

Study of the Role of Family Education in Islam: Empirical Study at Malang International Islamic Boarding School

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Article Info	Abstract
Received: 02-11-2023 Revised: 20-11-2023 Accepted: 20-12-2023 Keywords: Education; Family in the Islamic Context; Challenges in Family Education.	In the current era of globalization, many schools are competing to improve their quality, the output that is paid attention to is not only improving the cognitive domain but also the character of students. Unfortunately, there are still many levels of crime that occur in schools such as bullying and the loss of Islamic values and manners. school. Of course, overcoming this problem is not only the school's responsibility. However, the role of the family environment as the first tricerter of education before school certainly plays an important role in instilling education. The family is the first environment that God presents to a child to start his life. This research aims to explore how to build family education at the International Islamic Boarding School in Malang City, and the challenges in family education at the International Islamic Boarding School in Malang City. The method in this research uses a qualitative approach with a case study method. Data collection techniques include participatory observation, in-depth interviews and documentation studies which are analyzed using the Miles and Huberman model through data processing, data presentation and verification or drawing conclusions. The research results show that building family education at the International Islamic Boarding School (IIBS) Malang City starts before marriage by choosing a good partner and understanding the importance of knowledge about marriage, family and parenting. As well as providing practical recommendations about the role of family education in Islam.
Info Artikel	Abstrak
Kata Kunci: Pendidikan; Keluarga dalam Konteks Islam; Tantangan dalam Pendidikan Keluarga.	Pada era globalisasi sekarang ini sudah banyak sekolah yang berlomba-lomba dalam meningkatkan kualitasnya, output yang diperhatikan tidak hanya pada peningkatan ranah kognitif melainkan juga karakter siswa, sayangnya masih banyak tingkat kejahatan yang terjadi di sekolah seperti bullying dan hilangnya nilai-nilai islam dan adab di sekolah. Tentu untuk mengatasi permasalahan ini tidak hanya menjadi tanggung jawab sekolah. Akan tetapi peran lingkungan keluarga

sebagai tripusat pendidikan pertama sebelum sekolah tentunya memiliki andil penting dalam menanamkan pendidikan keluarga merupakan lingkungan pertama yang dihadirkan tuhan pada seorang anak untuk memulai kehidupannya. Penelitian ini bertujuan untuk mengeksplorasi bagaimana Membangun Pendidikan Keluarga di International Islamic Boarding School Kota Malang, dan Tantangan Dalam Pendidikan Keluarga di International Islamic Boarding School Kota Malang. Metode dalam penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data meliputi observasi partisipatif, wawancara mendalam dan studi dokumentasi yang dianalisis menggunakan model Miles dan Huberman melalui proses data, penyajian data dan verifikasi atau penarikan kesimpulan. Hasil penelitian menunjukkan dalam membangun pendidikan keluarga di International Islamic Boarding School (IIBS) Kota Malang dimulai sejak sebelum pernikahan dengan memilih pasangan yang baik dan memahami pentingnya ilmu tentang pernikahan, keluarga, dan parenting. Serta memberikan rekomendasi praktis tentang peran pendidikan keluarga dalam islam.



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INTRODUCTION

In this era of globalization, many schools are competing to improve their quality. The output that is considered is not only on improving the cognitive domain but also the character of students. Unfortunately, there are still many crimes that occur in schools such as bullying and the loss of Islamic values and manners in schools. Of course, overcoming this problem is not only the responsibility of schools. The family environment as the first education center before school certainly has an important role in instilling education (Arif, 2021) The first family that God presents to a child to start their life. From the family a child who will later become a smart adult human being ready to be introduced to the world to create a better world order (Rahmat, 2014). The family is the place where humans develop and learn. The role of parents is very influential on the development of children. The way each family is educated and the principles of life that exist in every family in this world must also be different so as to produce different outputs.

Pesantren as a traditional Islamic educational institution in Indonesia, has long been a center of religious learning and character building. Pesantren not only teach religious knowledge, but also instill entrepreneurial values and religious leadership to the students (Mardi et al., 2023). Research published in the journal Al-Hayat shows that pesantren play an important role in fostering entrepreneurial values among santri, which strengthens their independence in daily life. Over the past few decades, pesantren have evolved by

integrating modern education and life skills making it a place that not only educates spiritually but also prepares santri for the challenges of the modern world (Refika, 2021). The study published in Emerald describes how pesantren adopt a humane entrepreneurship approach that combines spiritual values and innovation to advance the economic independence and capability of santri.

