

Values Education for Children in Muslim Families

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Abstract

Education of values in children in the family is essential in forming future generations' character and morality. In the context of Indonesian society, knowledge of educational values in Muslim families is critical because of their position as majority community members. Apart from that, efforts to examine the results of empirical research on the theme of values education in Muslim families in Indonesia are still limited. Therefore, this article aims to explore the results of empirical research on the theme of values education in Muslim families and compile them into a narrative. This research uses the scoping review method. Literature exploration sourced from Google Scholar (scholar.google.co.id) with a search range of the last ten years (2013-2023) on 09 November 2023. The literature was selected based on the Preferred Reporting Items for Systematic Reviews (PRISMA) steps. These steps resulted in 23 articles that met the criteria for review. The results of empirical research related to values education for children in Muslim families focus on four themes: implementation of values in the family environment, children's environment, internal family relationships, and the urgency of teaching religion to children. The implications of the results are discussed further.

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INTRODUCTION

Education is the most critical aspect for all humans. Along with the technological and information advances through various media, the impact on children's mental development is becoming more significant. Although it provides excellent stimulation, this development also brings contradictions in life values, sometimes having the potential to influence children's growth negatively. Therefore, parents, educators, society and the government must pay attention to this so children can avoid negative impacts. Attention to children's education is crucial, and religion can be the primary basis because, through education, children's attitudes and personalities can be well-formed in society. Nurturing children begins with the parenting patterns parents implement in the family environment. Children tend to focus their lives and thoughts on the present without considering the distant past or unknown future. Therefore, parents should be able to use current reality as their children's starting point and learning method.

Value education taught to children in the family results in various things such as children's behaviour, morals, and attitudes. This fact is proven by different research results in the first stage regarding instilling values in families who are busy working but still teach good norms to their children. Limited time does not prevent parents from transmitting positive values towards their children.

The parenting patterns provided by parents can influence children's behaviour patterns. For example, the behaviour of a child who always wants to win alone or expects too much attention from his friends may reflect parenting that tends to be indulgent and always follows the child's wishes. Children with a pessimistic attitude towards their abilities or lack self-confidence may result from overactive parenting or insults towards the child's abilities, both by parents and the surrounding environment. Parents, as the primary educators for children, provide essential love and affection. In Muslim families, the household is considered the primary place where children are raised following the values of Islamic law. Muslim families view their activities as part of efforts to form a family per Islamic principles.

Education of values in children gives rise to the role of parents in children's behaviour. The implementation of parental teachings has been found in many previous studies. For example, Kholidah's research found that the family's role in children's social life has a tremendous impact. Namely, children have high solidarity in making friends. They learn about love from their parents and then practice it with the people around them, helping friends who need it, attending Thanksgiving invitations, and visiting friends who are ill (Kholidah, 2013). Aryani's research also explained that family-based character education is integrated into learning to build tolerance values in children, referring to objectives, programs, processes and evaluation. The learning objectives are related to the values of tolerance, which create programs or activities that can be implemented at home, then for the process to be implemented at home with family members, and evaluation by assessing the child's behaviour under the values of tolerance seen from the reports sent. By parents to teachers in the form of photos and videos, with the hope of making children feel tolerant towards each other and their environment. (Aryani, 2022).

Research conducted by Rizal et al., for example, also shows that education in the family environment has strategic value in shaping a child's personality. From an early age, children have received learning from both through example and daily routines within the family. The quality of the examples given and how parents live everyday life in the family will impact the child's mental development. Imitating parents' habits is common because children tend to want to imitate what their parents show them during their development stages. This action is often called imitation (Rizal et al.,

2018). In Eni's research, children's value education is carried out by parents, such as being honest, working hard, cooperating, diligently worshipping, and staying in touch (Widyastuti, 2016).

Research findings on values education in Muslim families show various focuses and results. Based on these empirical studies, at a glance, sub-themes can be categorised as implementing values in children in the family and the social sphere. However, this requires a more comprehensive literature review to obtain developments and mapping of the latest research themes. The literature review results on values education in Muslim families are still limited. This limitation means that although many people have studied the theme of children's value education in Muslim families, there is no comprehensive mapping of research results and compiling them into a scientific narrative. The limited literature in mapping research results on the theme of values education for children in Muslim families is a gap that will be filled in this article.

The aim of this article is thus structured to reduce the limitations of literature reviews on the theme of children's values education in Muslim families. More specifically, this article aims to create a comprehensive picture from previous studies and become a bridge for future research. Apart from scientific objectives, this research also hoped to inspire parents to continuously educate and apply religious and social values to their children so that they positively impact their children's attitudes and behaviour in the family and socially.

METHODS

The research applied a scoping review, namely a literature research method that aims to map research development and results to a particular theme. This scoping review data was collected from credible or accountable journal articles. The steps for a scoping review are as follows: First, identify the scoping review questions. The question format used in the following scoping review is: Populations, Exposure, Outcome, and Study design (PEOS). The research problem in this study is "What are the dynamics of research on children's values in the family over the last ten years?"

Table 1: Framework PEOs

Population	Muslim Families, Parents, and Children.
Exposure	Value education for children in Muslim families (2013-2023).
Outcome	Research discussion that focuses on values education for children in Muslim families.
Study design	Various empirical research, both quantitative and quantitative research.

