia/2011/04/110426\\_surveiradikalisme](http://www.bbc.com/indonesia/berita_indonesia/2011/04/110426_surveiradikalisme) Accessed 15 Feb 2020.

<sup>18</sup> Moh Hasim, "Potensi Radikalisme di Sekolah; Studi terhadap Buku Pendidikan Agama Islam Sekolah Dasar," *Edukasi*, 13, 2 (2015): 255-268, p. 267. <http://dx.doi.org/10.32729/edukasi.v13i2.242>.

These phenomena, show that the problem of radicalism requires intensive treatment. One of them is through education, especially religious one. This is because, basically, there present an old-fashioned view in our society that is not willing to accept the opinions of others due to a lack of proper religious understanding. Apart from that, another important thing that needs to be watched out is the exposure of children to radicalism. Seeds of radicalism can be obtained from anywhere, including playmates. Therefore, the children's activities in schools need to be examined and followed up by the family and the community. It is to anticipate the presence of radicalism which is increasingly penetrating into all elements of society.<sup>19</sup>

## 2. Understanding the Islamic Education

Education is a process that is very important for human's survival and life. It may also be said to be an indicator of the progress of civilization of a nation.<sup>20</sup> The article 1 paragraph (1) of the Indonesian Act No. 20 of 2003 concerning the National Education System states that: "*Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble characters, and the skills needed by themselves, the community, the nation and the state.*"<sup>21</sup> So, it is clear that in Indonesia particularly, education is not only aimed to transfer sciences and knowledge, but other important aspects must also be attained through education including religious spiritual strength, good personalities, and noble characters.

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Etymologically, the word "education" is derived from the Latin word *ēducātiō* (which means 'a breeding, a bringing up, a rearing'), from *ēducō* (which means 'I educate, I train')

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<sup>19</sup> Zaimah, "Strategi Menangkal Radikalisme Melalui Pembelajaran PAI di SDIT As-Salamah Bandarjo, Kec. Ungaran Barat, Kab. Semarang", *Master Thesis*, UIN Walisongo, 2019. (online), <http://eprints.walisongo.ac.id/9960/1/TESIS%20ZAIMAH.pdf> Accessed 18 Feb 2020.

<sup>20</sup> Assa'adah, "Upaya Penangkal Radikalisme Melalui Pendidikan".

<sup>21</sup> Abdul Rahman Shaleh, *Pendidikan Agama Dan Pembangunan Watak Bangsa*, (Jakarta : PT. Raja Grafindo Persada, 2005), p. 2.

which is related to the homonym *ēdūcō* (meaning ‘I lead forth, I take out; I raise up, I erect’) from *ē-* (meaning ‘from, out of’) and *dūcō* (meaning ‘I lead, I conduct’).<sup>22</sup>

Some experts had given definition of education. According to Aristotle, education is “the process of training man to fulfill his aim by exercising all the faculties to the fullest extent as a member of society.” MJ Langeveld defines it as “every interaction that happens is every association that occurs between adults with children is a field or a state where the educational work in progress.”<sup>23</sup> He further explains it as every effort, influence, protection, and assistance given to children aimed at maturing them,<sup>24</sup> whereas John Dewey defines education as the process of forming fundamental abilities in a fundamental way intellectual and emotional toward nature and fellow human beings.<sup>25</sup>

Kohnstamm and Gunning define education as “a combination of growth and human development with social legacy.” Meanwhile, Mahmud Yunus states that education is efforts that are deliberately chosen to influence and assist a child with the aim of improving knowledge, physical and morals that can gradually deliver him/her to the highest goal in order for the child to live happily and that all what he/she does be beneficial to himself/herself and his/her society.<sup>26</sup>

In Islam, the Holy Quran serves as the foundation of the system as well as the theory of Islamic education that will never change. However, the understanding and interpretation of education experts will constantly change and vary according to the circumstances of their

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<sup>22</sup> See further: <https://en.wikipedia.org/wiki/Education>, accessed 20 Feb 2020, and <https://www.etymonline.com/word/education> accessed 20 Feb 2020.

<sup>23</sup> MJ Langeveld, *Beknopte Theoretische Pedagogiek*, (Groningen: Wolters (Noordhoff), 1979).

<sup>24</sup> Sulaiman Ibrahim, *Paradigma Baru Ilmu Pendidikan*, (Jakarta: LeKAS Publishing, 2014), p. 1.

<sup>25</sup> Ibid. See further: Abu Ahmadi & Nur Uhbiyati, *Ilmu Pendidikan*, 2nd ed., (Jakarta, Rineka Cipta, 2001), p. 69: Suwarno, *Pengantar Umum Pendidikan*, 4th ed., (Jakarta, Rineka Cipta, 1992), p. 4.

<sup>26</sup> Janice Ollipmer Gallenero, “Understanding of Education According to Experts”, [id.scribd.com](https://id.scribd.com), (online), <https://id.scribd.com/document/344315823/Understanding-of-Education-According-to-Experts>. Accessed 18 Feb 2020. See also: <https://examplanning.com/definition-of-education-by-different-authors/> accessed 18 Feb 2020.

each domicile and to the dinamically changing era.<sup>27</sup> In essence, the Quranic principle about education is universal; it has no prejudice against any element of education that had been formulated by previous experts in education as long as they do not conflict with the principles of human's benefits. There found many verses of the Quran which give signals to education such as the words *rabb* (ربّ) and 'allama (علم). In the tradition of Arabic language, the terms *tarbiyyah* (تربية), *ta'līm* (تعليم), and *ta'dīb* (تأديب) are widely used for educational activities.<sup>28</sup> Although in the Quran the term *tarbiyyah* is not found but there can be found the word *rabb* as the root word of *tarbiyyah*. These 3 (three) words will be briefly explained as follows:

a. *Al-Tarbiyyah* (التربية)

