The Synergy of Family Education, Schools and Communities to Establish Islamic Society

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Abstract
In any human civilization, education has a very important role and strategy. It is recorded in history that the leading figures in this country during the struggle to gain independence from colonialism of Dutch and Japanese are the ones who have the opportunity to be well educated at that time, it is held either by the colonial government in the form of such schools SR, HIS, MULO and or organized by the community in the form of madrasah and boarding school. Likewise, during the reign of the Old government system, the New government and the Reformation until now many figures held important roles in various sectors.They were educated people. As time goes by, our education has made various efforts to make it better and qualified several times by changing the curriculum which is the core of education. However, there is emergence of the phenomenon in the form of brawlamong students, the increasing acts of criminality, drug abuse, biker gangs, promiscuity, pornography and porn action, LGBT, rampant corruption and others which referred to the failure of education, especially religious and moral education. Therefore, this paper attempts to discuss the problems that occur in the world of education and provide alternative solutions to solve those problems.

Keywords: Community, Education, Family, School, Synergy

Introduction
In the National Education System, Beside public schools, there is also educational institutionknown as madrasah. Madrasah is a public school that distinctively Islam and become part of the national education system in Indonesia. As an integral part of the national education system, the school has been instrumental in developing the Islamic based science, forming the nation's morale, and creating the leadership cadre of the nation. According to Din Syamsuddin (2000), it has been recorded in the history of Indonesia that the madrasah is an institution that has multi-functions. Besides, as an educational institution that teaches science and moral education (character), the school is also like a crater candradime of the future leadership in the nation.

Actually, in the implementation of learning Islamic Education in schools and madrasas , there arestill some flaws. Even Buchori argues that religious education in schools and madraas today have failed. (as cited in Muhaimin, 2007, p. 23). The failure of religious education is because the religious education only pays attention to cognitive aspects and ignore the aspects of affective and conative-violitif, that is the willingness and desire to apply the value of religious studies. As the result, there is a gap between knowledge and experience, between gnois and praxis in the life of

religious values. The statement reaffirmed by the Minister of Religious Affairs, Basyuni (2004), who states that religious education that took place today tend to focus on cognitive aspect of the knowledge rather than affective (attitude) and psychomotor (behavior) aspects. In practice, religious education has been transformed into religious instruction, or more oriented to learn about religion, so the result is that there have been a lot of people who know the values of religious teachings but his attitude does not correspond even sometimes conflicting with his/her known religious values . Religious education in schools is no longer able to form unscrupulous persons, even though the essence of religious education is moral education or morality.

The results of the research conducted by the Research and Development of Religion and Religious Education and Training 2002 written by Basyuni (2004) found that the decline of morals and character of students is caused partly because the religious education curriculum contains too dense material, and the material is more focused on intelligence aspects than the whole religious consciousness intact. In addition, according to the results of the study, the methodology of religious education does not encourage the inspiration of religious values, as well as the limitations of religious reading materials.The existence of religious book was not sufficient to raise religious awareness, provide functional skills and encourage religious and noble moral behavior on learners.

In terms of teaching methodology, especially on religious education in schools and madrasahs today, most of the learning activities still use conventional ways of learning that a monotonous lecture, static, uncontexstual, tend to be normative, monolithic, and focused on academic. It is recognized by Muhaimin (2007), the professor of Religious Education Sciences of UIN Malang who states that in the context of the learning system, the weak point lies in a component of religious education methodology. The weaknesses were identified as follows: (1) Inability to change religious knowledge based on cognitive aspects to be meanings and values and lack of encouragement to have spirit on religious values that needs to be internalized in students' soul; 2) lack of coordination and cooperation with educational programs of non-religious knowledge (general knowledge) and 3) lack of relevance to the social changes that occurred in the community or less illustration about socio-cultural context, and static uncontextual and separated from the history, so that students do not live up to religious values as values in everyday life.

