

Analysis of Islamic Family Education: Perspective of Surah Ali Imron: 33 – 37

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ABSTRACT

The smallest group of people receives their primary education from their families. The purpose of the study is to determine how Imron's family's education served as an example for humanity. research using a qualitative approach and a descriptive methodology. approaches for data collection employing studies of both classical and contemporary literature. The investigation discovered that Ali Imron's letter 33–37 described family education in the following ways: A. The realm of direct educators Allah swt, the Messenger of Allah saw, Prophet Imron and wife, Maryam, and prophets Isa As and Ayyub AsB People in general and Muslims, particularly Imron and Maryam, Prophet Ayyub As, and Prophet Isa As, are the proteges. He received an education in tawhid, worshid, morals, psychology, and family education through the use of materials. D. The best ways to instruct directly, give advice, practice in the field, and pray. The smallest community group's primary form of education is provided by their families. The purpose of the study is to determine how Imron's family's education becomes a paradigm for humanity. The study employs a descriptive methodology with a qualitative approach, collecting data utilizing sources from both ancient and contemporary literature. According to the study, family education in Ali Imron's letters from 33 to 37 is as follows: a. The realm of Allah swt's direct educators includes the Prophet Imron and his wife Maryam, the Prophet Isa As, and the Prophet Ayyub. b. In general, students are people, particularly Muslims like Imron and Maryam, the prophet Ayyub, and the prophet ilsa As. c. Monotheism education, worship, morals, psychology, and family are the subjects being taught.

Keywords: *Surah Ali Imron 33-37, Islamic Religious Education, Monotheism and Morals*

INTRODUCTION

Education is the main gateway to human life as a whole in which there are various kinds of knowledge, both soft skills and hard skills, simplicity, perseverance, experience and so on which are still in the realm of education ; moreover, in the combination of Islamic religious education and general education, it becomes a good quality education for the physical and spiritual.

Education, if examined in detail, both general and specific, has actually been described in the holy books of Allah SWT, both in the taurot, zabur, injil and perfected by the arrival of the Koran and conveyed by the prophets and apostles very clearly and clearly and passed on by later generations both friends, tabiin, tabiut tabiin and the scholars'.

The closest education starts from the family itself; family according to George Murdock as in his book *Social Structure* is a social group in which one of the signs is living together, there is cooperation in earning income, there is a biological relationship to

produce offspring (Sri Lestari: 2013). In a family, there is not only a bond between husband and wife, but more than that, those who have the will to fulfill their spiritual and material needs (M. Quraish Shihab: 2020). Family language is also natural in human life as Allah has described in the Qur'an, which means: "And that I have sent several messengers before you and we made them wives and offspring" (QS Ar ra'du: 38). Actually the desire to have a family is a genetic instinct that wants to maintain the continuity of human life itself. And in Islamic law, the way to maintain this instinct is through marriage (Religious Department of the Republic of Indonesia: 2008).

The existence of an Islamic family that is expected in the Islamic religion is to deepen the teachings and values of religion in every journey of life, especially each member, as one of the words of Allah in the Qur'an which means: "O you who have faith, take care of yourself and your family from the torments of hellfire " (At tahirim: 6). (Ahmad badrut tamam: 2018). According to wahbah zuhaili: the verse above is not just protecting the family and himself but protecting from disobedience and motivating the family to do good deeds, always advising and educating in patience and obedience. (Wahbah Az Zuhaili: 2016).

The greatest hope for the world of Islamic education, which must start from the family, is for all to become true human beings who are integrated with the Koran by trying to carry out and practice shari'ah, maintaining monotheism and morality and benefiting the world and the hereafter according to the corridor exemplified by the Prophet Muhammad (M. Quraish shihab: 2012).

From here the author wants to analyze how the Islamic family as exemplified by the Imron family and their children are full of lessons and wisdom as well as procedures for worship, good and true monotheism.

RESEARCH METHODS

This study uses a descriptive method with a qualitative approach. And the data collection technique uses literature study data on the literature in classic books and modern books with the documentation method . The primary data used in this study is QS Ali Imron: 33 – 37 in several books of interpretation, both classic and modern, while secondary data is taken from other relevant sources, both from journals, books, the internet and other sources related to the verse being studied. researched.

DISCUSSION

1. Family education in letters Ali Imron 33-37

Surat Ali Imron: 33 – 37 is very concerned about the urgency of Islamic family education such as; the nature of wisdom, exemplary, patience, honesty, fortitude, sincerity, forgiveness, deliberation, resignation and tawadu'

A. Educator

Vertically, the main and most important educator is Allah Subhanallahu wa ta'ala, while horizontally it is Ittiba' To the Prophet Muhammad, the prophets and messengers, the companions, especially the prophet Imron, Hannah his wife, Maryam, the prophet Zakariyah and the prophet Isa Alaihi regards.

B. Students

In this letter of Ali Imron verses 33-37, that students in general are Muslims and Muslims as well as all mankind and specifically students are Prophet Imron and his wife Maryam, Prophet Ayyub and Prophet Isa Alaihi Salam.