In the Holy Qur'an, the word *al-tarbiyyah* (التربية) which has its root word from the word *rabb* (ربّ) and any word that are of the same cluster to it are repeated 790 times.<sup>29</sup> The word *tarbiyyah* originates from the word *rabba - yurabbi* which means fixing something and straightening it.<sup>30</sup> It can also mean an effort to develop or grow something step by step to the extent that it becomes perfect (*rabb*).<sup>31</sup> The word *rabb* in the Qur'an is used for many things, among others is to describe one of the good character of Allah. For example, the word *rabb al-'ālamīn* (ربّ العالمين) means the caretaker, educator, maintainer, ruler, and guardian of all the universe, it is mentioned a total of 42 times which is spread in the Holy Qur'an Surah (QS) al-Fātiḥah, al-Baqarah, al-Mā'idah, al-Qaṣaṣ, al-Sajadah, al-Zumar, Fuṣilat, al-Zukhrūf, al-Jāthiyah, al-Wāq'ah, al-Ḥashr, al-Ḥāqqah, al-Takwīr, and al-Muṭaffifīn. In the QS Yunus, al-Naml, al-Ṣāffāt it is mentioned three times in each. In surahs al-An'ām and al-Ghāfir it is mentioned two times in each, in QS al-A'rāf it is mentioned

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<sup>27</sup> Abdurrahman Abdullah Salih, "Landasan dan Tujuan Pendidikan Menurut Al-Qur'an serta Implementasinya", 1<sup>st</sup> ed., trans. Mutammam, (Bandung: Diponegoro, 1991), pp. 47-49.

<sup>28</sup> Salih Abdul Aziz *Al-Tarbiyyah Ṭurūq wa al-Tadrīs*, (Cairo: Dar Al-Ma'arif, 1979), p. 59.

<sup>29</sup> Muhammad Fuad Abd al-Baqi, *Mu'jam al-Mufahras li Alfāz al-Qur'ān*, (Beirut: Dar al-Fikr, 1987), pp. 285-299.

<sup>30</sup> Najib Khalid al-Amir, *Tarbiyah Rasulullah*, trans. Ibnu Muhammad and Fakhruddin Nursyam. 3<sup>rd</sup> ed., (Jakarta: Gema Insani Press, 1996), p. 21.

<sup>31</sup> See: Al-Raghib al-Ashfahani, *Mu'jam Mufradāt li Alfāz al-Qur'ān*, (Beirut: Dar al-Fikr, [n.d.]), p. 198.

five times while in QS al-Shu'arā' 11 times. Furthermore, the word *rabb* is also coupled with the word al-'Arsh and al-'Azīm and are mentioned in the Quran three times, namely in QS al-Tawbah, al-Mu'minūn, and al-Naml. In addition to the meanings already explained, the word *rabb* is also used to mean *caring* or *nurturing* which is expressed in the word *rabbayānī* (رَبِّيَانِي) in QS al-Isrā' [17]: 24, and the word *nurabbik* (نُرَبِّكَ) as in QS al-Shu'arā' [26]: 18.

In the Holy Quran, the word *tarbiyyah* (التربية) which originates from the word *rabb* (رَبّ) may be seen from QS al-Fātiḥah [1]: 2 that reads, "Praise be to Allah, the Lord (*rabb*) of the universe". Apart from having the meaning of 'the owner', the word *rabb* in this verse also means 'the educator' or 'the guardian'. This means that everything in the universe belongs to Allah and it is Allah who creates, educates, nurtures, and maintains them.<sup>32</sup> Thus, all creatures whether they are small and subtle and however far their domicile remain under the knowledge, protection, and maintenance of Allah. The word *rabb* as the root word of *tarbiyyah* could also mean education.<sup>33</sup> The words that come from the root word of *rabb*, despite having different meanings ultimately refer to the spirit of the same meanings which are maintainer, development, enhancement, prominence, superiority, and improvement.

The word *al-tarbiyyah* (التربية) which comes from the root word *rabb* (رَبّ) is also given its meanings as educating,<sup>34</sup> maintaining, nurturing,<sup>35</sup> and delivering something to the extent

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<sup>32</sup> The Editorial Team, *Al-Qur'an dan Tafsirnya*, Vol. I. (Yogyakarta: UII Press, 1995), p. 6.

<sup>33</sup> Quraish Shihab, *Tafsir Al-Qur'an al-Karim, Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu*, (Bandung: Pustaka Hidayah, 1997), p. 82.

<sup>34</sup> The word *rabb* also found in QS al-Isrā'[17]: 24, "And humble yourselves against them both with great pity and say, " O Lord have mercy on them both, as they both have educated me as a child." It is also found in QS al-Shu'arā' [26]: 18, "Pharaoh replied, 'have we not cherish thee among us, when you were a kid and you stay with us a few years of thy life."