Meanwhile, due to the latest technological development in the field of communication, nowadays, part of the teacher's role has been replaced by technology products that are utilized in the world of education, in this case computer-based learning has been developed including Computer Based Education (CBE), Computer Assisted Intuction (CAI), WBT (Web-Based Training), Desktop Video Conferencing and so on.Learning systems are also developed that utilize computer technology and the internet as learning media known as E-learning.Then, blended learning is a learning method that mixes face-to-face meetings online meetings between teachers and students.Then, a digital library (E-Library) without limited distance has been developed.

Although some of the teacher's roles have been replaced by technological products, of course, the role of the teacher as a model that stimulates the development

of children's hidden potential will never be replaced. In the Islamic perspective, the core of education is love which can be realized by an inner relationship between students and teachers. The goal in Islamic education is not only intellect (ratio), but also the heart (*qalbun*) as the education in general. In the education process there must be sincerity of the teacher in transferring his knowledge, training, motivating and guiding students to gain additional knowledge and experience. Likewise, students must place the teacher in a high position and be respected. Even though some of the teacher's roles have been replaced with technological products, the image of the teacher must remain good and this can be done if the teacher compensates by continuing to work on improving the four aspects of his competence, namely pedagogic competence; social competence; personal competence (personality); and professional competence.

The demand for the new role of teachers in our education is more visible with the implementation of Unit Level Curriculum or what it is called *Kurikulum Tingkat Satuan Pendidikan (KTSP)* since 2006. In this new curriculum, teachers are given the freedom to develop educational materials, though it must be supported by the local potential (school or district) and the available facilities. The government only provides guidance in the form of Content Standards in accordance with the regulation of the National Education MinistyNo.22 in 2006 and Graduate Competency Standards based on the regulation of the National Education MinistryNo.23, 2006, as a national standard. The teacher the one who must develop (design) curriculum. Meanwhile,right now the teachers only receive the curriculum as a whole (package) from the principal of the school, or from the Department of Education for public schools and the Department of Religion for madrasah. Therefore as developers and implementers of curriculum, teachers are required to be active, creative and innovative.

We should re-examine the practice of teaching models which we have implemented, whether it is still relevant and able to prepare our students in accordance with the standards of competence which has been established and further prepare madrasah graduates to be able to live and compete in the society of the 21st century which is very competitive. We also need to review, reform (innovation) what to do so that our education truly become agent of change. Besidesdoing reformation, we should also make adjustment with various developments and changes that are and will happen. Without reformation and adjustment, educational institutions not only be able to perform their role and function, but also will cause social and cultural gaps.

If we look at the actual practiceas mentioned above, we find practices of learning which have already been done by the teachers of Islamic education at schools still rely too much on conventional learning models, uncontextual, more emphasis on the knowledge of the affective and psychomotor and less encouraging to have spirit to religious values. Though the subjects of Islamic education especially*AkidahAkhlaq*right now still use teaching and learning model which is based on teacher centered learning and lack of encouragement to students to use their potentials maximally. Students only receive information (the subject matter) passively so that the learning process look monotonous and dull. On the other hand, student centered learning which are not well sistematically done will also have implications on many things and there are those who assume that the rise of counter-education

actions carried out in the past decade by our students such as brawls between students, drugs, free sex in school or campus areas and juvenile delinquency are also uncontrolled by teachers; students' respects for teachers decrease and vice versa the teachers ignore to what happen to his students.

Nowadays, teachers must replace the use of the learning model which is focused on the abilityof the students to remember to the learning model that develops the students' ability to observe, analyze, and determine the case. Besides, education in perspective of the future is not only to pay attention to cognitive aspects of the students but also affective and psychomotor. Teachers are no longer the one who only be patronized and imitated but rather to have the multi-functions, namely as a motivator, facilitator, informator, communicators, transformers, agent of change, innovator, counselor, evaluator, and administrator in the classroom or school.