2. Educational Materials

A. Monotheism or Aqidah Education

The first education that must be taught to imron families is knowing the creator, the main educator, the director in this universe is Allah swt. Therefore, the sentence that was first reminded and taught by the imron family was the sentence of the Creed "That I testify that no one has the right to be worshiped, worshiped except Allah and that the Prophet Muhammad is the Messenger of Allah". This sentence of creed must be said for a mulatto, both male and female from the nation of jinn and humans and out of the angelic nation because angels are not male and female (M. Solehudin: 2014).

According to Shaykh Nawawi al Bantani, studying the oneness of Allah (monotheism) and its characteristics is mandatory, he even explained in more detail that there are 3 attributes of Allah, namely: 20 mandatory characteristics, 20 impossible characteristics and 1 jaiz characteristic (Imam Nawawi al Bantani: book tijan al durari). In addition, he Imam Nawawi al Bantani divides the obligatory nature of 20 into 4, namely A/. Nafsiyah's nature is the trait that is most attached to him (His substance) and not other characteristics, namely in the form of the characteristic of "Being" (Achmad Susanto: 2014). B/. the nature of Salbiyah is the trait that erases everything that should be in Him and appropriate for Him, there are 5 namely Qidam, Baqo', Mukholafatul lil hawadits, Qiyamuhu binasfihi and wahdaniyah (Imam Nawawi al Bantani: Kitab tijan ad durari). C/. There are 7 characteristics of Ma'ani, namely: Al Qudroh, Al Irodah, Al Ilmu, Al Hayat, As Sam'a, Al Bashor and Al Kalam. D/. There are 7 characteristics of Ma'nawiyah, namely: Kaunuhu Qodiron, Kaunuhu Irodan, Kaunuhu Iliman, Kaunuhu Hayyan, Kaunuhu Samian, Kaunuhu Bashiron, Kaunuhu Mutakalliman.

The two sentences of the creed are the main doors and areas that distinguish between disbelief and faith ((Muhammad Sa'id Al Qahthoni: 1997). And it is explained in detail in Muhammad Sa'id Al Qahthoni's book that the sentence "Laa Ilaha Illawoh" has 3 main foundations in monotheism, namely: A/. Tauhid Rububiyah, namely as stated in Surah Al 'Araf: 54 which means: "Remember (that) the one who creates and governs (regulates) is the right of Allah alone, holy to Him is the Lord of the universe" as well as stated in Al An'am: 162 which means: "Say: That my prayers, my worship, my life, my death are for Allah alone, the Ruler of the universe." accompanied by a sense of love, hope and self-abasement from being arrogant and arbitrary. As well as being strengthened by Imam Ibn Taimiyah in the book Majmu' Fatawa that what distinguishes between polytheists and people who are sincere in monotheism, there is monotheism uluhiyah, according to the letter An Nahl: 36. C/. Tawhid Asma' wa The characteristics that need to be considered when you want to carry out monotheism of the names and attributes of Allah are 1. Take clear explanations according to the Qur'an and hadith without limiting them. 2. Try not to interpret the names and attributes of Allah with lust and reason without any correct explanation and clarification from the Quran and hadith. 3. Magnify, glorify and sanctify the name and nature of Allah with all His perfect attributes without equating the slightest with His creation.

Then how about the sentence "Muhammadurrosulullah". he gave a statement in the form of the main key, namely trying to arrive 'to him the Prophet Muhammad completely without exception in the sense that follow all the examples he has ever set and leave behind what he left behind.

B. Worship Education

Worship according to Imam Ghazali is everything that we do every day with the belief that we are always being watched over by Allah SWT and always guarding our hearts with love and hoping for His pleasure alone; This can happen if we can take care of and do the things below, including: first: all forms of Islamic Shari'ah in the form of orders and prohibitions that we do, second: only hoping to get the pleasure of Allah SWT by always being conscientious in what we do, third: whatever decision is from Allah always feel legowo (accept) without the slightest sense of regret (Kurniawan: 2010).

Worship according to Ali Imron's letter: 33-37 is worship to Allah SWT must be accompanied by a sense of patience, sincerity, honesty, pleasure and full of hope in words, deeds and specific decisions; For example, when a person feels that he believes in Allah SWT, he must believe it with his heart, pronounce the creed and its implications and do it with all his abilities and consequences in everyday life.

C. Moral Education

Morals according to the understanding are manners, manners, behavior or personality (General Indonesian Dictionary: 2011). Meanwhile, according to Ibnu Maskaweh in the book Tahdzibul Akhlaq is an act or work whose process starts from thoughts and considerations in a person's personality (Alim: 2006).

In the book of Akhlaqul Islam that the main purpose of moral education is to know the glory, majesty and goodness of one's personality (Thaha Abdus salam Khudhoir: 1999). As the Prophet Muhammad was sent to perfect the morals of mankind, the words of the Prophet SAW mean: "That I was sent on earth to perfect the morals". (Imam Turmudzi: 2014).

