



Education Process Form Of The Early Children's Achievement In The Family Environment As The Efforts To Overcome The Youth Level

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ABSTRACT: *Family education is the first and foremost education for children before getting to know the wider community environment. Family is the main laying environment in the effort to form children morals. Education in the family should have started from the selection of a mate who will form a family consisting of husband, wife and children. With the formation of a family, the important role that is carried out by parents is to make the house the best place of education that neglects and applies moral values based on the Qur'an and Hadith Rasulullah SAW. Thus, for children to have morals in accordance with Islamic Shari'a and to avoid akhlak violations, it is very important to have Islamic moral values from pre-birth to birth to children in the family. The family environment is a place where children are raised and is the first environment for children to live that can affect the growth and development of the soul and experience of children. To achieve Islamic morality, the initial step taken by parents is to instill in children the values of faith, practice worship to respect each other in the family so that children will have strong khlak funds. The process of education of moral values to early childhood, by introducing kalimah thoyyibah, religious values relating to kaimanan, morality, polite speech, syar'i dress, getting along well, and others. Thus, the education obtained by children in the family becomes the foundation for children to live life in the future that can form morals in accordance with Islamic sharia so that they can fortify themselves from juvenile delinquency.*

KEYWORDS: *Family Education, Morals, Juvenile Delinquency*

I. INTRODUCTION

Early Childhood Education (PAUD) is one of the guidance efforts aimed at children from birth to the age of six years, which is carried out through the provision of educational stimuli to help growth and physical and spiritual development so that children have readiness to enter further education. UU no. 23/2002 concerning Child Protection Article 9 paragraph (1) Every child has the right to receive education and teaching in the context of his personal development and the level of his intelligence in accordance with his request and talent

Article 28 of the 1945 Constitution C. Every child has the right to develop themselves through meeting their basic needs, having the right to education and to benefit from science and technology, art and culture in order to improve their quality of life and for the welfare of humanity. Early childhood education is actually a long-term investment for children to achieve success in the future. Reflecting on that, every parent would want the best education for their children.

Moral education of children is very important. Because, in the life cycle of humans, childhood is the most important period, at the same time a very dangerous period. If not properly educated or cared for by parents, then the child will grow up in an unfavorable moral condition. Because, a child is essentially created with the ability to receive good and bad. It was the parents who made it tend towards one of the two.¹

Therefore, before deciding which school to enter, parents should first know the abilities and needs of the baby. This is to ensure children can follow the learning process with fun without feeling depressed. Family is the smallest unit in the community consisting of the head of the family and family members who live somewhere and in one roof with interdependence. In the family there are fathers, mothers, and children, or you can also be fathers and children or mothers and children. In families bound by blood relations, marriage or adoption.

¹ George S. Morrison, *Dasar-dasar Pendidikan Anak Usia Dini (PAUD)*, (Jakarta: Indeks, 2012), P. 32.



II. LITERATURE REVIEW

A. Islamic Education

In language education comes from the Greek language, pedagogy, which implies a child who goes and goes home from school delivered by a servant. The emngantar and pick up servant is called Paedagogos. In Roman language education is termed as educate which means improving morale and training intellectuals (Muhajir, 2000: 20). Many different opinions about education. Even so, education goes on without waiting for uniformity of meaning.²

According to Crow and crow, as quoted by Fuad Ihsan in his book "Fundamentals of Education", said that education is a process that contains various kinds of activities that are suitable for individuals for their social life and helps to continue the customs and culture and social institutions from generation to generation³

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society ⁴

Islamic education is the development of the mind, structuring behavior, emotional arrangements, the relationship of the role of human beings to this world, and how humans are able to use the world so that they are able to achieve the goals of life while striving for their realization.⁵ Then Islamic education also pays attention to the individual, and social arrangement that brings its adherents to the comprehensive application of Islamic application. So that the adherents are able to carry the mandate desired by Allah. This is supported by the source of Islamic education itself, namely Al-quran and As-Sunnah.