Family education in Islam plays a crucial role in shaping children's character and religious values. The family is the first school for children, where they learn basic values and morals that will shape their behavior in the future (Rusmiati, 2023). In the context of Islamic education, the role of the family becomes more significant because it involves teaching spiritual and ethical values rooted in the teachings of the Qur'an and Hadith (Mukhlis et al., 2024). Research shows that parents' involvement in their children's religious education in pesantren can improve their understanding and practice of Islamic values more deeply. Pesantren, as a traditional Islamic educational institution in Indonesia, has long been a center of religious learning and character building. Pesantren not only teach religious knowledge, but also instill entrepreneurial values and religious leadership to the students (Fahham, 2020). In recent decades, pesantren have evolved by integrating modern education and life skills, making it a place that not only educates spiritually but also prepares santri for the challenges of the modern world.

The family is the main environment that can shape human (child) character. In the context of Islamic education, the family is the first educational institution. Because it is in this family that the basics of a child's personality are formed. The good and bad behavior of children in the early days is determined by the pattern of education in the family (Nasution, 2019). Good behavior and attitudes that are part of moral education can be grown through education in the family. Moral education in the family environment has an important role in growing children's personalities to be good. According to al-Ghazali (Saeful et al., 2021), Moral education is the initial education that should be given by families, in this case parents, to each of their children. So it is necessary to instill values before children enter school, namely in the family. There is no set or patent curriculum that must be applied in the family, because each family has different life principles. As a Muslim, of course, the guidelines for life refer to the Qur'an and Hadith (Latif et al., 2023). The Qur'an and Hadith regulate all matters of human activity including in the family. The purpose of this paper is first, to find out how Islamic family education is applied to one of the families developing an international Islamic boarding school in Malang City, whether it

is relevant to the school being developed. Second, how the implications of the implementation of Islamic education applied in the family. If there have been many studies that examine how the education system of an Islamic boarding school certainly has a regular and organized system because it involves many people in education (Ariarta, Mu'in, et al., 2024). In this research, the focus that wants to be researched is how the education system is applied to a family that is a developer of an Islamic boarding school in its small family environment. The research was conducted in depth through interviews with a qualitative approach (Ariarta, Latif, et al., 2024). Therefore, researchers argue that there is a relevance of using the education curriculum system applied to the family environment of international Islamic boarding school developers. Second, there are implications of output results that are not much different from the output of graduates of the international Islamic boarding school he manages. This study describes how the curriculum is applied in a family that is close to education and the Qur'an so that it can be an example and example in other families, knowing the stages in educating children, methods or steps taken in instilling principles. The International Islamic Boarding School (IIBS) in Malang is one example of how family education and pesantren can work together in shaping children's character and competence. IIBS emphasizes the importance of parents' role in their children's education process, both through moral support and active involvement in educational activities at the pesantren. This shows that collaboration between families and pesantren can produce optimal results in character building and religious understanding of santri.

Several studies have examined the role of family education in Islam: an analysis of the family of international Islamic boarding school developers in Malang such as research studied by (Hasanah, 2021) with the title "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School". This study explores the significant role parents play in helping their children memorize the Qur'an at an Islamic boarding school. The research emphasizes the collaborative effort between family and school in enhancing religious education. Further research was conducted by (Thahir, 2021) with the title "The Role and Function of Islamic Boarding Schools: An Indonesian Context". This paper provides an in-depth analysis of the educational and social functions of Islamic boarding schools in Indonesia, highlighting their impact on students' character and religious leadership development. Further research was conducted by (Juandi, W., Yasid, 2019) with the title "The Role of Islamic Boarding Schools in Forming Entrepreneurship Values and Religious Leadership of Santri". This

study discusses how Islamic boarding schools cultivate entrepreneurial values and religious leadership among their students (santri), providing them with skills and attitudes necessary for modern challenges. Further research was conducted by (Fauzan, M. T., Rohmadi, 2021) dengan judul “The Role of Islamic Boarding School Education in Character Formation (Perspective of Islamic Psychology)”. This research explores how Islamic boarding schools contribute to character formation through the lens of Islamic psychology, focusing on moral and spiritual development.