In the global era, the challenges of the madrasas will be even more difficult.Madrasas in the future perspective are madrassas that must be able to produce alumni who have competitive advantages, have the advantages of science and technology which are based on *imtaq* with the main characteristics that is having moral character. Various strategies to improve the quality of madrasas need to be carried out continuously, so that they are able to compete with public schools which are under the guidance of the Ministry of National Education even it is in the form of international school. The strategies for improving the quality of the madrasah must continue to pay attention to Islamic characteristics as Madrasah identities. Among the strategies that can be done is to develop appropriate learning models and are seen as effective for improving student learning outcomes, both cognitive, affective and psychomotor learning outcomes; improve religious education through fostering religious extra-curricular activities; the creation of a conducive atmosphere for madrasas; and improvement of Islamic religious education through habituation and practice of religious teachings in everyday life in the school environment.

Related to the problems above, a special study is needed to discuss learning innovations that are considered effective for improving student learning outcomes, especially related to the affective and psychomotor domains of students who have tended to be neglected. Lack of teacher's attention to the affective and psychomotor aspects of students has caused the occurrence of symptoms of erosion of values and social skills among students which are characterized by frequent occurrence of fights between students, lack of discipline, lack of responsibility, lack of empathy for social problems, less effective in communicate, and lack of wise in making decisions and others.

Another problem that must also be taken seriously from various parties is the lack of cooperation or synergy between formal education institutions in the form of schools and madrasas with parents who are increasingly busy with the demands of the economy, with the increasing number of parents (fathers and mothers) working in formal sector. As the result, the attention to the education of their children at home is not optimal. While education in the community in the form of non-formal education such as *TKA / TPA, Madrasah Diniyah*, or recitation in *langgar, mushollah* and mosques, especially in urban areas are increasingly less desirable.

Child education will not be completed only in schools or madrasas, but must be supported by education at home in this case of course by parents.Education in the community and even the government as policy makers in the field of education will greatly determine the success in preparing future generations of the nation. Therefore the awareness of various related parties becomes a necessity that must be built, if we want the emergence of ideal generations as stated in Law Number 20 of 2003 concerning the National Education System, Article 3, that the aim of national education is to develop the potential of students in order to be a man of faith and piety to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.

Discussion

Therefore, in this section I would like to discuss three topics which are (1) the importance of education at home, (2) education at school and (3) education in the community.

The importance of education at home (family)

Family is the first and foremost environment for children, because most of individuals or children's life are in the family. Thus, education that is the most accepted by individuals or children is in family.Family is the source of the basic knowledge of ethics, morals and religion. Islam teaches that every child is born in a state of holiness (*fithrah*), so it depends on the parents whether the child will later become a follower of Judaism, Christianity or Majusi religion (HR Bukhari). This is also explained in the Al-Qur'an Al-Sajdah verse 9; "Then He perfected it and blew into it, His soul (creation), and He has made for you hearing, sight and heart, (but) You are very little grateful".

According to Al-Munjid, fithroh is a creation, certain manner is attached personally since the person is born, becomes the characteristic of a person based on religion and as-Sunnah (as cited in Muhaimin, 2001, p. 16). Meanwhile, according to Muhaimin, fithrah is a strength and capability (latent potential) embedded in human beings since the beginning of the human existence, for a commitment to the values of faith to God, tend to follow the truth (Hanif). The potential is such a gift from Allah.

Families in this case the father and the mother have a great responsibility to develop the potential (fithrah) that is owned by their children. Because at home (family) is the first and foremost educational environment for the child. Families usually consist of a nuclear family; father, mother and children. In this case because there is a blood relationship between children and their fathers and mothers, so they have a relationship between family members. Family is the first socializing place for children, because every day there is an interaction between father, mother and children. Interactions that occur in the household take place continuously, so the value order that occurs in children will be greatly influenced by the family. The values instilled since childhood in this family will ultimately greatly affect life when he becomes an adult human. Parents who are naturally educators for their children must certainly carry out their obligations, not only to maintain, maintain, provide clothing, shelter and food needs but also to provide the best education to their

children.Especially in pre-school age, itis a very fundamental moment for children's education. According to Hurlock (1980), Children who have just been born are like white paper and at pre-school ages it is often referred to the "Golden Age".