<sup>35</sup> QS al-Fātiḥah [1]: 2, al-Isrā' [17]: 24, and al-Shu'arā' [26]: 18. See further: Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*, (Maryland, USA : Amana Corporation, 2008), pp. 17, 680-681, and 910 respectively.

of perfection which are done gradually<sup>36</sup> to bring a child to his/her maturity in order to draw him/her closer to Allah. In *Kamus Besar Bahasa Indonesia* (the Great Indonesian Dictionary), educating is given the meaning as *changing attitudes and code of conduct of a person or group of people in order to bring them to their maturity through the efforts of teaching and, training, processing and educating actions*.<sup>37</sup> Education comes from the word 'educate' which means maintaining and providing training, teaching, and guidance about characters and intelligence of mind.<sup>38</sup> The word *tarbiyyah* as a synonym of the word *educating* can be defined as preparing a person by all various means so that he/she can live and be useful in his/her community.<sup>39</sup> Thus, in the word *tarbiyyah* there contained a variety of activities of educational processes related to different domains or aspects, namely: *waṭaniyyah* (civic), *jasmaniyyah* (physical), *ḥuluqiyyah* (manners), *'aqliyyah* (intelligence), *ijmā'iyyah* (social), *wujdāniyyah* (instinct), and *ijmā'liyyah* (comprehensiveness).

Through the education process, children are expected to perform their duties and functions as *khalīfah* (the vicegerents) of Allah on earth. Therefore, education should be carried out by mature people who hold a responsibility to bring the children into the perfection of their *fiṭrah* (natural) potential and such a process lasts for a lifetime (the so called *life-long education*).

b. *Al-Ta'līm* (التعليم)

Observing from its origin, the word *al-ta'līm* (التعليم) is a *maṣḍar* (a noun) from the root word '*alama* (علم). The word *al-ta'līm* (التعليم) is not found in the Qur'an, but the word '*allama* (علم) which means teaching with all its derivations are often found in the Qur'an. It can be found 4 times which are in QS al-Baqarah [2]: 31, al-Raḥmān [55]: 2, and al-'Alaq [96]: 4 and 5.

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<sup>36</sup> Muhammad Jamaluddin al-Qasimi, *Tafsīr Mahāsin al-Ta'wīl*, (Cairo: Dar Al-Ahya', [n.d.]), p. 8.

<sup>37</sup> Ibid.

<sup>38</sup> The Editorial Team, *Kamus Besar Bahasa Indonesia*, 3<sup>rd</sup> ed., (Jakarta: Balai Pustaka, 1990), p. 204.

<sup>39</sup> Muhammad al-Atiyah al-Abrasyi, *Rūḥ al-Tarbiyyah wa al-Ta'līm*, (n.c.: Isa Al-Baby Al-Hilby, [n.d.]), p. 8.

From its derivative version, according to Dawam Raharjo, the word *al-ta'līm* (التعليم) is mentioned 744 times in the Qur'an,<sup>40</sup> whereas according to Muhammad Fuad Abd al-Baqi there are 722 derivations of the word *'allama* (علم).<sup>41</sup> The difference of 22 verses between the two opinions is possibly due to the differences of the tools used by those researchers to explore the words concerned. Meanwhile, Abuddin Nata said that the word *ta'lim* which has the root word of *'allama* and its various derivations are mentioned more than 840 times in the Qur'an and are used for a variety of meanings.<sup>42</sup> These meanings include "to know, knowledge, knowledgeable person, one who knows, educated, most knowledgeable, witty, to teach, to learn, those who receive or give lessons, to study, clues, signs, boundary marks, warning signs, all natural (world) events, all that are present and all that can be known". The word *al-ta'līm* (التعليم) is sometimes used by Allah to explain His knowledge given to all people as in QS al-Baqarah [2]: 60, it is used to explain that Allah is aware of everything that is possessed by a person as in QS Hūd [11]: 79), and it is also used to explain that Allah knows about the people who follow His guidance as in QS al-Baqarah [2]: 143 for an example.<sup>43</sup>

Thus, the word *al-ta'līm* (التعليم) in the Qur'an mostly refers to the knowledge that Allah has given to mankind. In line with the aforementioned definition of the word *al-ta'līm* (التعليم), some education experts have given some definition about that word. According to Muhammad Rashid Ridha, *al-ta'līm* means the transmission of a variety of sciences into individuals' souls without any limitations and specific provisions.<sup>44</sup> In this case it seems that Rashid Ridha based his opinion on QS al-Baqarah [2]: 31 which is about *'allama* conducted by Allah to the Prophet Adam (peace be upon him, pbuh) in which the transmission process of knowledge was carried out gradually as the Prophet

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<sup>40</sup> Dawam Rahardjo, *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, 1<sup>st</sup> ed., (Jakarta: Paramadina, 1996), pp. 531-532.

<sup>41</sup> al-Baqi, *Mu'jam al-Mufahras*, pp. 741-781.

<sup>42</sup> Abuddin Nata, *Filsafat Pendidikan Islam*, Vol. 1, (Jakarta: Logos Wacana Ilmu, 1997), p. 7.

<sup>43</sup> Ibid.

<sup>44</sup> Muhammad Rashid Ridha, *Tafsīr al-Manār*, (Cairo: Dar Al-Manar, 1373 AH/ 1954), p. 17.

Adam (pbuh) observed and analyzed names (i.e. the symbols of knowledge) taught by Allah to him.