The teachings of Islam do not separate between faith and good deeds. Because of that Islamic education is both a faith education and a charity education.⁶ And because Islamic teachings contain teachings about the attitudes and personal behavior of the community, towards the welfare of individuals and together, Islamic education is individual education and public education. Initially the person in charge of educating was the Prophets and Apostles, then the scholars and cleverly learned as the successor to their duties and obligations. In language, the definition of education is the process of changing attitudes and procedures of a person or group of people in an effort to mature people through teaching efforts with training⁷.

Actually the essence of education itself is the transfer (transmission) of culture (science, technology, ideas, ethics and spiritual and aesthetic values) from the older generation to the younger generation in every society or nation⁸

In order for our students to live and develop in three educational environments, one another is interrelated to give influence in the development of our students. The three educational environments are:

1. Family (home environment)
2. College (educational institution)
3. Society⁹

Education has dynamic strength (influence) in human life in the future. Education can develop its various potential optimally, namely the development of the highest potential of individuals in physical, intellectual, emotional, social and spiritual aspects, in accordance with the stages of development and characteristics of the physical environment and the socio-cultural environment in which he lives. Education is a very complex human phenomenon. Because of its complex nature, education can be seen and explained from various perspectives.¹⁰

2 Tirtarahardja, Umar dan S.L. La Sulo, Pengantar Pendidikan, (Jakarta: Rineka Cipta, 2005), P.39
3 Tirtarahardja, Umar dan S.L. La Sulo, Pengantar Pendidikan, (Jakarta: Rineka Cipta, 2005), P.39
4 Tirtarahardja, Umar dan S.L. La Sulo, Pengantar Pendidikan, (Jakarta: Rineka Cipta, 2005), P.39
5 Shihabuddin, Pendidikan Islam di Rumah, Sekolah, dan Masyarakat, (Jakarta, Gema Insani Press,1995), P.34
6 Zakiah Daradjat, Ilmu Pendidikan Islam, (Jakarta, Bumi Aksara, 1992), P.28
7 Sumitro, Pengantar Ilmu Pendidikan, (Yogyakarta: FIP – UNY, 1985), P. 15
8 Din Wahyudin, dkk.,Pengantar Pendidikan, (Jakarta, Universitas Terbuka, 2009), cet.17, P. 3.3
9 Din Wahyudin, dkk.,Pengantar Pendidikan, (Jakarta, Universitas Terbuka, 2009), cet.17, P. 3.3
10 Agus Taufik, dkk, Pendidikan Anak di SD, (Jakarta : Universitas Terbuka, 2009), P. 1.2



B. Morals in the Islamic View

The word moral in Arabic is the jama 'of khuluqun خلق which according to language, means character, temperament, behavior or character. The word contains the aspect of conformity with the word khalaqun خلق which means the event, which is also closely related to khalik خالق which means creator, as well as the meaning of the مخلوق which means created. The formulation of moral meanings arises as a media that allows good relations between khaliq and creatures¹¹

The moral according to Hamzah Ya'qub comes from Arabic, plural of the word "khuluqun", meaning action. The word "khuluqun" is commensurate with the word "khalqun", meaning the event and the word "khaliquun". This means the creator and the word "makhluqun", the meaning created. Thus, the terminological formulation of morality is a close relationship between Khaliq and the adherents and between makhluq and makhluq.¹²

A state in oneself that invites him to various actions without the need to think and considerations. "Morals are conditions in oneself which give birth to actions without the need for thinking and consideration.¹³

Prof. Dr. Ahmad Amin said that morality.