Thus, this research will not only provide a comprehensive overview of effective strategies, but will also provide practical recommendations for the role of family education in Islam: an analysis of the family developers of the International Islamic Boarding School in Malang. Therefore, this study aims to explore how to build family education at the International Islamic Boarding School in Malang City, and the challenges in family education at the International Islamic Boarding School in Malang City. This research will explore the various strategies carried out by the school in building family relationships.

RESEARCH METHOD

The approach used in this research is a qualitative approach with the type of case study. The research subjects were the school management and instructors at the International Islamic Boarding School. Data collection techniques using participatory observation, interviews and documentation studies. Participatory observation in which the researcher observes. This observation is used to assess how good family education is at the International Islamic Boarding School Malang City and its implementation in everyday life. As well as getting information about obstacles in family education at the International Islamic Boarding School Malang City. Interviews to reveal information about the efforts of the International Islamic Boarding School Malang City. Documentation in the form of data taken from books, scientific journals and articles spread on the website so that it can be a support for this research. The data analysis technique used in this research is the Miles and Huberman model. This data analysis is carried out interactively through the process of data reduction, display and verification and conclusion drawing.

RESULTS AND DISCUSSION

Building Family Education at International Islamic Boarding School Malang City.

In building a family, it starts before marriage, namely choosing a good partner. Building an ideal family is certainly not without effort and careful planning. So before

marriage must have knowledge about marriage, family and parenting. Because a family will certainly follow the principles of its family leader. So that children will be formed who have a good personality that is reflected in their behavior, way of speaking, and way of thinking (Framanta, 2020). As the duty of a family in Islam is to protect their family from hellfire (Saeful et al., 2021). Like the following Qur'anic verse that explains about: *Meaning: O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is man and stone; its guardians are angels who are harsh, hard, and do not disobey Allah in what He commands them and always do what is commanded.. (QS. at-Tabrim [66]: 6).* Some basic principles that can lead a person who has aspirations in building a household of hope are: (1) *Salamat Al Qoshd* a good goal and avoid all desires other than worshipping Allah SWT and presenting goodness to others, (2) *Hurriyat Al Ikhtiyar* which basically Islam wants and allows men and women to choose and determine prospective partners they like, so that both have the energy to build a family together in synergy, (3) *Husnu Al Ikhtiyar*, marriage is a sacred bond, a great promise, an eternal interaction throughout life, therefore Islam offers a role model of prospective spouses with minimal and ideal limits that have the opportunity to facilitate the realization of an ideal family, (4) *Al Mawaddah Wa Arrahmah* in his view assesses love and affection is the main foundation and a solid pillar that can strengthen the family building in any condition of obstacles. This comes as the most beautiful gift from Allah SWT Swt for the struggle and sacrifice of each family member in realizing their rights and fulfilling their respective obligations, (6) *Al Ta'awwun Wa Altaazur*, helping and strengthening each other in fulfilling living expenses, solving affairs and other household needs accompanied without humiliating and boasting of their respective roles.

Furthermore, in the research conducted by Solihin Abu Izzuddin in realizing a family that is *sakinah, mawaddah and rahmah*, each family member must understand the philosophy of building a family (*usroh*) as follows: (1) The spiritual phase, because the family is a stage (*marhalah*) phase of forming a personality to pursue maturity because in it there is a *makmal* in order to carry out observations and observations of deeds and deeds and their effects on their surroundings, (2) Inanimate objects, the family in sociological review is an institution that has a legal sexual function, built on awareness of responsibility, as a place to devote protection and affection. The family is built and formed by the great bond “*mitsaqon gholiizha*” and clear rules to achieve goals, (3) Ark, entering the family is like wading through the ocean, thus an ark and captain are needed to get to the shore of happiness in the dreamed paradise. So preparing the family as well as possible is actually

preparing for a beautiful death to the ultimate life, (4) The family is like a beehive, with all the features of bees, it is hoped that Islamic families will be able to realize independence, consume halal and good things, strive to continue to provide many benefits, always socialize well and strive to present complete sincerity in their lives (Mahmudah&Saepullah,2022).