Meanwhile, Muhammad Athiyah al-Abrasyi defines that *al-ta'līm* only focuses on the delivery of knowledge and thoughts of teachers in their preferred method.<sup>45</sup> He stated further that *al-ta'līm* is more specific than *al-tarbiyyah*, because *al-ta'līm* is only an effort to prepare individuals by referring to certain aspects, whereas *al-tarbiyyah* covers all aspects of education.<sup>46</sup> It seems that the objective of *al-ta'līm* is to gain knowledge and expertise. In this case a child as a student seems to be passive because he/she only listens to whatever conveyed by the teacher. Whereas Abdul Fatah Jalal states that *al-ta'līm* is the process of revamping the knowledge, comprehension, understanding, responsibility, and trust instillation that results in sanctification or cleansing of man from all filths and bringing him/her in a condition that allows him/her to accept the wisdom and learn all that is beneficial to him/her and all that is yet unknown.<sup>47</sup>

c. *Al-Ta'dīb* (التأديب)

The word *al-ta'dīb* (التأديب) has the root word of *addaba* (ادَّب), and is not found in the Qur'an. This word can be found in a hadith of the Prophet narrated by Ibn Hibban that reads:

أَدَّبَنِي رَبِّي أَحْسَنَ تَأْدِيبِي

"My Lord has taught me (*addabanī*) and has made my education (*ta'dībī*) the best as possible."<sup>48</sup>

This hadith explains that since his childhood the Prophet Muhammad (pbuh) had been nurtured and educated by Allah. It can be seen from the Prophet's environment of life. The Prophet

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<sup>45</sup> al-Abrasyi, *Rūḥ al-Tarbiyyah*, p. 14.

<sup>46</sup> Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: Rosda Karya, 2001). p: 5. See further: Fahmi Imron Rosyadi, "Hadits-hadits Berkaitan dengan Istilah Tarbiyah, Ta'dib, dan Ta'lim", *blogspot.com*, 6 April 2014, (online), [https://fahmiimronrosyadi.blogspot.com/2014/04/hadist-hadist-berkaitan-dengan-istilah\\_6.html](https://fahmiimronrosyadi.blogspot.com/2014/04/hadist-hadist-berkaitan-dengan-istilah_6.html) accessed 20 Feb 2020.

<sup>47</sup> Jalal Abdul Fatah, *Min al-Uṣūl al-Tarbiyyah al-Islām wa Asālibuhā*, (Beirut: Dar al-Fikr, 1979), p. 17.

<sup>48</sup> Ibn Hibban, *Shahīḥ Ibn Hibbān*, (Beirut-Lebanon: Muassasah al- Risalah, 1993).

lived and grew up in the midst of his Quraish people that had a culture of *jahiliyyah* (ignorance): they liked drinking, abused women, and oppressing the weak people. Even so, the Prophet was not affected because he had been preserved from the minor behavior and poor manners.

From the aforementioned explanation about the three words (i.e. *tarbiyyah*, *ta'līm*, and *ta'dīb*) which have the meaning referring to education, the experts of education disagree about the exact term used for education. Muhammad al-Naquib al-Attas, for example, said that the proper term for the education is *ta'dīb*. The word *ta'dīb* which has the root word of *addaba* is a suitable term for education in the sense of Islam. *Adab* means the recognition and acknowledgment of the essence that the knowledge and entities are organized in a hierarchical manner according to the difference and degrees of their level. It is also a place for an appropriate person of anything in relation to the essence, capacity and the physical, intellectual and spiritual potencies.<sup>49</sup>

Presumably based on this explanation, al-Attas then defined education as the recognition and acknowledgment that are gradually implanted into mankind about the right places and everything in the order of creation in such a way. So, this can lead them to the introduction and recognition of Allah's proper position in the order of beings.<sup>50</sup> Therefore, the term *ta'dīb* is the more precise term used for education, because, according to him, this term includes the elements of *'ilm* (knowledge/science), *ta'līm* (teaching), and *tarbiyyah* (good caring). In his opinion, the inaccuracy of the use of the word *tarbiyyah* to indicate education is because the word *tarbiyyah* refers to a broad sense which is not just limited to mankind but also is used for minerals, plants and animals, whereas, in the Islamic sense, the education is something specific to mankind.<sup>51</sup>

Meanwhile, Abdurrahman al-Nahlawi inclines more for using the word *tarbiyyah* for education. According to him, the word *tarbiyyah* is derived from these three words: 1) *raba-yarbu*

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<sup>49</sup> Syed Muhammad al-Naquib al-Attas, *The Concept of Education in Islam: A Framework for Islamic Philosophy of Education*, (Kuala Lumpur: ISTAC, 1980).

<sup>50</sup> Ibid.

<sup>51</sup> Ibid.

(رَبِي- يَرِي) which means to increase and to grow. This is as contained in QS al-Rūm [30] verse 39 that reads: "That which ye lay out for *riba* (increase) through the property of (other) people, will have no increase with Allah. But that which ye lay out for charity, seeking the countenance of Allah (will increase). It is these who will get a recompense multiplied",<sup>52</sup> 2) *rabiya-yarba* (رَبِي- يَرِي) which means to become great, and 3) *rabba-yarubbu* (رَبَّ- يَرَبُّ) which means to fix, to master affairs, to guide, to protect, and to maintain.<sup>53</sup>

Those two opinions are different to that of Abdul Fatah Jalal as quoted by Abuddin Nata. He stated that the right term for education is *al-ta'lim*. According to him, the word *al-ta'lim* is more universal than *tarbiyyah* because the word *al-ta'lim* is related the knowledge which in Islam is considered to have such a high position.<sup>54</sup> Whereas according to Muhammad Said, the difference of opinions about the proper term for the education is presumably due to the influence of the habit of thinking of Westerners, especially the Dutch, who distinguish the Dutch word *onderwijs* (means teaching) and the word *opveeding* (means education).<sup>55</sup>

Regardless of which term is right for education, something which needs to be noted is that education has a wider range of meanings than teaching. Education refers more to guidance, care, direction, and custody which are described in QS al-Fātiḥah [1]: 2, al-Isrā' [17]: 24, and al-Shu'arā' [26]: 18.<sup>56</sup> The meaning of the word *rabb* in these verses contains a broad aspect which does not only emphasize the intellectual aspects, but also covers the meaning of nurturing, educating, caring, and maintaining. Meanwhile, the word *al-ta'lim* only emphasizes the intellectual aspect as has been revealed by Allah in QS al-Baqarah [2]: 31 in which Allah taught the names of objects to the Prophet Adam.