عرف بعضهم الخلق بأنه عادة لارادة يعني أن الادة اذا اعتادت شيأ فاعتادتها هي المسماة بالخلق

While people make a definition of morality, that which is called morality is the habit that is accustomed. It means that the will when getting used to something, then the habit is called morality¹⁴ While according to Al-Farabi, actually morality is an effort to develop good potential morals that exist in every human being by way of getting used to the birth of commendable behaviors and building situations and conditions conducive to the growth and development of commendable behavior in a person.¹⁵

Ibn Al-Qariyyah said, "Be virtuous in observing you, (because then) if you become a rich person you will be happy, if you become a middle person (enough) then you will be noble, and if you become a poor person you will not need.¹⁶

Moral according to Imam Al-Ghazali is

الخلق عبارة عن هيءة في النفسى راسخة عنها تصد ر الافعال بسهولة ويسر من غير حاجة فكر وروية

Moral is a character embedded in the soul from which actions arise easily, with no need for consideration of the mind (first).¹⁷ If what arises from it is good deeds, commendable according to reason and syara 'then it is called good morals. Conversely, if what arises from it is a bad deed it is called bad morality.

Morals can be divided into two types, namely morality (praised) or morality and morality (despicable). Honorable character is if the actions shown are of good moral value, so they deserve praise.¹⁸

Easy moral or moral character is based on strong beliefs. The conviction was blaspheming, rooted firmly as well as emanating the fruit of glory in the form of temperament or morals. Morals are role models for their people, including having a sense of shame, nobility, courage, forgiveness, patience, and all noble character.¹⁹ Easy moral is one sign of perfection of faith. The sign is manifested in daily actions in the form of actions that are in accordance with the teachings contained in the Qur'an and Al-Hadist.

Moral towards God is the highest morality and overcomes everything is human morals towards God, from Him the source of all laws and values of life. God has the right to receive all

11 A. Mushtofa, Akhlak Tasawuf, (Bandung: CV Pustaka Setia, 2008), P. 11

12 Beni Ahmad Saebani, Abdul Hamid, Ilmu Akhlak, (Bandung: Pustaka Setia, 2010), P. 14.

13 Iman Abdul Makmun Sa'aduddin, Meneladani Akhlak Nabi Membangun Kepribadian Muslim, (Bandung: Pt Remaja Rosdakarya, 2006), P 15-18

14 A. Mustofa, Op Cit, P. 13

15 Amril.M, Akhlak Tasawuf, (Pekanbaru: Program Pascasarjana Uin Suska Riau, 2007), P-6

16 Ahmad Mu'adz Haqqi, Syarah 40 Hadits Tentang Akhlak, (Jakarta: Pustaka Azzam, 2003), P. 16-

21

17 A. Mustofa, Akhlak Tasawuf, (Bandung: CV Pustaka Setia), P. 12

18 Amril M, Op Cit. P 16

19 Ali Syamsuddin, Mengukir Sifat Kepribadian Muslim, (Yogyakarta: Graha Ilmu, 2009), P. 226



praise, all obedience, he who is worthy and needs to be worshiped, a place to ask for help, forgiveness and hidayat.20

According to Imam Al-Ghazali (1059-1111 M) said that morals are traits that are embedded in the soul that cause various kinds of actions easily and easily, without the need for thought and consideration. In understanding everyday morals can generally be interpreted as thinking, polite, polite, decency in Indonesian, and not different from moral sense, ethic in English. Human will be perfect if they have a noble character and keep away all despicable akhlak. Morals according to Islam contained in the Al-Quran surah Luqman are:

1) Morals to Allah SWT

Have a morality to Allah by Tawheed Alah SWT, as the word of Allah in surat al-Ikhlâs verses 1-4.

Say: "He is Allah, the Almighty. Allah is God who depends on all things. He has no child and is not begotten, And no one is equal to Him." Furthermore morality to the Prophet S.A.W., the moral character to the Prophet was obedient and love him. Obeying the Messenger of Allah means carrying out all his commands and avoiding his prohibitions. This has all been stated in the hadith (sunnah) of his being in the form of words, deeds, and stipulations.