While the moral lessons taught by the Imron family in the first letter of Ali Imron: 33-37: Patience and sincerity of Imron and his wife Hannah to get good or righteous offspring. Second: Super high belief in Allah swt. Third: How to ask something from the creator with language that is touching and full of sincerity. Fourth: How to receive God's gift with the nature of qonaah with beautiful language, namely "men and women have the same position". Fifth: what was vowed by imron (husband) and Hannah (wife) was carried out even though it was not as desired. Likewise her daughter named Maryam who is so willing, sincere and willing to accept what is best for her family and the creator.

D. Psychology education

Psychology comes from the word "psyche" which means soul, and "logos" which means science. In terms of psychology, it means the science of the soul, both about the types and types of symptoms, the process of events and their background, or what is known as psychology (Sakerebau, 2018; Soeparno, 2016).

Educational psychology according to some experts is seen as a practical science, as a tool to explain how the learning process is in accordance with scientifically valid provisions and real evidence in the field about human behavior patterns. The axis of education is to learn what is needed, wanted and must be learned; while the axis of educational psychology is more focused on prioritizing why and when is a good time to learn and be taught. So educational psychology is the science of the soul and patterns of human behavior that are driving forces, patterns of thinking, beliefs, feelings to learn the process of developing ways of learning, ways of motivating, ways of teaching and solving problems that arise in the world of education.

The psychology lessons taught by the Imron and Hannah families in Ali Imron's letter: 33-37 are 1. The firmness of the faith of Prophet Imron and Hannah in believing in God (monotheism). 2. surrender in taking a stand When Hannah (Imron's wife) was left by her husband's death regarding her vow before having children to having children. 3. Maryam's patience, steadfastness and sincerity When tested by Allah by being given offspring without a father until the miracle of God sent down as contained in the letter Maryam: 19-35.

E. Family Education

The family is the main school which has the main task of nurturing, educating, guiding boys and girls (Qutb, 1988).

With the existence of a family, the great hope is to be able to produce individuals who are of high quality, character, superior and able to interact with the general public and can inherit noble values both in life and in culture. (Jailani, 2014).

Sometimes the family also functions as an educational institution that has quite unique and important characteristics in the formation of a person's personality characteristics both social, attitude, custom and religion of a child (Baharudin: 2016)

Prophet Imron's family education as contained in Surat Ali Imrom 33-37, namely: 1. Imron is an ideal leader because he is able to lead his people as a prophet and lead his family and can provide a special role model with patience, sincerity, obedience, and obedience. love for the creator (Allah swt). 2. The development of the Prophet Imron's family was built on the principles of divinity, sincerity, patience and submission to Allah's decision. 3. The wife of Prophet Imron (Hannah) is a special wife because of her patience, sincerity and determination towards the Creator, even though it is rumored that she is barren but she still believes that this is all God's will and decision so that she always stretches out her hands until God hears all her prayers. 4. The constancy of the Imron family is reflected in their sincere intention with a vow to dedicate the child to be born in the mihrab (Baitul Maqdis). 5. Her daughter named Maryam is a child who obeys her parents and Allah SWT who only hopes for the blessing and mercy of Allah SWT; whatever his parents wanted as long as he ordered goodness, he immediately said yes. 6. Maryam was also blessed with a son without a father who later became a prophet and messenger named Isa Alaihisalam and the carrier of the new civilization even received the title ulul azmi.

3. Way of Education

Education stated in Ali Imron's letter: 33-37 is that all human beings (Indonesian citizens in particular) have the right to education and teaching in accordance with Article 31 paragraph 1-2 of the 1945 Constitution (according to the fourth amendment at the 2022 MPR annual session on 1-11 August 2022). And in accordance with the goals of national education that all humans apart from getting education also want a factor of security and peace in their lives. The way to get education described by Allah in the letter above is by way of 1/. Understanding who is the mastermind and director behind the events that exist on earth turns out to be only Allah SWT, therefore the family of the Prophet Imron first instilled in the hearts and beliefs of his family a feeling of love for Allah alone selflessly and doing everything with patience, sincerity and submission. 2/. Giving a mandate to a pious teacher named Nabi Zakariyah to educate, teach, guide and direct his daughter Maryam. As for how to get security and peace, the main step taken is to pray to avoid the temptations of Satan and to be guarded by Allah SWT. Second: keep away from discriminating against other people, respect each other, pray for each other, love each other, forgive each other, be patient and sincere in dealing with everything.

There are also supporting factors so that security and peace remain synergized and in line with educators, namely the awareness factor of the importance of participation and the main task for an educator as previously expressed by (Barnawi and Mohammad Arifin: 2012: 69-70), namely a. Agency providing facilities, b. Main propulsion engine, c. Main power (diesel) to increase student competence, d. Inspiration for the next student life. And when it's important, you have to prioritize morality, morality and ethics when in the learning process which is useful for maintaining the stability of students' abilities and skills (Syaiful Sagala: 2013).

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