The second step is to identify relevant literature sources. Relevant literature is defined with inclusion and exclusion categories as follows:

Table 2: Inclusion and Exclusion Criteria

Inklusi	Eksklusi
1. Published from 2013 – 2023 and accessible at scholar.google.co.id.	1. Scientific articles with theoretical research methods and literature reviews.

2. Written in Indonesian.	2. E-books, book chapters, and final assignment repositories.
3. The aim and discussion of the article focuses on "Children's Value Education in the Family".	3. Scientific articles without a full-text or full version cannot be accessed.
4. The research population of the article involves parents, children and families.	4. Working paper without publication identity.
5. The article uses an empirical research methodology that is appropriate to the research objectives.	

Third step: Literature selection. Literature sources were collected via the scholar.google.co.id site. In the following scoping review, researchers managed the literature following the Preferred Reporting Items for Systematic Reviews (PRISMA) guidelines. Based on a search on the Google Scholar page (scholar.google.ac.id.), the keyword used is "Children's value education in the family" for Indonesian language journal articles. Searches are limited to the last ten years (2013-2023). This search was carried out on 09 November 2023. The search results showed 15,700 articles. The literature files are then filtered according to predetermined criteria. The stages of filtering article files are depicted in Figure 1.

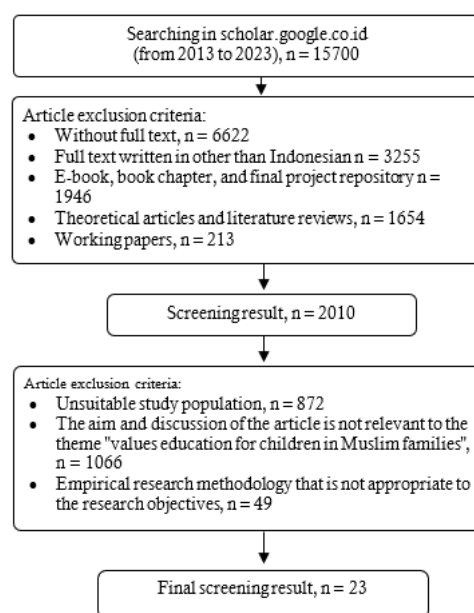


Figure 1: article screening procedures

RESULT

Based on the 23 selected articles, data charting was carried out to detail the data obtained from each article. This data includes: title, method, and findings from the research. The search results can be seen in the following table:

Table 3: Data Charting

No	Research title	Author(s)	Methods	Results and Discussion
1.	<i>Nilai Anak Dalam Keluarga Dan Upaya Pemeliharaan Kesehatannya (Suatu Studi Etnografi Di Desa Gadingari, Kabupaten Bantul).</i>	Kasnodiardjo, (2014).	The research is qualitative, with data collection through in-depth interviews with a number of informants.	The existence of children in the family has value for parents. Initially, children were capital for the family who were expected to help the family economically, and serve their parents by caring for them in their old age. However, along with changes and developments over time, children are expected to be able to go to school and achieve higher education so that they can uphold the dignity of their parents and improve the family's social status.
2.	<i>Interaksi Keluarga Terhadap Konsep Nilai Anak Pada Masyarakat Betawi.</i>	Nurlaila, (2019)	Quantitative research using a cross sectional method, namely studying the dynamics of the correlation between children's value concepts and interactions between parents and children through observation and data collection approaches	It shows that Betawi families still highly uphold the value of children and view them as valuable for themselves and their families. Differences in Children's Values Based on Gender: The study's results show a confidence level of 90% (sign=0.077), which means that families with sons expect their children to be an investment in the afterlife and a way to reach heaven.
3.	<i>Pendidikan Nilai Dalam Keluarga Menyongsong MEA</i>	Mokalu, (2015)	The qualitative descriptive approach method primarily prioritises case studies (interviews, discussions) with all	Facing the AEC, families do not have to worry because of various social media news which consistently shows that

			stakeholders as informants.	this nation is not ready, unable to compete, is just a trash can, second class people, only a spectator in their own country, etc. As a nation, we must believe in ourselves and that the government is very serious about addressing the MEA.
4.	<i>Proses Penanaman Nilai-Nilai Agama Pada Anak Usia Dini Dalam Keluarga Di Kampung Gambiran Pandeyan Umbulharjo Yogyakarta.</i>	Zelvi, (2017)	The methods used are modeling, habituation, parables and dialogue. This type of research is qualitative with a purposive sampling method.	The religious values instilled in children are moral values, aqidah and worship. The results obtained are that children are able and accustomed to praying. This process is carried out anywhere and at any time. Parents act as father and mother and friends. The family environment and social environment influence the process of instilling religious values. The supporting factors are the family environment and the means of worship at home.
5.	<i>Peranan Keluarga Dalam Menanamkan Nilai-Nilai Pendidikan Agama Islam Pada Anak.</i>	Jamari (2017)	Data collection uses observation, interviews and documentation methods.	The role of the family in instilling Islamic religious values in children in Karangmulyo Village, Tegalsari District, is quite significant. This role can be seen in the various efforts made by parents, both theoretical and practical, including the role of the family in instilling religious values, the role of the family in instilling the values of worship, and the role of the family in instilling religious values in children.
6.	<i>Pendidikan Nilai-Nilai Sosial Bagi Anak Dalam Keluarga Muslim.</i>	Kholidah, (2013).	The method used is an empirical research method, namely	The application of social values education methods for children in Muslim families at RT