13. and (remember) when Luqman said to his son, when he gave a lesson to him: "My child, do not associate with Allah, Indeed associating (Allah) is truly a great tyranny".

2) Morals to Parents

Moral towards both parents (birrul walidain) means to serve both parents with words and deeds. This can be proven in forms of action

That is, and We command the people (do good) to two of their mothers; his mother had conceived him in an increasingly weak condition, and weaned him in two years [1180]. give thanks to me and to two of your father's mothers, only unto me is your return. (Al-Quran and Translation, 2004: 212)

23. And your Lord has commanded that you do not worship besides Him and that you should do your best to your father as well as you can. if one of the two or both comes to old age in your care, then do not say to them both the words "ah" and do not yell at them and say to them Noble Words [850].

24. And humble yourselves towards them both with great affection and say: "O my Lord, love them both, as they both have educated me as a child".

Paragraph above explains that parents have a second position that must be done well by every human, while the first is Allah SWT which manifests in the form of worship. This understanding is in harmony with the hadith of the apostle, which means that Allah's blessing is very dependent on the blessings of the parents and the wrath of Allah, very dependent on the parents' prosperity.

That is, and do not turn your face away from humans (because they are arrogant) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are proud and pride themselves.

Moral to oneself is like patience, is one's behavior towards himself as a result of lust control and acceptance of what happens to him. Patience is revealed when carrying out orders, avoiding prohibitions and when overwritten by God, gratitude is an attitude of gratitude for the blessings of innumerable blessings, tawadhu 'is humble, always appreciates those he faces, old, young, rich, or poor. The attitude of Tawadhu 'was born from the awareness of his essence as a weak and all-limited human who is not worthy to be arrogant and arrogant on the face of the earth. Dalam undang-undang nomor 20 tahun 2003 pasal 1 ayat 4 dinyatakan bahwa pendidikan anak usia dini dinyatakan pendidikan anak usia dini adalah suatu pembinaan anak yang ditujukan kepada anak semenjak lahir sampai dengan usia enam tahun yang dilakukan melalui pemberian rangsangan pendidikan untuk membantu pertumbuhan dan perkembangan jasmani dan rohani, agar anak memiliki kesiapan dalam memasuki pendidikan lebih lanjut.

Dengan demikian pembentukan akhlak dapat diartikan sebagai usaha sungguh-sungguh dalam rangka membentuk akhlak anak, dengan menggunakan saran pendidikan dan pembinaan yang terprogram dengan baik dan dilaksanakan dengan sungguh-sungguh dan konsisten.

20 Imran Efendi H.S, Pemikiran Akhlak Syaikh Abdurrahman Shiddiq Al-Banjari, (Pekanbaru: Lpnu Prees, 2003), P. 78



C. Family in Islam

The definition of family according to Sayekti is a bond or fellowship on the basis of marriage between adults of different types who live together or a man or woman who is alone with or without children either own children or adoption who lives in a household.

Marriage is the backbone of family formation and is the first component in community development. With marriage there was born a generation that would multiply the people, strengthen their strength, and improve the economy. Thus, the purpose of marriage is not just a means of breathing lust, but has a noble goal.

Marriage is a relationship of love, affection and pleasure, a means for husband and wife from the danger of abomination.²¹

Families can be formed by first carrying out a marriage. According to Law No. 1 of 1974 marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Godhead. Another explanation in the opinion of Kertamuda (2009) marriage is an acceptance of partner relations that are expected to be stable and enduring.

Hurlock defines a happy husband and wife who gets happiness together and produces decisions obtained from the roles they play together, has a mature and steady love for each other, can make adjustments well and can receive messages as parents.²²

From a family, a child will see how his parents pray, fast, read alquran and so on. A family that is *sakinah*, *mawaddah* and *warahmah* will always instill faith and shape their children to be personal with good morals and manners, especially when socializing in the community (read how to improve good character and association in Islam). As stated in the following proposition.