<sup>52</sup> Ali., "The Meaning of the Holy Qur'an", p. 1018.

<sup>53</sup> Abdurrahman al-Nahlawi, *Prinsip-prinsip dan Metode Pendidikan Islam, Dalam Keluarga, di Sekolah dan di Masyarakat*, trans. Herry Noer Ali, (Bandung: Diponegoro, 1996), p. 31. See also: Mohd Roslan Mohd Nor and Maksun Malim, "Revisiting Islamic education: the case of Indonesia", *Journal for Multicultural Education*, 8, 4(2014): 261-276. DOI: 10.1108/JME-05-2014-0019

<sup>54</sup> Nata, "Filsafat Pendidikan Islam", p. 8.

<sup>55</sup> Muhammad Said, *Pendidikan Abad ke-20, dengan Latar Belakang Kebudayaannya*, (Jakarta: Mutiara, 1981), p. 9.

<sup>56</sup> Ali, "The Meaning of the Holy Qur'an", pp.17, 680-681, and 910 respectively

### 3. The Family Education

Apart from having the obligation to provide maintenance for their children, parents as the first and foremost educators are obliged to provide education and teaching to their children. They are also required to provide guidance, direction, coaching, personality formation, and provisions of knowledge to their children. Based on this, presumably a family education can be interpreted as *an effort of the parents to provide guidance, direction, coaching, personality formation and provisions of knowledge to their children*. The function of education provided by the parents as the first and primary educators of their children will be described in the following discussion.

A family has several broad functions in which one is related to another. Eliminating or ignoring an implementation of one function will cause a family's disharmony or even a family crisis. Djudju Sudjana, based on a cultural approach, explained that a family has at least seven functions, namely: 1) the biological function, 2) the educative function, 3) the religious function, 4) the protective function, 5) the function of children's socialization, 6) the recreational functions, and 7) the economic function.<sup>57</sup> Meanwhile, Jalaluddin Rahmat proposed seven functions of a family consisting of the economic function, social function, protective function, educative function, religious function, recreational function, and affective functions.<sup>58</sup> In addition, Mely Sri Sulastri Rifai, observing it from the sociological aspects, suggested nine family functions which are the biological, love, education, protection, children's socialization, refreshing, family status, and the religious functions.<sup>59</sup>

Hence, it is apparent that education is one of the functions of a family. This is in line with the words of Allah in QS al-Isrā' [17]: 24, al-Shu'arā' [26]: 18, and al-Taḥrīm [66]: 6.<sup>60</sup> These verses contain a legal obligation to parents to educate their children when they are in

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<sup>57</sup> Djudju Sadjana, "Peranan Keluarga di Lingkungan Masyarakat". In Jalaluddin Rahmat, (ed), *Keluarga Muslim dalam Masyarakat Modern*, 1<sup>st</sup> ed., (Bandung: Remaja Rosda Karya, 1993), pp. 20-21.

<sup>58</sup> Jalaluddin Rakhmat, *Islam Alternatif, Ceramah-Ceramah di Kampus*, 7<sup>th</sup> ed., (Bandung: Mizan, 1995), p. 21.

<sup>59</sup> Mely Sri Sulastri Rifa'i, "Suatu Tinjauan Historis Perspektif tentang Perkembangan Kehidupan Pendidikan Keluarga". In Jalaluddin Rakhmat, (ed), *Keluarga Muslim*, pp. 8-13.

<sup>60</sup> Ali, "The Meaning of the Holy Qur'an", pp. 680-681, 910, and 1492 respectively.

their early developmental phase that is during their infancy and childhood periods.<sup>61</sup> Commenting on QS al-Taḥrīm [66]: 6, Sayid Sabiq, as quoted by Asnely Ilyas, stated that from that verse it can be deduced that: 1) education and teaching serve as a device to save mankind from the torment of the hellfire. This means that every believer wants himself/herself, their children, and their families escape the hellfire, and 2) mankind's safety from any torment and losses will be achieved by educating individuals to believe in Allah and conduct His *sharī'ah* (laws), educating oneself to do right things, and following the Islamic way of life in their daily activities.<sup>62</sup>

The function of the family, in this case the parents, to their children's education includes the education of faith, moral, physic, health, intelligence, social, and sexual matters. The holders of the primary role in the educational interactions are the parents and their children; each of them have their own roles. The parents as educators exercise their role in nurturing, guiding, giving examples, and teaching the children, whereas the children as the educated subjects do their roles through any learning activity by thinking, understanding, and acting *in* and *towards* the life. In Islamic education, the principles set up by Luqman al-Hakim are much needed in the application of educational interaction. In general, the Muslim educators attribute Luqman al-Hakim as the personification of a great educator.<sup>63</sup> In QS Luqmān [31]: 12-19, there are legal contents about the importance of the construction and development of faith, moral, worship, and social interaction to children which become a full responsibility of the parents.<sup>64</sup> The essence of the above explanation intertwines with the definition of family education which is the efforts of parents to provide coaching, guidance, direction, personality formation, and intellectual abilities development to their children.

Unfortunately, nowadays many parents become less aware of their responsibility to educate their children. According to Ignas

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<sup>61</sup> Muhibbin Syah, *Psikologi Pendidikan, Suatu Pendekatan Baru*, 3<sup>rd</sup> ed., (Bandung: Remaja Rosda Karya, 1996), p. 38.