Every parent, both father as head of the family who earns a living, and the mother are in charge of managing and managing all household needsmust maintain, love and also be responsible for providing the best education for their children. Family functions are as fulfillment of individual needs, reproduction, maintenance, placement of children in society, social control, and socialization. The function of socialization is the duty of every father and mother to guide and introduce life norms to their children. A wife or a career mother is usually difficult to get together with her husband and children, because the husband is tired of working, and the wife is too, so that the children get less attention and affection from their parents who are equally busy.As a result, the children becomethe victims because of lack of attention. This will cause the children to look for attention outside their home. When at school there are children who are categorized as naughty, it usually has something to do with parents' concern for their children. Conversely, many children who can socialize well with friends and even achievement cannot be separated from the education they get at home.

At home, parents must strive to support the education of their children: for example, by creating a conducive learning environment, setting a special time for learning for children and providing assistance when their children learn something.Even, there aremany parents who allocate a special budget for additional tutoring as an effort to improve children's achievement in school. This is part of the efforts of parents to directly encourage learning in schools or madrasas.

In terms of religious education, parents are a good example for their children. Exemplary parents will be effective especially if the good example activities are done early or when the children are in pre-school age who have plenty of time to get touch of education at home. Parental commitment will greatly affect the success of education provided at home and will be a provision for children when entering the world of schools or madrasas.

Thus it can be understood that, in this case the father and the mother have a big role in instilling the principles of faith that are strong and good for the children and deliver and accompany the child to achieve and practice the highest knowledge as a provision to carry out his life activities later. The family must be aware of the main responsibility to form a pattern of mind and soul and the character of children who are pious and well-mannered.

Education at school/madrasah

The word school comes from Latin: *skhole, scola, scolae or skhola* which means: leisure or leisure time, where at that time the school was a leisure activity for children in the midst of their main activity, that playing and spending time enjoying childhood and adolescence. Activities in that free time are to learn how to calculate, how to read letters and to know about moral (character) and aesthetics (art). To accompany children in *scola* activities accompanied by experts who understand about children psychology, in order to provide the greatest opportunity for children to create their own world through a variety of studies given.

When we consider now, the word "school" changes the meaning that is kind of building or an institution for learning and teaching as well as a place to receive and give lessons. The school is led by a Principal. The principal is assisted by the deputy headmaster. The number of school principals in each school is different, depending on their needs. School buildings are arranged high to utilize available land and can be filled with other facilities. The availability of facilities in a school has an important role in the implementation of the education process. In practice, schools can be grouped into two kinds namely: public schools which are managed by the government and private or non-government schools which are managed by the community.

Based on National Education System Law No. 20 of 2003, it ismentioned that in addition to the school, there is also madrassah. The meaning of "madrassah" is kind of Islamic based schools. There are some madrassa which are managed by government and partly managed by the public (private). Madrasah is a word in Arabicwhich means the school. Originally, madrasah derives from*Darasa* (read: darosa) which means to learn. InIndonesia, Madrassa devoted as public schools where in its curriculum, it contains lessons about Islam. Government Elementary School (MI) is equivalent toPrimary school (SD), Madrasah Tsanawiyah (MTs) is equivalent to Junior high school (SMP), and Madrasah Aliyah (MA) is equivalent to Senior High School (SMA).

The philosophical concept of Islamic education comes from *hablum min Allah* (relationship with Allah) and *hablum min al-nas* (relations with fellow human beings) and *hablum min al-alam* (relations between humans and nature) which then develop into various existing theories recently. Basic innovation is derived from the Qur'an and al-Hadith.

In this case, educational institutions in the form of schools and madrasas must be reorganized so that their education programs are oriented towards achieving and mastering certain competencies. Therefore, educational institutions must have the characteristics; (a) Multiprogram and multistrata and oriented towards perspective and descriptive needs, (b) each program is compiled using the principle of integrating competitive cognitive, affective, and "moral" and (c) Program diversification is arranged according to real needs in a community oriented on the appearance of the behavior of students who have a sense of responsibility.

