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The effect of Islamic family education on early childhood's prophetic character

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Abstract

Islamic education in the family is an effort to form a professional personality. Nasyiatul Aisyiyah (Nasyiah) has a mission to strengthen family resilience. For Nasyiah, family resilience is the main foundation to form the prophetic character of Early Childhood. The purpose of the study is to analyze the effect of the implementation of Islamic education in the family on the prophetic character of early childhood. This research method uses quantitative research. Likert questionnaire through Google Form addressed to Nasyiatul Aisyiyah cadres in the Special Region of Yogyakarta (DIY) with a total of 113 subjects. The data were analyzed using SPSS 26 and used simple linear regression. The results of this study indicate that the implementation of Islamic education has a positive effect on prophetic characters with a total effect of 42.1%. The novelty of the research lies in the prophetic character of children which has never been discussed before in the early childhood care process in the Nasyiatul Aisyiyah environment. This study provides literacy to the community that increasing the implementation of Islamic education in the family will affect the improvement of prophetic character in early childhood.

Keywords: early childhood, islamic education, prophetic character.

Abstrak

Pendidikan Islam dalam keluarga merupakan salah satu upaya untuk membentuk kepribadian profetik. Nasyiatul Aisyiyah (Nasyiah) mengemban misi memperkuat ketahanan keluarga. Bagi Nasyiah, ketahanan keluarga merupakan pondasi utama pembentuk karakter profetik Anak Usia Dini (AUD). Tujuan penelitian adalah mengetahui pengaruh implementasi pendidikan Islam di dalam keluarga terhadap karakter profetik anak usia dini. Metode penelitian ini menggunakan jenis penelitian kuantitatif. Kuesioner likert dengan Google Form ditujukan kepada kader Nasyiatul Aisyiyah di Daerah Istimewa Yogyakarta (DIY) dengan jumlah subjek sebanyak 113 orang. Data diolah melalui SPSS 26 dan menggunakan regresi linier sederhana. Hasil penelitian ini menunjukkan bahwa Implementasi Pendidikan Islam berpengaruh positif terhadap Karakter Profetik dengan total pengaruh sebesar 42,1%. Kebaruan penelitian terletak pada karakter profetik pada anak yang sebelumnya belum pernah dibahas dalam proses pengasuhan AUD di lingkungan Nasyiatul Aisyiyah. Dampak penelitian ini memberikan literasi kepada masyarakat bahwa semakin meningkatnya Implementasi Pendidikan Islam di dalam keluarga maka berpengaruh terhadap peningkatan karakter profetik pada anak usia dini.

Kata kunci: anak usia dini, pendidikan islam, karakter profetik/

INTRODUCTION

Education is a process of developing a generation with character (Indrawan, 2016). Generation with character is born from the humane education process. Accordingly, the education process should be directed to achieve freedom of thought and action (Friere, 2008).

Education comes to solve social problems, while social reality ideally serves as an educational object for the educators and the students. The success of education is proven by the presence of generations who are useful for the community, especially the Indonesian community.

Islam is a mercy for all beings, as stated in Anbiya verse 107. Islam comprises obligations and prohibitions that aim to bring happiness to people (Nata, 2016). God has chosen humans as His representatives and servant, as stated in Al Baqarah verse 30 and Adz Dzariyat verse 56 (Iqbal, 2015). Receiving these two trusts, we are expected to be the best to perform goodness and avoid His prohibition (Ilyas, 2015). The best human in Allah's eye is determined by their righteousness. To have a righteous individual, it is necessary to implement an education based on Quran and Hadith.

Islamic education is a systematic, planned process carried out by individuals to deliver a generation with Islamic values (Mu'arif, 2012). An educated generation could be formed by exploring one's potential, thus creating Islamic character. One's potential could be explored by developing his/her soul, which may drive their psychological potential. One of the most effective and efficient places to implement Islamic education is the family environment (Baharudin, 2016).