			collecting observational data.	09 Dukuh Papringan, there are five families, namely the families of Mr. Ngatman, Mr. Joko, Mr. Juari, Mr. Heri, and the fathers of each of these families have different backgrounds. Of course, these values have been applied to the family and in social life.
7.	<i>Potret Kerukunan Berbasis Kearifan Lokal: Implementasi Nilai-Nilai Harmoni Dalam Ungkapan "Rampak Naong Bringen Korong" Dalam Kehidupan Masyarakat Madura.</i>	Takdir, (2018).	This research uses field studies on the concept's meaning in the expression " <i>rampak naong bringen korong</i> " as local wisdom values.	The values of wisdom reflected in the Madurese philosophy of life always inspire all Madurese children to live in harmony, peace and help each other in every activity or activity related to the benefit of society without exception. Forms of implementation of harmonious values in the expression " <i>rampak naong bringin korong</i> " is to invite the younger generation to make living in peace and harmony a symbol of unity and brotherhood between the Madurese people.
8.	<i>Implementasi Nilai-Nilai Pendidikan Islam Dalam Budaya Nemui Nyimah Di Masyarakat Lampung Pepadun.</i>	Juabdin, et al. (2018).	This research uses field studies, namely studies carried out directly in the field or on respondents.	This culture of meeting Nyimah is the meaning of etiquette in friendship and the need to speak politely. This activity shows the value of Islamic education, namely the value of mutual help, kinship and harmony. Mulei Menganai Forum, an activity for young people in the area so that closeness between young girls is maintained and they can always gather in positive things
9.	<i>Implementasi delapan fungsi</i>	Wijayanti & Berdame, (2019).	Data collection and surveys at the Population and Family	Implementation of the values contained in family functions,

	<i>Keluargadi Provinsi Jawa Tengah.</i>		Planning Agency (BKKBN) in Central Java Province.	namely, the value of parental education, social values, love, and sympathy for children.
10.	<i>Membangun Karakter Anak Usia Dini Melalui Nilai-nilai Islam Dalam Tradisi Perang Timbung.</i>	Dozan & Fitriani, 2020.	This research uses a qualitative approach.	The <i>Perang Timbung</i> tradition is in Pejanggik Village, Central Praya District, Central Lombok Regency. <i>Perang Timbung</i> is a ritual that aims to avoid disaster.
11.	<i>Nilai Anak Bagi Orang Tua di Jalan Sekata Lorong Enam.</i>	Rizal, Aqhso dan, Harahap, (2018).	Qualitative data methods are used, while primary data and secondary data are used for data sources.	Parents of course have to look after, educate and raise their children because children are an investment in the world of the afterlife and helpers of parents when their parents are weak or stiff. Children, as the successors of their offspring, must maintain their parents' good name. For parents, children are an investment, as a trust from God, the value of children as successors to descendants.
12.	<i>Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat.</i>	Rahmadania et al. (2021).	Qualitative research methods and data source sampling were carried out purposively and snowballed.	Education aims to improve the quality of human resources. One effort to improve the quality of human resources is through the learning process in educational institutions, from early childhood to higher education. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential for religious and spiritual strength, etc.
13.	<i>Pendidikan Karakter Berbasis Keluarga Terintegrasi Pembelajaran untuk Menanamkan Nilai-nilai Toleransi Sejak Dini</i>	Aryani, dan Wilyanita, (2022)	This qualitative research method collects data in interviews, observation, and documentation.	Character education in instilling the values of tolerance is integrated into the child's family environment, such as father, mother, older brothers, sisters, or neighbours. Programs

				in character education are a form of effort, action or activity carried out to build a child's character.
14.	<i>Pendidikan Anak dalam Keluarga Era Covid-19.</i>	Trisnawatidan Sugito, (2021)	Menggunakan penelitian deskriptif kualitatif.	The COVID-19 pandemic has caused the student learning process to change from before. Before the pandemic, student learning activities were centred on teachers as educators through playing. In contrast, learning activities are carried out in school institutions, but the learning process is currently centred on parents as the foremost educators. Learning from home is a challenging activity for parents. At the beginning of the COVID-19 pandemic, three out of five families found it difficult to adapt as educators for their children in the learning process.
15.	<i>Penerapan Nilai Pendidikan Islam dalam Keluarga Melalui Prophetic Parenting dalam Pembentukan Akhlak Anak Usia Emas di Desa Bukit.</i>	Indrawari, et al, (2021).	This research is descriptive-analytical field research, namely a narrative description using a qualitative approach.	The problem of parents in forming morals in children is the parents' lack of understanding about religion. The parents must introduce God and instil religious values in their children. The task of parents is to educate, teach, guide and provide supervision.
16.	<i>Implementasi Pendidikan Keluarga Dalam Menanamkan NilaiNilai Moral Anak (Studi Di Taman Penitipan Anak Werdhi Kumara I Panjer Kecamatan Denpasar Selatan)</i>	Sutika, 2017.	In this research, the approach used is an empirical approach with a qualitative descriptive research type. The data used in this research are questionnaires as the primary method and interviews and observation as	Based on the results of the author's interview with the head of the <i>Werdhi Kumara Satu Panjer</i> Child Care Center, in educating children, moral values are instilled in children, including religion, honesty, discipline, care for the environment,