As stated in the initial section that our school or madrasa in addition to cooperating with parents and the community and the government, must make various breakthroughs in an effort to realize the ideal education for students. In addition to the curriculum, the learning model used is not only oriented to academic excellence or emphasizes cognitive and psychomotor, but also must pay attention to the affective aspects which will eventually lead to the formation of the child's own character as expected.

Schools or Madrasas are miniatures of the community.Therefore all school or madrasah citizens must understand the vision and mission of the school or madrasah and take responsibility and take on the role to make it happen. Communication with parents and the community is an absolute thing to do to build synergies between schools, parents and communities in the school or madrasa. So that children's education is not only borne by schools or madrasas, but is a shared responsibility.

Education in the community

In Islam, education is a continuous activity without end, and last a lifetime. Education is not just limited to formal education in the form of schools and madrasah only but it also takes place at home (family) and also takes place in the community. The concept of education in Islam is closely related to the environment and interests of the people. Therefore, the education process is automatically correlated with environmental needs, and the environment is used as a source of learning. A child who learns in a good and conducive community environment, the potential that is owned, including to be a leader, can grow and develop well too. Every student as a prospective leader needs to be developed in the nature of leadership, introduced with the consequences he will receive in the form of responsibility. Because everyone is a leader, and every leader will be held accountable for his leadership.

Children and adolescents who have the opportunity to study in non-formal educational institutions are in the form of courses, religious education such as TK / TPA, madrasa Diniyah Takmiliyah, or are involved in activities of religious organizations such as Karang Taruna or Remaja Masjid (Rohis) as well youth and community organizations tend to have sensitivity to the surrounding environment, dynamic and communicative (having advantages in communication). Different facts will be found in children who tend to pursue academic abilities that spend time with courses or tutoring and are preoccupied with their community.

In people's lives, especially in urban areas that live in complexes, communication between masyawakat residents is decreasing. They are busy with their respective activities on weekdays and take advantage of holidays for families, so that this situation is not conducive for children who in the long term cause the formation of individual traits, An important role that is still visible in society is the mosque or musshollah. Aside from being a place of worship, the mosque functions as a place of religious formation for the community including children and adolescents. Therefore in the community both the government and the manager of the mosque must provide space and place for children and adolescents to be involved in mosque activities. The phenomenon of the masses of children and adolescents must immediately be addressed by embracing them and of course must be supported by parents.

In a dynamic society, with increasingly high and heterogeneous mobility, parents, especially religious leaders and community leaders must jointly take a role and take responsibility for children and adolescents in their environment. They must provide motivation and exemplary to children and adolescents to behave in life based on moral values derived from Islamic teachings (Al-Qur'an and Hadith).In education, exemplary is a very principle, as exemplified by Rosul and explained in the Qur'an: "Indeed, the Prophet has a good example for you, (that is) for those who hope for the mercy of Allah and (coming) doomsday and he calls many Gods ". (QS.Al Ahzab 31).

In general, seducation carried out in society is kind of education that every child can behave in accordance with Islamic teachings in carrying out their relationship with God, relations with fellow humans and their relationship with the universe called "*Hablum minallooh, hablum minannas dan hablum minal 'alam*". So he does his duty, both as a servant of God and as a vicegerent on earth. Every child is ultimately

expected to have a good responsibility towards God, to himself, to society, and to the universe.

Conclusion and Suggestion

The success of education is not only determined by formal education in schools, but there must be cooperation or synergy between formal, informal and non-formal education. All three aspectsare parts of continuing education and lifelong education.all three aspects are inseparable and cannot stand alone. Those three aspects must fill each other. The three elements describe the factual conditions of educational objectives. At present the three elements have not yet proceeded synergistically.Besides, each of these elements have not functioned correctly. Efforts to build synergy of the three aspects become alternative solutions, especially in the development of moral education which is currently a serious problem that occurs in the world of education. The consistency of planting moral values in students both at school, at home and in society is a necessity to produce the expected children as outlined in Law No. 20 of 2003 concerning the National Education System.

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