<sup>62</sup> Asnely Ilyas, *Mendambakan Anak Shaleh, Prinsip-Prinsip Pendidikan Anak dalam Islam*, 4<sup>th</sup> ed., (Bandung: Al-Bayan, 1997), p. 13.

<sup>63</sup> Zakiyah Darajat, *Pendidikan dalam Keluarga dan Sekolah*, 2<sup>nd</sup> ed., (Bandung: Remaja Rosda Karya, 1995), p. 53.

<sup>64</sup> Ali, "The Meaning of the Holy Qur'an", pp. 1036-1038.

Gerard Marie Drost,<sup>65</sup> many parents simply shift the responsibility to educate their children to schools. Whenever their children are caught behaving improperly, the parents immediately often blame such condition to their schools or teachers. This misperception may be due to the confusion of understanding between educating and teaching. According to him, educating aims more onto the moral formation whereas teaching aims more onto the intellectual development. Therefore, it is not appropriate if the parents hand their children's education over to the school entirely to have diligent, good, and wise children.

By realizing that the essence of family education is an effort to provide coaching, guidance, direction, formation of personality, and development of intellectual abilities, it is understandable that the function of the family education can basically be classified in two things: 1) the formation of personality and 2) the development of intellectual abilities. The formation of personality includes the faith, moral, social, physical, and sexual supervision or education. Thus, the function of the family education is supervising and educating the faith, moral, social, physical, and sexual matters as well as developing intellectual abilities. From all these aspects to be educated, faith and moral have to be given special attention.

a. *The Education of Īmān (Faith)*

The matters relating to one's belief or faith is very fundamental in Islam, 'aqīdah are concepts that people believe so that all actions and behavior be rooted in the concept. Only with the strong 'aqīdah one can perform any worship well and can decorate themselves with noble morality (*akhlāq al-karīmah*). Basically, every child is born in a state of nature. Since his/her birth, he/she has been equipped with the correct seed of faith. However, whether or not the seed develops depends on the education provided by parents to their children through the family education.

The function of family on the education of faith is very important because by having the provision of the values of faith and monotheism since childhood it is expected that the child should not fall into any conduct that are contrary to the

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<sup>65</sup> Ignas Gerard Marie Drost, "Anak Bermasalah Salah Siapa", In *Kumpulan Artikel Psikologi Anak*, 1<sup>st</sup> ed., (Jakarta: Intisari Mediatama, 1999), p. 120.

teachings of Islam. The child's religion or way of life depends on how the child's upbringing done by the parents, therefore, they are required to guide the child with true religion and way of life.

According to Abdullah Nashih Ulwan, the education of faith can control deviant behaviors, straighten damaged lameness and improve human life. Without faith, such improvement may not come into reality and the tranquility and moral would not stand upright.<sup>66</sup> Whereas Nurcholis Madjid stated that in facing the era of globalization which is better known as the era of the global village, the importance of universalism transcendent values like morality, truth, justice, and honesty should be disseminated and promoted.<sup>67</sup>

The Prophet Muhammad (pbuh) was very concerned about teaching the fundamentals of faith, understanding the Holy Qur'an, the pillars of Islam, Shari'ah (Islamic law), loving the Prophet, his family, his companions, and Muslim leaders to the children since the beginning of their growth. Thus, the children will be educated with perfect belief and deep faith so that at the time they have grown up, they are expected to neither be deterred nor affected by any misleading propaganda including any call for radicalism and its teachings.

b. *The Education of Akhlāq (Morals)*

The education of *akhlāq* (morals/manners) in a family is of a great importance after the education of faith. In other words, the moral education is the second basic concept of Islamic education. Morals without monotheism can cause mankind not knowing the purpose of their life. The moral education given to the children by their parents is very important in creating a quality generation who fears Allah so that they are able to carry out their functions and duties as the *khilafah* (vicegerents) of Allah.

According to Efendi Zarkasi, when observed from morality, nowadays there often found children's and

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<sup>66</sup> Abdullah Nashih Ulwan, *Tarbiyyah al-Awlad fī al-Islām* (Beirut: Dar al-Salam, 1971), p. 187.

<sup>67</sup> Nurcholis Madjid, *30 Sajian Rohani, Renungan di Bulan Ramadhan*, 1<sup>st</sup> ed., (Bandung: Mizan, 1998), p. 73.

adolescents' moral decadence. Ironically, this happens at the very time when education has progressed very significantly and all facilities required are well-met. The result of Zarkasi's analysis shows that such a condition was caused by at least the following three things: 1) the lack of religious education, therefore, parents are obliged to continually deepen and broaden the religious education for their children since religion is the source of *akhlāq*, 2) the cause of such moral decadence is due to the lack of good exemplary given by the parents, and 3) the moral decadence occurring to the children is also caused by the lack of parental affection and the influence of *non-halal* food which were consumed.<sup>68</sup>

#### ***4. Family as the Pillar of Education***

In the history of Islamic education, the very first institution established by the Prophet Muhammad was a learning home. *Dār al-Arqām* is one of the famous house where Islamic education took place. The word *bayt* (home) in the Qur'an with all its derivatives are mentioned 68 times.<sup>69</sup> The words *bayt* or *buyūt* (its plural form) in the Qur'an have different functions. Some of which serves as a place of worship, the abode of the Prophet, a place for imprisoning bad-behaving people, and space education.