			complementary methods.	responsibility, lessons the formation of morals is always instilled in children, here it is related to discipline. In educating children, there are moral lessons, including religion, so you can learn various things, especially forming children's morals.
17.	<i>Nilai Pendidikan Pada Pengasuhan Orang Tua Tunggal di Kota Gorontalo.</i>	Sawaku dan Anu, (2020).	This research approach is phenomenological.	Based on the results of interviews conducted on the educational value aspect of single-parent parenting, in this case, it influences the child's physical and psychological development. Single parents care for and raise children and provide education in a family or single-parent environment. This care supports the value of conscience and the value of mutual giving as a guide to one's life in social life.
18.	<i>Pendidikan Keluarga Pada Anak Buruh Gendong Pasar Beringharjo Yogyakarta.</i>	Widyastuti, (2016).	Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi.	Family education for carrying workers' children includes basic moral, social and religious education. a) Provides the basis for moral education. b) Provides the basis of social education. c) Laying the foundations of religion.
19.	<i>Penanaman Nilai-Nilai Pendidikan Dalam Keluarga Petani yang Memiliki Anak Putus Sekolah Tingkat SLTP di Jorong IV Rotan Getah.</i>	Anpersya dan Wirdanengsih, (2020).	This research uses qualitative research. Researchers used observation, interview and documentation data collection techniques in this research.	Children drop out of school due to a lack of parental awareness of their children's education because it is not appropriate for the child to go to school, which is not their wish but only the parents' wish. In the end, children drop out of school and parents prefer their children to work in the garden

				from now on rather than spending their time the same as money if it's his child.
20.	<i>Implementasi Nilai-Nilai Karakter Pada Masyarakat Adat (Studi Kasus Masyarakat Adat Desa Pekuncen).</i>	Sadeli, et al. (2021)	The approach used in this research is a qualitative research approach. The data collection technique used in this research uses observation techniques.	The character of the Pekuncen traditional community is still maintained and implemented through a religious character, which is a syncretism between Islamic spiritual teachings and local beliefs (<i>Kejawen</i>) in the form of the Unggah-Unggahan tradition. The character of discipline also colours the community's traditions in the form of obedience of Bonokeling followers to applicable teachings and norms, as well as character cooperation, manifested in an attitude of helping each other in social activities.
21.	<i>Kontribusi Peran Orangtua dan Guru dalam Pembentukan Karakter Islami Anak Usia Dini</i>	Wahyuni & Putra (2020)	Qualitative descriptive research using interview, observation and documentation as data collection tools.	The contribution of the role of parents and teachers in forming the Islamic character of Sekato PAUD students by teaching them to apply character values based on Islam, and monitoring student development, (2) Factors that influence this are parental support, discipline, teacher professionalism, example, and social media . Meanwhile, the inhibiting factors are mass media, parenting programs have not been implemented, and there are some students whose environment does not reflect an Islamic character.

22.	<i>Model Penanaman Nilai-Nilai Agama Islam Pada Anak-anak Panti Asuhan Mawar Putih Mardhotillah di Indralaya</i>	Ghafur (2020)	Qualitative descriptive research using observation, documentation and interviews selected purposively.	Instilling Islamic teaching values in the children of the Mawar Putih Mardhotillah Orphanage in Indralaya begins with process, implementation and evaluation. The instillation of Islamic teaching values in the children of the Mawar Putih Mardhotillah orphanage in Indralaya, namely the values of <i>aqidah</i> , moral values, and the values of worship, must all be carried out and implemented in everyday life by providing good examples given by the caregivers to their foster children.
23.	<i>Penanaman nilai-nilai Islam melalui komunikasi interpersonal orang tua pada anak</i>	Rizky & Moulita (2017)	Qualitative descriptive research using observation and interview data collection methods.	Interpersonal communication carried out by parents influences the success of instilling religious knowledge in children because if parents always remind and give good advice and not angrily, children will do what the parents want and investing religious knowledge in children is not just giving direction or guidance, but rather examples in real life such as helping each other and being polite to everyone.

Table 3: Categorise themes and sub-themes

Themes	Sub-themes and data charting number
Implementation of children's values in the family environment	<ul style="list-style-type: none"> • Instilling children's values (2, 3, 11, 8, 16, 19) • Education focuses on the values applied to children (3, 6, 12, 13, 18)
Child's environment	<ul style="list-style-type: none"> • Influence of the social environment (4, 13, 7) • Application in social life (6, 10, 20)
Internal family relationships	<ul style="list-style-type: none"> • Role of Family (4, 5, 7, 9, 14) • Educating children (13, 16)

The urgency of teaching religion to children	<ul style="list-style-type: none"> • Teaching religious values to children (2, 11, 8, 18) • Impact of teaching values on children (4, 20) • Customs and culture (7, 8, 9)
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Based on the charting data presented in Table 2, the research team compiled subthemes and themes. There are nine sub-themes, which are then grouped into four major themes. Details of the categorisation of these themes are in Table 3. These themes then become the basis for developing the following discussion