In other words, family is known as usrah, nasl 'ali, and nasb. Family can be obtained through descent (children, grandchildren), marriage (husband, wife), breastfeeding, and independence. Family (kawula warga) in the view of anthropology is the smallest social unit owned by humans as social creatures who have a place to live and are characterized by economic cooperation, developing, educating, protecting, caring for, and so on. As a realization of the responsibility of parents in educating children, there are several aspects that are very important for parents to pay attention to such as: worship education, the principles of Islamic teachings, reading the Qur'an, moral education and Islamic creed education (Ubabuddin, 2018). In line with the quote from his opinion, Imam Ghazali introduced the child's condition that the child is receptive to all that is described and inclined to all that is directed at him (Muzzamil, 2021). If the child is accustomed and taught to do good, then the child will grow up on that goodness and will live happily in this world and the hereafter. His parents and all his teachers and educators will also benefit from that happiness. But if the child is taught to do evil and is left alone, then the child will be wretched and perish.

Furthermore, creating family education must start when the baby is still in the mother's womb (Rosyadi et al., 2021). Education at this level is more spiritual in nature such as: (1) Pregnant women are encouraged to recite the Qur'an, especially the chapters of Yusuf, Mariam, Luqman and At-Taubah. (Ghoni, 2021) In addition to maintaining the health of her body and body, personal hygiene should be prioritized to ensure the health of children in the womb. The health factor is so emphasized by Islam that Islam gives leeway to mothers who are pregnant to break the fast if they feel that fasting is detrimental to the health of themselves and their children, (2) When pregnant, the mother needs to adjust to the changes that apply to her. At this time the mother's condition is somewhat different from the usual time - time, especially for mothers who will give birth to the first child. Perhaps her appetite is lost, feelings are somewhat disturbed (sensitive) and her heart may flutter because the baby in her womb is part of her. At this time the husbands should be more understanding of the wife's condition and give her strong

encouragement. One form of environment that can affect individual growth and development is food (Sutarto, 2019). In Islam, the food eaten must be halal and thayyib, and it is forbidden to eat haram food. This is because halal and thayyib food can affect the educational process, especially individual growth and development. Al-Harali (in Quraish Sihab) argues that the type of food and drink can affect the soul and mental traits of the eater. Furthermore, parents are required to choose a school that is in line with the vision and mission of the family's goal to educate their children. In the educational environment after the family is the school, the role of the school here is also important in instilling education in children. Parents are obliged to choose a school that is able to continue the habits that have been carried out at home. The principles used must be the same what is at home and school so that a habit is created in the child. Parents must also supervise the environmental sector because the environment also has an influence on the growth and development of children and from the environment children can also get education (Hidayat & Abdillah, 2019). So parents must be able to shape or engineer the surrounding environment or put it in a good environment.

Embedding the values of the Qur'an since childhood children have been introduced to the Qur'an. The Qur'an is the greatest miracle revealed from Allah to the prophet Muhammad SAW. for all mankind. There are so many impacts that can be felt when a family revives its activities with the Qur'an. Especially in education. Muslim scholars of the Abasiyah and Umayyah periods before they pursued a field from childhood had been introduced to the Qur'an from which later scientists and scholars discovered a secret of God hidden in nature which then his knowledge continued to be used and developed by the western world and education today. From this, the cultivation of Qur'anic values must be instilled from an early age before entering school age. Then at school age children are free to choose what they are interested in. The role of parents is to deliver these talents and interests so that they continue to be honed and developed (Ummah & Fitri, 2020). This is in accordance with the school developed by Ustadz A, which holds the principle of holistic and balanced education.

Then at the research stage, researchers found that the visible implications of family education that have been carried out can be seen in the children themselves, where the mother's role is carried out optimally to accompany the child's learning process and the father as a controller makes the family harmonious (Fauziah & Herdiana, 2021). Children close to their parents grow affection, respect and good morals because they

reflect on the Qur'an that they read and memorize. Formal education at school is also good because children are given school facilities that are able to develop their talents and interests, children can explore what is their ability and interest so that they live it happily, enjoy, and do not make an education a burden to form good moral, social, and emotional control behavior (Haris & Auliya, 2019).