Hence, it seems understandable that one of the functions of *bayt* is the residence of the family. The family is the first institution for children in receiving education and a medium site and the formation of the child's personalities. Whether a child would be a good community's member or not depends on his/her grown-up characters during and within his/her family life. This is in line with what was stated by the Prophet Muhammad in one hadith narrated by al-Bukhari and Muslim, he said: "*Every child is born in a state of nature, it is their mothers and fathers that lead them to become Jews or Christians.*"<sup>70</sup> This is a sign confirming that the formation of children comes from the

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<sup>68</sup> Effendi Zarkasi, *Khutbah Jum'at Aktual*, 1<sup>st</sup> ed., (Jakarta: Gema Insani Press, 1999), p. 126.

<sup>69</sup> al-Baqi, "Mu`jam al-Mufahras", pp. 140-141.

<sup>70</sup> Hadith no. 6110 narrated by al-Bukhari and no. 4805 narrated by Muslim. See: Imam al-Bukhari, *Ṣaḥīḥ al-Bukhārī*, (Riyadh-KSA: Baitul Afkar al-Dauliyah, 1998) and Imam Muslim, *Ṣaḥīḥ Muslim*, (Riyadh, KSA: Maktabatur Rusyd, 2001).

mother and father or the family.<sup>71</sup> Thus, families become the main stronghold in counteracting any misconducts including radicalism.

The family becomes the first and primary educational institutions for children since they are first exposed to the education within the family before even knowing the broader society. Besides, the family is the place for laying the foundation for further education. Education received by children in the family is later used as a basis to follow further education in schools. Therefore, as the first educational environment, the family plays a very large role in shaping the personality of children. Realizing this importance, responsible parents should provide education and teach their children to inculcate religious and noble moral teachings. Parents are the primary educators and therefore bear full responsibility for the education of their children. The duties and responsibilities of parents in the family education for their children are more on shaping characters and moral, skills training, and educating ethics.<sup>72</sup>

Family education plays an important role in shaping the characters of the children. This is because a child's early education will be obtained from his/her family. In this case, the father and the mother must share the task of educating and directing their children. A good understanding of religion in the family also plays a central role. However, the understanding of religion that should be emphasized is not merely regarding the normative-formal teachings related to *'ibādah* (worship) and textual religious understanding, but should be more on a contextual religious understanding which has implications for social behavior. Having so, a child will not only be pious in practicing the normative-formal religious teachings but also sensitive and responsive in social activities.<sup>73</sup>

A partnership or cooperation between husband and wife in a family will bring a positive impact on the family's unity and on their children's development. The husband and the wife are two subjects

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<sup>71</sup> Ervi Siti Zahroh Zidni, "Kemitraan Keluarga dalam Menangkal Radikalisme", *Jurnal Studi Islam*, 14, 1(2018): 32-43, p. 34.

<sup>72</sup> Fuad Ihsan, *Dasar-dasar Kependidikan*, 1<sup>st</sup> ed., (Jakarta: Rineka Cipta, 1997), p. 58.

<sup>73</sup> Dirga Fawakih, "Mencegah Radikalisme di Indonesia: Dari Pendidikan Keluarga sampai Pencegahan Bersifat Kultural", *blogspot.co.id*, Jan 2016. (online), <http://dirgafawakih.blogspot.co.id/2016/01/mencegah-radikalisme-di-indonesia-dari.html>.

running the family life, both of them have to become harmonious equal partners exercising the same role, equality in rights and obligations, position, and opportunity in various fields.<sup>74</sup> A family's harmony will be attained when it is in a dynamic state in which both husband and wife have equal rights and obligations, roles, and opportunities based on the attitudes of mutual respect, mutual assistance, and mutual complement in various activities. Partnership between husband and wife must in no way be based on the desire to create competition since it will cause the authoritarianism of either party, the husband or the wife. When a healthy cooperation exists, there will be harmony, balance, mutual respect, mutual assistance, and mutual complement. Such relationship pattern will bring calm, peace, and tranquility in the family.<sup>75</sup>

Partnership in the family can serve as the strong foundation and may be used as a base to face any kind of life problems. In family life, the implementation of partnerships can be enjoyed if supported by all family members consisting of husband, wife, children, and anyone who lives together in that family.<sup>76</sup> By having a family's harmony, the children's growth and development will be preserved and protected from any increasingly prevalent radicalism.<sup>77</sup>

In the current context, there are many variants of radical understanding in children such as acts of terrorism, brawling, sexual harassment, bullying, murders in the name of religion, and other violations related to religious and social norms / customs. The triggering factors vary and the family's condition can be one of them.<sup>78</sup> Therefore, shaping and presenting a family as a paradise for the children is very important or else, they will find the family as a hell of a place so they will search for any other place in which they find their happiness. In such a situation, they are very vulnerable to be involved in radicalism.

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<sup>74</sup> Zaitunah Subhan, *Al-Qur'an dan Perempuan: Menuju Kesetaraan Gender dalam Penafsiran*, 1<sup>st</sup> ed., (Jakarta: Prenadamedia Group, 2015), p. 35.

<sup>75</sup> Ibid, p. 36

<sup>76</sup> Ibid, p. 98.

<sup>77</sup> Zidni, "Kemitraan Keluarga", p. 37

<sup>78</sup> Nurul Ma'arif, "Baiti Jannati Sebagai Penangkal Radikalisme Anak", *jalandamai.org*, (online), <http://jalandamai.org/baiti-jannati-sebagai-penangkal-radikalisme-anak.html>.