Implementation of Values in the Family Environment

It is necessary to instil values in children from an early age, including religious, moral, social, and cultural values. Cultivating educational values should be started or appropriately invested in the family sphere. Family has an essential and inseparable role in a person's life. As the first foundation in life's journey, the family creates close bonds between family members, including father, mother and children. Interactions between family members produce closeness, which is manifested in familiarity. Under normal conditions, children first interact with their surrounding environment through their parents, siblings, and perhaps close relatives who live together. Children's values are closely related to the family's perspective on children, which will determine the family's patterns in carrying out its functions (Laila, 2019). Through this interaction, children begin to recognise the world around them and experience the initial socialisation process in everyday life. The family is also the most minor social institution, the foundation and initial investment for building a better social and community life. Within the family, the internalisation of social values and norms is much more effective than through other institutions outside the family institution because when children have their world, it is characterised by lots of movement, full of enthusiasm, likes to play in every place and time, don't get tired easily, and get bored quickly. Children are curious and always want to try everything they think is new. Therefore, the family is the most comfortable place and the first place for children to learn and explore what their family has taught them at home. (Sutika, 2017)

Even though the family plays the educator role, their task is not limited to conveying positive values to children. The family is also expected to be an example to be followed in everyday life. The Character Education Model in the Family, adapted from the Basic Teaching Model, is the main basis for forming children's character through education. This model is called basic because it describes an education model with four components: objectives, programs, processes and evaluation (Aryani & Wilyanita, 2022). Education provided by the family has a large role in shaping children's behaviour, because children's behaviour patterns are developed in the family environment. The way parents educate their children gives colour to the child's behaviour. For example, a child who always wants to achieve victory on his own or always seeks attention from his friends may grow up in an environment where he is pampered, and his wishes are always followed.

On the other hand, a child who is pessimistic about his abilities or lacks self-confidence may be raised in an environment that tends to be too active or critical of the child's abilities by his parents or surrounding environment. Parents act as the first teachers for children, and every child gets important affection and love. (Kholidah, 2013). The importance of children's values for parents in everyday life can be seen from the fact that children are a source of love expressed by parents. Children are also often an essential consideration for married couples in delaying the decision to divorce. Values are socialised to children within the family, and family wealth is passed on to them. Apart from that, children are also places where parents place various hopes.

The values given to children are closely related to the culture adopted in society, where each society has an exceptional view regarding the things they consider important. Parenting patterns are

the methods parents use to try various strategies to encourage children to achieve desired goals. These goals include knowledge, moral values, and standards of behaviour that children must have when they grow up. Parents instil values in their children to help them build competence and peace. They instil honesty, hard work, self-respect, compassion and responsibility. With maturity training, these characters become integral to children's lives (Rizal et al., 2018). The instilling of values in children by the family does not look at it from a low or high angle. All parents are obliged to teach children the norms in the family. Whether parents are busy or not. For example, in Widyastuti's (2016) research on the families of children of market-carrying workers. During their busy schedule, the workers continue to teach their children such as:

1. **Moral values**

Moral values are the daily application of values and how children implement these values in the family. Parents usually instil several moral values in their children, namely, being independent, disciplined, respecting parents, hard work and responsibility.

2. **Religious values**

Instilling Islamic education for the nation's young generation will not be able to run optimally and consistently without severe involvement from all parties. Therefore, all elements of the country (government, religious leaders, society, educators, parents and so on) must have serious intentions and attention so that the future generation of the Indonesian nation is a generation with high intellectual abilities and noble morals. Religious Education in the Family is the most important among social institutions concerned with children's education. Usually, in the family, religious values are instilled to shape children's behaviour. Therefore, religious education in the family is vital to knowing the boundaries of good and evil in everyday life. (Rahmadania et al, 2021).

3. **Social values**

Social values have a general function in society. Among them, values can contribute tools to direct people in thinking and behaving. Apart from that, social values also function as the final determinant for humans in fulfilling social roles. Social values can motivate someone.

So, education is a factor in basic human needs in a nation because it is with education that efforts to improve people's welfare can be achieved. With education, you can create a workforce rich in theoretical and practical knowledge, mastery of technology, and unique skills. (Anpersya & Wirdanengsih, 2020). Education is crucial to improving the quality of human resources for the present and the future. Education is an effort to support the success of nation development, from formal, informal, and non-formal education. From this discussion of the values of instilling values, it can be concluded that implementing values is how children apply several values in the family—from moral to religious and social values (Juabdin et al., 2018).

Children's Environment

Ki Hajar Dewantara said a child's character is part of the soul's science. A person's character combines with that person's nature, which is influenced by heredity or inherited by the family. The good and bad of a person's character can be seen from the soul and controlled by the environment (Dozan & Fitriani, 2020). Cultivating character in the family environment is one of the first steps in character formation. The role of family education is to prepare children for development in social life because the success of character education lies more significantly in the educational process in the family. Character and moral education can take several approaches, namely example, dialogue, practice and confirmation.

The cultivation of character in the community is related to social aspects. This social aspect is related to interactions between indigenous communities. According to Salahudin and Alkrienciehie in Sadeli et al. (2021), character cultivation patterns. In the community environment, habits can be made such as: Making the community a promoter of good and forbidding evil, Making children in the atmosphere like their own children, Practicing sharia laws in disciplining society, being responsible for educating children with community learning hours, maintaining children's nature so that not committing moral deviations, fostering community unity to work together and show compassion.