Family is the main foundation in internalizing Islamic education (Puniman & Kadarisman, 2017). In the internalization process, parents should collaborate to obtain the optimum result. Internalization of Islamic education should be rahmah in nature (Nata, 2016). Rahmah, in this context, refers to a compassionate Islamic education that serves as the basis of the Nasyiah movement. Nasyiatul Aisyiyah (Nasyiah) is a woman and child-friendly modern Islamic *da'wah* organization (Syamsiyatun, 2007) that views children as God's trust who deserve psychological and physical protection to strengthen future generations and family resilience. One of the pillars of family resilience believed by Nasyiah is the pillar of Nasyiatul Aisyiah Resilient Young Family (KMTNA).

KMTNA comes as a pillar in implementing Islamic family education. For Nasyiah, developing generations with prophetic character may result in social transformation in the community. The prophetic character can be viewed as an ideal spiritual character of an individual, internalizing this character may develop an ideal leadership to fight against oppression (Fuadi, 2016). Children with prophetic can be potential future leaders, serving as an investment for religion, family, community, and the nation. Prophetic education can result in a religious nation (Syarif, 2014).

A study found that the internalization process of religious values in school can strengthen students' prophetic character (Wati, 2017). The implementation of prophetic

concept in developing students' character is also carried out in SD Al Baitul Amien Jember. The implementation of these values is reflected in Islamic holidays celebration, internalization of Islamic values and culture at school, and evaluation of prophetic character using an evaluation book for the school and parents (Pratiwi, 2020).

Prophetic education can also be applied in family environment. Prenatal prophetic education and early-childhood prophetic education are crucial to stimulate children's intelligence, emotional, and spiritual quotients (Syadzili, 2020). Family environment plays vital role in providing education for preschool children. That is to say, family is the first and the primary educational institution for preschool children.

Considering the importance of Islamic family education in internalizing preschool children's prophetic character, the present study attempts to examine the effect of Islamic family education on preschool children's prophetic character. The present study is different from previous studies mentioned earlier. In this study, the participant was a mother of a 1-6 years old child who was a Nasyiah cadre, living in the Special Region of Yogyakarta. The present study also took a different perspective by investigating prophetic character in a family environment. This study emphasizes that the first educational institution for preschool-aged children is their own family.

In this study, we examined the effect of Islamic family education on preschool-aged children's prophetic character. This study is important to provide parents with an insight that Islamic education is fundamental for successful parenting practice. Furthermore, this study contributes to the literature on prophetic-based parenting strategies and methods in the family environment.

METHOD

The present study applied a quantitative approach where the collected data are numerical (Sugiyono, 2018). The population of the study was Naisyah cadres with 1-6 years old children who lived in the Special Region of Yogyakarta. The participants were recruited using a random sampling technique, the data were collected by deploying a questionnaire through Google form to the participants. 113 respondents gave their responses to the distributed questionnaire. The following Figure 1 displays the flow chart of the study.

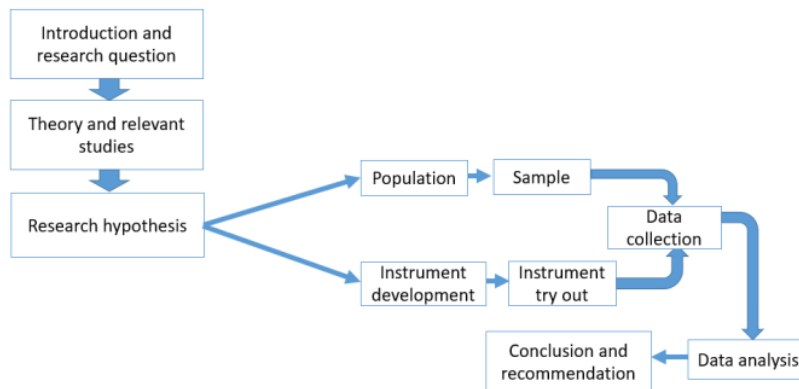


Figure 1. Flow chart of the study

The present study employed Islamic Family Education Implementation and Preschool children's prophetic character scales. Three indicators of Islamic family education implementation were applied, namely the implementation of *aqidah* (creed), *ibadah* (worship), and *akhlak* (morality) values. Three indicators were also applied in measuring preschool children's prophetic character, including accustoming children to implement spiritual (transcendental) aspects, children's respect and compassion for others, and children's intelligence quotients (Masduki, 2017)

These scales had been tested and statistically feasible for data collection. The 30-item Islamic family education implementation scale's Cronbach's alpha coefficient was 0.94 with item rit ranging from 0.43 to 0.78. Meanwhile, the Preschool Children's Prophetic Character Scale's Cronbach's alpha coefficient was 0.93 with item rit ranging from 0.32 to 0.75.