### 5. *The Objectives of Family Education*

Concerning to this matter, Hasan Langgulung has an opinion that discussing about the objectives of education inevitably means discussing about the objective of life. This is so because education aims to nurture human life. According to him, the objective of life is reflected in QS al-An'ām [6]: 162.<sup>79</sup> Another expert, Ali Ashraf, said that the embodiment of absolute surrender to Allah at the individual, community, and humanity levels in general is the ultimate goal of the Islamic education.<sup>80</sup> Every process of education must aim to bring up a balanced growth of the human's comprehensive personality through the spiritual, emotional, intellectual, rational, feelings, and human body's sensitivities practices.<sup>81</sup> Meanwhile, Muhammad Amin stated that to achieve an optimal devotion to Allah, the full potencies of human beings such as their spiritual, intellectual, emotional, and sensitivity potencies must be nurtured.<sup>82</sup>

Fadlil al-Jamaly formulated the objectives of Islamic education in more detail as follows: 1) introducing humans to their role among fellow creatures and their personal responsibilities in life, 2) introducing humans to social interactions and responsibilities in the people's way of life, 3) introducing humans to nature and teaching them to know the *ḥikmah* (wisdom) behind their creation and to give them the possibility to take advantage of that nature, and 4) introducing humans to the creation of nature.<sup>83</sup>

Such explanation suggests that, in order to achieve proper education, Islam puts efforts to have the whole of human potencies to be in a balanced and harmonious condition. According to Quraish Shihab, when such is applied to the family education that holds the responsibility for providing education and teaching for the children, it can be understood that essentially such responsibility is an *'ibādah* (a religious obedience) in its broader meaning. Parents are responsible

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<sup>79</sup> Hasan Langgulung, *Manusia dan Pendidikan, Suatu Analisa Psikologi dan Pendidikan*, 1<sup>st</sup> ed., (Jakarta: Pustaka Al-Husna, 1986), p. 33.

<sup>80</sup> Ali Ashraf, *Horison Baru Pendidikan Islam*, 3<sup>rd</sup> ed., (Jakarta: Pustaka Al-Husna, 1993), p. 2.

<sup>81</sup> Ibid

<sup>82</sup> Mohammed Amin, *Konsep Masyarakat Islam, Upaya Mencari Identitas dalam Era Globalisasi*, 1<sup>st</sup> ed., (Jakarta: Fikahati Aneka, 1992), p. 93.

<sup>83</sup> Ibrahim, "Paradigma Baru Ilmu Pendidikan Islam", p. 16.

for fostering and developing their children's abilities and personalities so that they are able to fulfill their duties as the vicegerents of Allah.<sup>84</sup>

Considering that the purpose of the creation of mankind is to be the vicegerents of Allah on the earth (*khalīfah fī al-ard*), He has equipped them with a variety of potencies so that they can fulfill their duties and functions as mentioned well. The human potencies will only be realized only through education. The parents as the first and foremost educators are responsible for directing, nurturing and developing the potencies of their children. In other words, the parents need to provide education to their children so that their potencies can develop properly. From these statements it is understood that the purpose of the family education is that the children can carry out their function as the vicegerents of Allah on the earth.

In this regard, Djudju Sudjana quoted Jalal who said that the general objective of Islamic education is to prepare children and other family members to become good servants and vicegerents of Allah. He further explained that the characteristics of children include the physical conditions and the development of their intelligence, senses, and environment. The sources of knowledge include the human source and the divine source. The media to gain knowledge is by touching, hearing, viewing, reasoning, and feeling whereas the methods of learning, among others, are participation in learning situations, varied repetition, parables and stories as well as good models.<sup>85</sup>

So, it is clear that the family education needs to be optimized in, among other aims, instilling good faith, shaping good personalities, and developing proper and comprehensive understanding of the religious teachings so as to warding off any radicalism seeds within a family and from the society at large. And what can a family also do to brush radicalism aside? First, of course the family must be aware of the serious problems that this nation is facing regarding radicalism, and find a way to solve every obstacle that exists to ensure the smooth and close communication between parents and children. Then, parents also need to equip themselves with sufficient religious knowledge for their children, either by directly taking the role of education for their children themselves, or finding another way. Even if this means

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<sup>84</sup> Quraish Shihab, *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 11<sup>th</sup> ed., (Bandung: Mizan, 1995), p. 156.

<sup>85</sup> Sudjana, "Peranan Keluarga", p. 24.

shifting this role to the schools, parents need to ensure that they have chosen the right schools and try their very best to participate in school activities to ensure that religious subject matters are given correctly. Last but not least, parents must also pay sufficient and adequate supervision of their children's social relationships, especially in religious groups, as a proper precaution to prevent them from being exposed to and involved in any radical activities.<sup>86</sup> By so-doing, radicalism can be brushed aside from any family's life and, hopefully, from our society.

### Conclusion

Family education is the first and primary education, it is of great importance because of its role as the foundation for laying the children's next development. Family education must be given to children by their parents who have a huge role to the children's lives and future since, essentially, education is basically an attempt to humanize humans. Children are born in nature, they have been equipped with any potency by Allah to be developed appropriately to fulfill their duty as His vicegerents on the earth, so they bring with them the potential to be educated and educate. This is because their actual learning instincts and inclinations are receiving knowledge including the belief in the true religion and practicing good and noble manners. Therefore, parents must optimize their role in educating their children to develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble characters, and the skills needed by themselves, the community, the nation and the state so that they can become useful persons. The family education given to children from an early age was a stronghold for the child to not get caught up in the action that is not in accordance with Islamic teachings, including radicalism.

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<sup>86</sup> Haidar Bagir, "Mencegah Radikalisme dari Keluarga", *mediaindonesia.com*, 24 Oct 2016, (online), <https://mediaindonesia.com/read/detail/73691-mencegah-radikalisme-dari-keluarga> Accessed 15 Feb 2020.

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