"And your Lord has commanded that you do not worship other than Him, and do your best to your father as well as you can. If one of the two or both reaches old age in your care, then do not say to them both the words "ah" and do not yell at them and say to them noble words. "(Surat al isra: 23)

From the explanation of the verse above, it is clear that we as children must obey everything that is conveyed by our parents. Because the current state of the parents is a trial against the family, especially the condition of the children.

Experience in life shows that building a family is easy, but nurturing and nurturing the family to reach the level of happiness and harmony that is always coveted by every husband and wife it is very difficult, because experience in life also influences how varied a person's experience in establishing a household is, on the basis of love, it turns out that there is a lot of shock, even broken in marriage.²³

III. RESEARCH METHODS

The type of research used in this study is qualitative. Qualitative research is research that is used to investigate, discover, describe, and explain the quality or privilege of social influences that cannot be explained, measured or described through a quantitative approach.²⁴

This quality research is to explain a phenomenon as deeply as possible by the deepest collection of data, which shows the importance of the depth and detail of the data being examined. In this study testing the implementation of moral education values using qualitative descriptive. Qualitative Research Methods is a method that focuses on understanding social phenomena from a participant's perspective descriptively. In other words, this method emphasizes more on research that has a clear picture and in accordance with the facts in the field.

In addition, the process of qualitative methods is also known as the natural paradigm. That is, everything that the process under study must occur in accordance with reality and no manipulation. In other words, if the research found something minus, then it must be reported on the results of the

21 Musfir Aj-jahrani, *Poligami Dari Berbagai Persepsi* (Jakarta: Gema Insani Pers, 1996), P.5.

22 Hurkock, EB. *Psikologi Praktis Anak Remaja dan Keluarga* (Jakarta: PT.Bpk Gunung Mulia, 1991), P. 52.

23 Hasan Basri, *Keluarga Sakinah Tinjauan Psikologi dan Agama* (Yogyakarta: Pustaka Pelajar, 1994), P.3

24 Lexy, J. Moleong. 2011. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya



study. Thus this qualitative research is very much used to examine the Educational Process Forming Early Childhood Morals in the Family Environment as an Effort to Overcome Juvenile Delinquency.

IV. RESULTS & DISCUSSION

Family is the first and foremost educational institution in society, because in the family human beings are born, develop into adults. The form and content and ways of education in the family will always influence the growth and development of character, character and personality of each human being. This education received in the family will be used by the child as the basis for attending further education at school. Older people's duties and responsibilities in the family towards the education of their children are more about the formation of character and character, skills training and social education.²⁵

In Islam the Prophet Muhammad clearly stated. Implying through his words that sound:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

Meaning: Every child is born in a sacred state, then his parents can make Jews, Christians or majus.

In each family, there are usually different types. A type of German family, for example, father is in power. While the Negro family is the mother who is in power. Likewise in cultural relations there are differences.

Children in the nursery have not been able to think abrak, because the development of logical thoughts only starts at the age of seven. They think about what they can reach with their five senses, because the way they think is said to be sensory. Among the five senses that have the greatest influence and stay longer diotak is vision, then hearing, while the rest touch, smell and taste.²⁶

In family education that needs to be developed in children in this childhood phase are intellectual, emotional, social, physical, movement, aesthetic (beauty), and moral aspects.

V. DISCUSSION

Education is conscious guidance by educators on physical and spiritual development educated towards the formation of the main personality. Education is only the delivery of material that is empty of spiritual values, even though science is more dangerous if it is not decorated with noble character.²⁷

Whereas, moral education is the process of educating, nurturing, forming, providing training in morals and the intelligence of thinking both formal and informal based on Islamic teachings.²⁸ Family is the first and foremost education for children, because what happens in the family has an effect on the lives of children. Families (parents) are not fully able to provide education to their children perfectly, therefore formal education institutions or schools are needed to grow children's potential.