Assumption tests including normality, linearity, and heteroscedasticity tests, and simple linear regression tests were conducted to see the effect of Islamic family education on preschool-aged children's prophetic character. The assumption tests were done to see whether or not the collected data met the statistical requirements to be analyzed using regression technique, while simple linear regression was done to see the effect of variable X on variable Y.

Normality test was done using Kolmogorov-Smirnov technique. The linearity test was done to see the significance of deviation from linearity in Anova table. The linear regression was done afterward using SPSS 26.0 for windows.

RESULTS AND DISCUSSION

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The linear regression analysis was done based on the result of assumption tests, the statistical requirement that must be met before conducting linear regression test.

10 Normality Test

Normality test is conducted to see whether or not the data are normally distributed. Two data were collected in this study, namely data on the Islamic family education (X) and children's prophetic character (Y). Normality test using Kolmogorov-Smirnov technique showed Asymp. Sig. (2 tailed) of 0.091, indicating normal data distribution Since it is higher than 0.05.

Linearity Test

The purpose of linearity test is to see whether or not two variables of the study have significant linear relationship. A good correlation should exhibit a linear relationship between variables X and Y. Decision on linearity test can be made based on two considerations, by significance value of deviation from Linearity or by comparing F count value to F table value. In the present study, the first consideration was taken. The variables of the study were considered linear if the significance value of deviation from linearity was higher than 0.05. The analysis result showed a significance value of 0.504, indicating that the two variables possess a linear relationship.

Heteroscedasticity Test

Heteroscedasticity test aims determine invariance of residuals of the linear regression model. As expected, no sign of heteroscedasticity was found. The significance value of the independent variable was 0.167 (>0.05), meaning that it meets the requirement of assumption test.

Simple Linear Regression Test

The regression test aims to see the effect of variable X on variable Y. This could be done since the result of assumption tests have met the requirements. In this study, variable X was considered to affect variable Y if the significance value is lower than 0.05, whereas it was considered not to affect variable Y if the significance value was higher than 0.05.

The linear regression analysis result showed a significance value of 0.000, indicating that variable X (Islamic family education) affects prophetic character (Y). The magnitude of the effect could be seen from the output showing the R Square value of 0.426. This value indicates that the prophetic character is affected by Islamic family education by 42.1% and is affected by other variables outside this study by 57.9%. This result highlights the importance of Islamic education in the family. The result of this study showed that Islamic education implementation positively

affects children's prophetic character by 42.1%, which means that better Islamic family education may result in more satisfactory prophetic character.

Children are their parents' investment; thus, parents need to internalize Islamic values in the family. Parents should consider the sixth verse of Q.S At-tahrim, stating that we should protect our family from sinful words and behaviors. Furthermore, developing a pious character may serve as parents' *sadaqah jariyah* (Puniman & Kadarisman, 2017; Taubah, 2015).

This *sadaqah jariyah* can be the spearhead of Islamic education in the family environment. When parents managed to educate their children to always pray for them, this will be their everlasting investment. Considering its importance, parents need to learn to develop *aqidah* values, habituating observance values, and providing a model of virtue for children (Setiani, 2018).

The foundation of Islamic education for children in developing a prophetic character requires supports from the environment. Family, community, and school are representative environments to support children's mindset and behavior. These environments need to exhibit synergy to provide a good model for children. Modeling is the most important aspect of the Islamic education process (Puniman & Kadarisman, 2017).

Several aspects could be taken into consideration in developing children's prophetic character. First, integrating Islamic values in daily life. These values include *aqidah*, *ibadah*, and social values (Arifudin, 2020). The process of value internalization should be carried out by the parents. *Aqidah* value is the main value that should be internalized to make children know their God. *Ibadah* value teaches them daily worship at home. While social values teach them their relationship with other family members and the community. These Islamic values should be internalized and practiced collaboratively by parents.