Challenges in Family Education at International Islamic Boarding School Malang City

The International Islamic Boarding School (IIBS) in Malang City faces a number of challenges in family education that are complex and diverse. These challenges arise from various aspects, ranging from differences in family backgrounds to adapting the curriculum in accordance with Islamic values. One of the main challenges is the differences in students' family backgrounds. Students coming from different cultural backgrounds bring different values and customs (Hadi et al., 2024). This can affect the way they interact, learn and comply with school rules. Economic differences also play an important role; families with different economic conditions have different abilities to support their children's education (Davis-Kean et al., 2021). Families with lower economic backgrounds may face difficulties in providing the necessary resources for their children's education, both financial and in terms of attention and time. Parental support and participation is also a big challenge. Parental involvement is essential to support students' academic success and character development. However, not all parents have the time, ability or understanding of the importance of this involvement (Veas et al., 2019). Many parents are busy with work or lack understanding of how best to support their children at home. Effective communication between the school and parents is also often an issue. Poor communication can lead to miscommunication, misunderstanding or even conflict, which ultimately has a negative impact on a child's education. The influence of technology and social media is another significant challenge. In this digital age, students are often exposed to various content through the internet and social media. Controlling and limiting the use of technology is a challenge. Many students become addicted to technology, which can have a negative impact on their academic performance as well as behavior that is not in line with the Islamic values taught at school (Mursyidi & Darmawan, 2023). Controlling the use of technology to ensure that students remain focused on education and positive values is a priority. The cultivation of Islamic values also faces major challenges. Consistency in the inculcation of Islamic values, both at school and at home, is essential but difficult to

achieve (Ariani et al., 2022). If there are significant differences in the application of these values, students may experience confusion which reduces the effectiveness of character education. Forming a strong Islamic character amidst various external influences that contradict Islamic values requires great efforts from schools and families (Adiyono et al., 2024).

Curriculum adaptation is also a challenge that needs to be overcome. Integrating general education with Islamic religious education in the curriculum in a balanced and effective manner is no easy task (Ahid & Haq, 2023). The curriculum must be designed in such a way that students not only gain high academic knowledge but also understand and practice Islamic teachings (Nasir, 2021). Maintaining the quality of teaching in general and religious subjects requires competent and committed teaching staff. Another challenge is students' adjustment to the boarding school environment, which is often far away from their families (Soleman et al., 2020). This can be a significant emotional and psychological challenge. Academic pressure, high expectations from parents, as well as social adaptation in the dormitory can have an impact on students' mental health. Adequate psychological support is essential to help students cope with these pressures and ensure their well-being. To address these challenges, IIBS Malang City can implement various strategies. Organizing training and workshops for parents can improve their engagement and communication with the school. Providing intensive supervision and coaching regarding the use of technology and social media is an important step to keep students focused on education and positive values. Providing counseling services can help students adjust and deal with psychological issues they face. Increasing collaboration between teachers, parents and students in the education process will ensure that the cultivation of Islamic values is effective. In addition, regularly evaluating and adjusting the curriculum to keep it relevant and able to address students' educational needs in an Islamic context is essential. With a comprehensive and collaborative approach, IIBS Malang City can overcome various challenges in family education and achieve the desired educational goal, which is to form a young generation that not only achieves academically but also has a strong Islamic character.

CONCLUSION

Building family education at the International Islamic Boarding School (IIBS)

Malang City starts before marriage by choosing a good partner and understanding the importance of knowledge about marriage, family, and parenting. The basic principles of family education in Islam include good goals, freedom to choose a partner, love and affection, and help in the family. Family education starts from the time the baby is in the womb by paying special attention to the health of the mother and child and introducing Islamic values early on. Parents have a great responsibility in educating children, including choosing schools that are in line with the family's vision and mission, ensuring children are in a good environment, and instilling Qur'anic values to shape children's noble and accomplished character.

Challenges in family education at IIBS Malang City include: differences in students' family backgrounds, parental involvement, the influence of technology, the cultivation of Islamic values, curriculum adaptation, and students' adjustment to the boarding school environment. These challenges include cultural and economic differences in students' families that affect interaction and learning, as well as parental involvement that is often limited. The influence of technology and social media is also a major challenge, where control of technology use is important to maintain student focus. The cultivation of Islamic values requires consistency between the school and home environment. To overcome these challenges, IIBS can conduct training for parents, provide counseling services, improve collaboration between teachers and parents, and regularly adjust the curriculum to meet the educational needs of students in an Islamic context.

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