The responsibility of the family is obliged to provide education that needs to be made aware of and needs to be fostered by both parents of children including: a. Maintaining and raising it, this responsibility is a natural encouragement to do, because cyanak needs to eat, drink, and care so that he can live sustainably. b. Protecting and guaranteeing their health, both physically and spiritually from various diseases or danger that can endanger themselves. c. Educate with various knowledge and skills that are useful for later life, so that if he has grown up he is able to stand up and help others d. Happy children for the world and the hereafter by giving them religious education in accordance with the provisions of Allah SWT, as the ultimate goal of Muslim life.²⁹

The obligation to educate this is expressly stated by Allah in the attahrim letter verse 6

6. O ye who believe, protect yourself and your family from the fire of hell whose fuel is human and stone; keepers of angels who are rude, violent, and do not disobey God for what he commands them and always do what they are told.

According to Oqbum the family functions are as follows:

25 Fuad Hasan, Dasar-Dasar Kependidikan, (PT Reneka Cipta Jakarta, 1996), P.57-58

26 Zakiah daradjat, pendidikan Islam dalam keluarga dan sekolah, (Ruhama, Jakarta 1995), P.99

27 Muhammad Syakir, *Washaya al-Aba' lil-Abna'*, (Semarang: Alawiyah, t.th.), P.4.

28 Yatimin Abdullah, *Studi Akhlak dalam Perspektif al-Qur'an*, (Jakarta: Sinar Grafika Offset, 2007), P. 23.

29 Hisbullah, Dasar-Dasar Ilmu Pendidikan, PT. RAJA GRAFINDO PERSADA,(Jakarta, 1999)



- a. Affection function
- b. Economic function
- c. Education function
- d. Protection / guarding function
- e. Recreational function
- f. Family status function
- g. Religious function

In general, education in the household does not stem from the awareness and understanding of educational knowledge, but naturally the atmosphere and structure provide the possibility of naturally developing an educational situation. The educational situation was realized thanks to the association and relationship of influence affecting reciprocally between parents and children.

In the broad outline of personality aspects that are the responsibility of parents are three things:

- a. Physical aspects; includes external behavior that is easily visible and discovered from the outside, for example, ways of speaking
- b. Psychological aspects; covering aspects that cannot be immediately seen and discovered from the outside, for example; ways of thinking, attitudes and interests.
- c. Spiritual aspects that are noble; covering more abstract psychological aspects, namely philosophy of life and belief. This includes the system of values that have permeated the personality, which has become a part and ingrained in that personality that directs and characterizes the whole life of an individual.

VI. CONCLUSION & SUGGESTION

1. Conclusion

Family in the process of moral education in childhood is very important, so that children have the provision to live next. Moral education must be done early, before the character and personality are affected by the environment which is not parallel with religious guidance. Therefore, in educating children there needs to be special attention for parents and teachers in schools. Because of the good and bad behavior of children, depending on the education given to the child, if the child is educated with good morals, the child must be a good child and vice versa. So in this case a special method or strategy is needed to educate children, so that children can become human beings who have noble character and become pious and pious children.

Among the methods of child moral education are habituation methods, exemplary methods, methods of advice and methods of attention. Then the moral education strategy is divided into two, direct education and indirect education. Direct education is explained by example, advice, practice. Indirect education includes prohibitions, punishments, gifts and supervision.

Education has dynamic strength (influence) in human life in the future. Education can develop its various potential optimally, namely the development of the highest potential of individuals in physical, intellectual, emotional, social and spiritual aspects, in accordance with the stages of development and characteristics of the physical environment and the socio-cultural environment in which he lives. Education is a very complex human phenomenon.

2. Suggestion

From the description above, the author can make suggestions to families and children's madrassas that will shape the child's personality, especially the morals of early childhood. The author recommends that family education can provide: education on tauhid science, worship practices, imitating the morality of the Prophet and familiarizing sikaf discipline in the family.

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