According to the theory of Bronfenbrenner & Morris (in Zelvi, 2017) which states that the environment is a microsystem, which means it is a subsystem that directly interacts with individuals, consisting of the individual's family, peers, school and environment. Individuals are not seen as passive recipients of experience. Still, children are also active in building this microsystem setting, meaning that individuals are also actively involved in interactions with this subsystem, where the child's development is determined by his experience in regulating his microsystem environment. Providing social opportunities, play facilities and infrastructure, opportunities to communicate with others, and the quality and quantity of relationships between parents and teachers are fundamental aspects of children's development.

Parents teach children to be tolerant in an environment that adheres to various religions. Parents explain and teach children to be tolerant of friends of different religions. Parents teach children to have a tolerant attitude towards friends of different religions every time they carry out worship. Children must respect and not ridicule the beliefs of followers of other faiths. For example, Mr Joko's extended family is Catholic and his wife's extended family is Muslim, the family lives near the Catholic extended family. In this situation, parents teach their children from a young age to be tolerant. So, at this age, children have a high tolerance towards cousins of the same age or extended family members with different religions.

As citizens of communities with diverse beliefs, we must continue to recognise and work together in social activities because they coexist. It's just that you shouldn't mix religions when it comes to worship. Moreover, we as humans, by nature, cannot live alone. This thing means that a person does not live alone, but he has friends and neighbours. Even religious teachings say that we should not differentiate between skin colour, ethnicity, race, religion and class. Tolerance is born from strength, not because of weakness. Tolerance is full of self-confidence and is woven with compassion. Still, it is accompanied by an awareness of the need to respect these qualities in other people—tolerance is the basis of true humanity and religious spirit.

Parents always teach only children about cooperation in the family, namely collaboration between children and parents. When parents are busy, and their children have nothing to do, children help their parents with their work. Parents often advise children to collaborate with friends when playing and doing something difficult. Parents also get children used to playing with friends in harmony. Children should not fight over toys. For example, children play disassembly with their friends. In assembling disassembling toys, cooperation is required, children share the task of assembling disassembled and disassembled toys in turns. From the habit of playing together in children, the nature of cooperation will grow.

Parents also instil the nature of cooperation starting from their children's interactions with their siblings. Parents often encourage children to share everything with siblings. If one of the brothers and sisters has goods or food, they are expected to share it. To train the nature of cooperation, parents give tasks to children to participate in parents' activities, for example, helping with cooking, repairing motorbikes, cleaning the house and yard and delivering cakes to neighbours. With children's participation, it is hoped that children can learn how to socialise and understand the characteristics and feelings of people. Conflicts often occur with siblings or peers when a child's egocentrism emerges.

The most common thing is fighting over objects that he loves. This conflict is the basis for his ability to react to the broader social environment. The learning process determines a child's ability to act and behave socially in harmony with religious norms, traditions, laws and other norms that apply in society (Kholidah, 2013).

Regarding the child's environment, it is vital to collaborate on the roles of family and school. Wahyuni and Putra's research (2020) describes the role of parents and teachers in shaping students' character. In his findings, the factors that influence character education are parental support, discipline, teacher professionalism, example, and social media. Meanwhile, the inhibiting factors are mass media, parenting programs have not been implemented, and there are some students whose environment does not reflect an Islamic character. Meanwhile, in Ghafur's (2020) research, parents or guardians are important models for developing children's values in the context of a child's environment. This environment is because value development must be implemented consistently daily and over a long period. Apart from the role model of parents, interpersonal communication between parents and children also plays a crucial role in instilling Islamic values in Muslim families. This interpersonal communication is because Islamic values must be communicated in depth so children can understand them well (Rizky & Moulita, 2017).

Internal Family Relations

Law Number 20 of 2003 concerning the national education system article 7, paragraph 1 states that "parents participate in selecting educational units and obtaining information about their children's development". Meanwhile, article 7, paragraph 2 also states that "parents of children of compulsory school age are obliged to provide basic education to their children". The family is the first field of education, and the educators are the parents. Parents (father and mother) are natural educators. They are educators for their children because, by nature, mothers and fathers are given a gift by God the Creator in the form of parental instinct. Because of this instinct, parents feel a sense of love for their children, so morally, both feel burdened with the responsibility to care for, supervise, protect and guide their offspring.

From the opinion above, we can see that the role of family education, especially religious education, is significant because Islamic religious education here is primarily for children to prepare them for their future lives. Parents, as educators for their children, are expected to play an active role in instilling the values of Islamic religious education in their children. Parents play a role in shaping their children's direction and beliefs. Every baby born has the potential to be religious, but the form of religious belief that will be adopted depends entirely on both parents' guidance, care and influence (Tâm et al., 2016).

The first environment for children which is essential in forming a child's personality pattern, is called the family, this is because children are first taught with values and norms. The smallest social unit in society that can fulfil children's needs in developing their personality, both physical-biological and socio-psychological needs, is also called the family. However, as educators, families are not only required to teach children positive life values, but families must also set an example in everyday life. The educational model adapted from the Basic Teaching Model is the basis for educating a child's character. This model is called basic because it describes an educational model with four components: objectives, programs, processes and evaluation.