The second step in developing children's prophetic character is building awareness that children are the best imitator. Accordingly, virtue should be firstly shown by parents. What parents do and say are likely to be imitated by children (Edi, 2015). The keys to family education are sincerity, patience, and cohesion. The education is not instant. It takes time to internalize noble characters to children.

The third aspect is *uswatun hasanah* in the family. Instead of giving any advice to their children, it would be better for parents to act as a model, a model in worship, building a social relationship, and preserving nature for children. Prophet Muhammad PBUH is known to always be a good model for his wives and children. Parents should refer to the prophet Muhammad to

educate their children so that they can develop *hablumminallah*, *hablumminannas* and *hablumminálam* (Baharudin, 2016).

The fourth aspect deals with optimizing children's intelligence. Every child is born with their potentials. Accordingly, parents do not need to refer to other parents' parenting processes. The parents' main duty is to focus on children's strengths and weaknesses. A number of potential intelligence could be developed, including logical, linguistic, musical, interpersonal, and intrapersonal intelligence. Although each potential should be optimized, each individual has their own strength related to the potentials. The parent's role is to direct their children by providing stimulus so that their children could give proper responses (Rachman, 2015).

These four important points could be taken into account in the effort of developing children's prophetic character. Internalizing Islamic education in the family requires synergy between the father and mother. A balanced relationship can serve as the main key in developing children's prophetic character. Accordingly, parents' vision is important in establishing a *sakinnah mawaddah warohmah* family. Good communication between father and mother in delivering a generation with character needs strong commitment. This commitment may serve as a strength in developing character in the family (Wilis, 2020).

Islam is *rahmatan lil alamin*, it is merciful for all human beings. Allah selects prophet Muhammad PBUH to deliver teachings to all human beings. The prophet's main duty is to improve the people's morality. This also becomes the goal of Islamic education. It is expected to bring cognitive, affective, and psycho motor changes. The prophet Muhammad, in a hadith, said that as long as a person relies on Al-Quran and hadith, he/she will never be misled. Islamic education is inspired by many Quran verses, such as Az-zumar verse 9, al-mujadilah verse 11, Fatir verses 2 and 19, Al-alaq 1-5, thoha 15, lukman 14, and many other verses. The prophet Muhammad's exemplary is the role model of the internalization process in Islamic Education.

Prophetic character is based on Ali-Imron verse 110, stating that the best individual is the one who always calls for good deeds and prevents immorality. Kuntowijoyo, as cited in Rosyadi, states that this verse contains three basic values, namely transcendence, humanization, and liberation. Prophetic character is defined as a personality that refers to the prophet's nature. In early education childhood, prophetic character emerges as a result of Islamic education internalization (Rosyadi, 2009).

Children with prophetic character always perform worship as their parents do, they may grow as an individual who cares for others. Furthermore, they may also grow as a life-long learner. The result of this study is consistent with research which found that internalization of religious values in the school environment may strengthen the students' prophetic character

(Wati, 2017). This is in line with another library research finding that internalizing prophetic character in prenatal and preschool education is pivotal since it can stimulate children's intelligence, emotional, and spiritual quotients (Syadzili, 2020). Furthermore, Pratiwi found that prophetic education is a result of satisfactory collaboration between teachers and parents (Pratiwi, 2020).

Implementing Islamic education is one of the efforts in strengthening the religious foundation of children. Children with prophetic character are likely to be noble individuals. They become a kind of investment for their family, religion, and the community. They potentially become a good leader in the future. Accordingly, parents need to learn, build a balanced relationship, strengthen visions and missions to deliver a good generation. Nasyiah, as an Islamic da'wah organization for women and children, holds that Islamic education is mandatory to deliver a civilized generation.

CONCLUSION

¹⁷ Based on the result above, it could be concluded that Islamic family education affects children's prophetic character by 42.6%. This positive effect indicates that better Islamic family education may result in more satisfactory prophetic character. This study recommends parents learn more about Islamic education so that they can implement prophetic-based parenting. Generations with prophetic character may grow as an individual who gives their best effort to solve the problems faced by the community and the state

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