Goals are the basis for family-based character education. The goal referred to in this basic example is the final output or target to be achieved in the character education process. Big or small and the scope to be gained from educational output is influenced and limited by the structured division of the goals themselves. Second, events. The programs referred to in this conceptual example are forms

of effort, action, or activity carried out to instil character in children. Third, the educational process links various aspects or components of education to achieve goals (Aryani & Wilyanita, 2022).

Every parent has a different way of treating their child and every parenting style has advantages and disadvantages. Parents, according to their parenting style, are required to create quality conditions so that parents are able to provide good stimulus. The goal is so that the child's potential can develop optimally. If the parents' parenting style and the stimulus provided are not appropriate, there is potential for it to go in the wrong direction.

Being a good example is the best method for teaching children life values during the pandemic. Children's habits are modelled on the habits of parents or families living together in the same house. Children will imitate their family's behaviour, which becomes a daily habit. Approaches to learning with children should pay attention to the following principles: (1) Learning must challenge children's understanding; (2) Starting the teaching and learning process from the knowledge that children have; (3) Using nature as a teaching and learning tool; (4) Learning is done while playing; (5) Learn to acquire life skills; (6) The teaching and learning process is carried out through sensory and sensory knowledge; (7) Learn while giving children the opportunity to do it. However, parents do not understand the principles of early childhood learning, so parents apply learning strategies spontaneously and create a comfortable learning environment for children. The educational function of parents is vital in the process of guiding and educating children. Parents carry out the educational function by understanding the patterns that must be given so that the knowledge given to children is more focused (Trisnawati & Sugito, 2020).

Early childhood refers to a child who has just been born until the age of 6. This age is crucial in forming a child's character and personality because the conflict between families will make the child angry, and the religious values given by his parents are meaningless to the child. Parents who do not pay sufficient attention to their children when it comes to worship will get their children used to not praying, and children will tell lies when parents ask whether the child has prayed or not. Guiding and directing children to better understand the meaning of faith can be done by instilling religious values in children. Parents can use several methods to instil religious values in their children. Parents can use the habituation method in instilling religious values, namely by accustoming children to behave well, which will later make children accustomed to acting well in society. In instilling moral values, parents provide examples and practice good behaviour (Zelvi, 2017).

Nemui Nyimah In the context of social life, it means visiting or visiting. Friendship in our society is often interpreted as visiting, but that is not the real meaning of friendship. Friendship is not only marked by exchanging handshakes or simply apologising. Looking closely at the origin of the words, namely *shilat* or *washl* which means to connect or gather, and *Ar-Rahim* which means affection, then *silaturahmi* is defined as relating love between people. Friendship also means helping each other, speaking politely, connecting those who have previously lost contact or interaction, and giving something without expecting anything in return. (Sada et al., 2018)

Law number 52 of 2009 concerning population development and family development states that the family is the smallest unit in society consisting of husband and wife, husband and wife and children, widowers and their children and widows and their children. As the smallest unit, family members should interact with each other to create harmony because it significantly contributes to the physical and psychological development of children. The magnitude of the family's role can be seen from the family's functions. According to the National Population and Family Planning Agency (BKKBN), the family has eight functions, including religion, social culture, love, protection, reproduction, socialisation and education, economics and environmental development. These eight functions are expected to guide the lives of Indonesian families. Apart from that, it is a prerequisite, reference and lifestyle.

Parents use the Koran and read the Holy Bible to shape their children's beliefs. Family members know what they can and cannot do through this religious function. Second is the sociocultural function, which means that in the development of children, the family has an essential role in instilling patterns of behaviour concerning other people. The family also provides cultural heritage. Here, it can be seen that the family is considered the primary society. Cultural heritage as a nation's characteristic must be preserved, and one manifestation of its preservation is teaching it to the younger generations—the three functions of love and affection. A child's growth will never be separated from the influence of his family. The role of the family is very centralised in shaping the personality of its offspring. Therefore, one of the family functions is to channel love and affection. Parents' complete love and affection will provide extraordinary positive development in their children. Children will feel fulfilled in terms of love. The fourth protective function, child development, requires a sense of security, love, and sympathy from others. The family is a place to complain, admit mistakes, and a place of refuge for family members. (Wijayanti & Berdame, 2019)

Parents in implementing family education have realised that educating and forming children's personalities is a long and tiring process if they want to achieve the typical hope of having quality new generations with good personalities and noble hearts. According to Sudiarta (2016), the way to educate and shape children so that they have good moral values that their parents pay attention to is as follows:

1. They were instilling Religious Values. Instilling religious values in children is so important, so they must be instilled from an early age. These values are instilled while the baby is still in the womb. Children must be taught to know God through religious activities carried out by their parents at home.
2. Applying Discipline Getting used to being disciplined is very important. Therefore, implementing discipline must start from an early age, whether when you are still in the family environment, entering the school environment, or in social interactions in the community.
3. Reprimand when the child makes a mistake. Children must be taught early on morality and correct behaviour according to applicable ethics, norms and rules. Children must be given an understanding.
4. Reprimand when the child makes a mistake. Children must be taught early on morality and correct behaviour according to applicable ethics, norms and rules.
5. Helping solve children's problems. A child will feel cared for and loved if his parents can listen and pay attention to all kinds of children's issues.
6. Provide time for children. No matter how busy the father and mother's work is, parents must be able to leave even a little time to find out about their children's development. Such as monitoring who they hang out with, how they behave outside the home, their learning achievements, and so on. Children would be happy if their parents still had time for small things.
7. Provide learning facilities according to the family's abilities. What parent doesn't want their child to succeed and excel in their learning? But to achieve an achievement, facilities are needed to motivate children to learn, etc.

The Urgency of Teaching Religion for Children

Islamic values education is an education system that covers all aspects of life needed by God's servants, as Islam has become a guide for all aspects of human life. Islamic education that is rooted in culture is Islamic education that does not abandon historical roots. Therefore, an Islamic education model rooted in culture can form people with personality, self-esteem, and self-confidence based on

their own culture, which will be the legacy of their ancestors and not the culture of other nations. The tradition of the Lampung people, which has been in effect for generations, is a life attitude of being helpful and helping each other (*gotong royong*) among each other. This is not something strange, even though this reality in the modern era is still evident in the lives of rural communities. In contrast, among the people in heterogeneous urban areas it already seems a bit relaxed, for various reasons due to busyness and so on. It is truly a shame that this culture is not preserved and developed (Juabdin et al., 2018)

The family is essential in providing children with the basics of religious education. Providing basic religious education provided by the family to children can be a foundation for children in thinking, speaking and behaving. The family is the first place for children to learn about religion. Parents are also examples for children. Guidelines for children's behaviour in everyday life, what parents do, their children will pay attention to and follow. Parents are important figures for children to learn about religion. Widyastuti's research on carrying workers considers that religious education is necessary to teach children. Religious education becomes the basis for children to act and behave. What is good and bad has been introduced in religion. Basic religious education is the foundation for children in their lives. Religious education is an important basis for children, a stepping stone for them to move forward and respond to the world. Religious education is carried out by carrying workers, providing advice, and monitoring children to worship. The family has a large role in the process of internalisation and transformation of religious values into the individual person. The family is the first place for children to learn about religion. The attitudes or behaviour of children who tend to imitate those closest to them will imitate how the people next to them carry out their worship. So, the role of parents in providing religious education is very important to shape and foster children's religious values (Widyastuti, 2016).

The process of instilling religious values in early childhood, according to Zelfi (2017), is carried out in the following ways:

1. Parents must first be role models for their children before getting used to doing an action or deed, such as providing examples of prayer movements, providing examples of prayer readings, and praying before and after carrying out activities.
2. Parents use storytelling to instill religious values, and excellent moral values, in their children. The storytelling method is very suitable to use. Parents use the storytelling method to instil the value of *aqidah*, namely by showing clear what Allah created, and then parents tell it in simple language.
3. Parents instil moral values by using the parable method, namely by explaining to children the causes and effects of the actions the child performs. The imagery method follows children's characteristics, namely that children are selfish. Children tend to see and understand things from their perspectives and interests.
4. Parents use the dialogue method to instil religious values in children, which is very appropriate to the characteristics of children, where children have great curiosity. This dialogue method will create a dialogue or conversation between two people, where the child can ask his mother anything. With this dialogue method, parents can measure the child's level of understanding.

In general, families implement religious functions in the form of worship (98%). Worship for Muslim Muslims can take the form of prayer, reciting the Koran and so on, then for other religions, for example, Christianity, worship in church. Instilling worship starting in the family environment is very important, considering that understanding good and bad, what is permissible and what is not admissible in religious teachings, becomes a provision for individuals throughout their lives. The

family is essential in religious education for their children, especially personality formation. The function of the family is religious. The family must introduce and invite children and other family members to religious life. To implement this, parents as the core figures in the family, must first create a religious climate in the family, which the whole family can appreciate, especially the children. The next application of the function of religion, doing good (helping others), was 43.7% of respondents who answered this, followed by tolerance towards other religions (19.5%). Instilling tolerance towards other religions is very important because tolerance planted early will strengthen national unity and integrity. Respecting other religions is necessary to create a harmonious life. In the following application, 12.1% answered they were patient and sincere about everything God ordained. (Wijayanti & Berdame, 2019)

CONCLUSION

Based on a search of various empirical research articles, four major themes emerge, namely values education for children in Muslim families which boils down to four themes, namely: implementation of values in the family, children's environment, internal family relationships, and the urgency of teaching religion to children.

The theme of values implemented in the family includes moral, religious, and social values. In the theme of children's environment, a collaboration between family, school and children's social environment has an essential role in the education of social values such as tolerance and cooperation. However, there are social factors that hinder this process. The theme of internal family relationships underscores the internal dynamics of the family, which functions to develop Islamic religious values and discipline, remind each other and find solutions, togetherness within the family, and learning facilities. Meanwhile, the theme of the urgency of teaching religion to children underlines the important position of Muslim families in the education of Islamic values. Some value education methods discussed include the exemplary method, storytelling, parables, and dialogue.

The themes and discussion above show that empirical findings in the theme of values education in Muslim families still focus on the roles of parents and family along with methods of instilling values in the family. These limitations also imply that there are many areas of empirical research in values education in Muslim families that future researchers can perform.

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