

# The Role Of Family In The Implementation Of Quranic Values In Early Childhood

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## ABSTRACT

*This study aims to determine the role of the family in the implementation of the values of the Qur'an and its implications. This is because there are still many families who forget their role. The research method uses a qualitative phenomenological approach. The participants of this study consisted of 5 guardians of students at RA Annafi 'Ngadisepi. Data collection techniques through interviews, observation, documentation. While the data analysis technique Miles and Huberman through data reduction, presentation and drawing conclusions. The results of the study showed that the internalization of the values of the Qur'an in RA was through the habituation of Asmaul Husna, worship values, morals. While the implementation of the values of the Qur'an was carried out by providing role models, guidance from the Qur'an, punishment and rewards, advice, prayer education, interpersonal communication. However, based on the findings, some families in RA Annafi' still have not carried out their roles according to the provisions of the Qur'an, while two other families have carried out their roles according to the Qur'an. This has implications for changes in children's behavior, especially in carrying out worship.*

## Key Word:

*Family Role, Internalization, Implementation, Implications, Al- Qur'an*

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## Introduction

Child development depend on family development, because in Islam, it has been confirmed that newborn carry the fitrah purity, which can be shaped by both parents weather he becomes a Christian or a Jew (Rohinah 2015). The family is the first place where children learn. Because, by nature, family interaction promote spiritual and socio-cultural values (H. Mahmud *et al.* 2013). The family is also the first educational field for children in building and developing children's characters to become individuals who are beneficial to religion and the country.

In addition, family education is able to increase knowledge related to moral values, social norms, as well as basic skills needed by early childhood. So it cannot be denied that the family or parents are the most important educators who have a great influence on the growth and development of children in the future. This is a God-given responsibility of parents, weather they realise it or not (Saputra *and* Subiyantoro 2021).

Considering the formation of children into individuals with high value is very important, the role of the family cannot be ignored. However, in this modern era, there are still many parents who neglect their role because they are too busy with their work or activities, so the vulnerability to moral decline by children is increasing. Although educators have made many efforts to deal with this moral problems, it will not work in parents are not directly involved. This makes all levels of society increasingly aware off the need to restore the responsibilities that must be borne as parents to overcome the moral decline of children.

The problem of moral decline will be more difficult to overcome if it does not start early, so parents are required and demanded to teach moral values to their children from an early age. however, there are still many parents who tend to ignore it. Whereas it is appropriate as parents to teach their children to behave properly. One of them is in kindergarten RA An Naffi' Ngadisepi when children are asked about the reason for not praying, the cause is none other that their own parents who rarely pray. This proves that many behaviours skill contradict the principles of Qur'anic values and are not in accordance with Islamic beliefs.

Whereas in Islam, it has been thought starting from how to find life partner to produce pious offspring based on the teachings of Qur'an and Prophet Muhammad

SAW (Indra 2017). The Qur'an is the holy Qur'an that Allah revealed to the prophet Muhammad through Jibril. The Qur'an must be introduced from an early age as a guide, guidance, believe, and behaviour in society. In accordance with Qs Al Baqarah verse 2 which reads :

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

In addition, the Qur'an is highly revered because it contains essential values that can serve as examples and guidelines in all aspects of life (Astuti and Watini 2021). So that the implementation of noble religious values sourced from the Qur'an in education in the current era becomes absolute.

The Qur'an has also conveyed the role of the family as in surah At Tahrim verse 6 which reads :

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)

In surah At Tahrim, it is explained that there are several ways to protect himself and his family from the suffering of hellfire. One of them is by equipping the family with knowledge and good morals in order to guide children to the right actions. And invite the family to obey and prohibit disobedience. This is supported by Rohinah's research which states that creating religious family environment requires the involvement of parents and all family members (Rohinah, 2015). Islam has also described hoe the role of the family in the application of values as outlined in the holy Quran, however, the reality is that there are still families who do not apply the values of Quran. For this reason, it is very important to conduct research again to examined in more detail the role of families that are implemented based on the values of the Quran in early childhood.

This research is a development of research conducted by Nasikhah and Herwani (2022) on the role of families in teaching Quran in early childhood. The difference in this study is that it adds several verses of the Quran, namely Qs. Ali Imron 159, Qs. As Saffat 100-102, Qs. Luqman 17-18. And using different research methods. In addition, the research of Nasikhah and Herwani (2022) only explains the theory of

family roles and is limited to At Tahrim 6, so it is very necessary to re-research to find out the real implementation in life, especially in kindergarten RA An naffi' Ngadisepi.

## Method

This research approach uses a phenomenological qualitative approach. Phenomenology is a philosophical approach that investigates based on human experience (Hadi, Asrori, and Rusman 2021). This type of research method is field research, a field study is a type of study in which the researcher sees firsthand what is happening in the research site (Sunyoto, 2013). While the type of data source includes primary data according to (Indrianto & Supomo, 2014) obtained directly from the source through the collected research object. The subjects of this study were parents of RA An Naffi' Ngadisepi students with age criteria of more than 30 years old. This is because this age is considered more experienced in educating children according to Islam. Secondary data obtained through the interpretation of the Quran and various other sources.

Data collecting techniques were conducted through observation, documentation and participant interviews. Data analysis of Miles and Huberman cited by (Sugiono, 2017) includes data reduction, data presentation and make conclusion. The data collected in the field will be recorded carefully and in detail, focusing on things that are important for research. So as to provide a clear picture of the result of observations and help researchers find the reliability of the data obtained. Then the data is presented in a brief description and conclusions are drawn. Furthermore, triangulation was used to check the validity of the data. Data triangulation combines various data and previous sources (Sugiyono, 2015).

## Results and Discussion

In this study, the internalisation of Quranic values means cultivating Quranic values through educational institutions into children so that they can behave in accordance with the teaching of Islam in daily life. The following is the cultivation of Quran values in RA An Naffi' Ngadisepi:

*Asmaul Husna habituation*, the value of faith is taught through the habituation of memorising Asmaul Husna. Based on observations at RA An Naffi' Ngadisepi, the habituation of memorising Asmaul Husna is carried out every morning before learning begins, which aims to get children used to and memorise Asmaul Husna so as to form Islamic character. This is in accordance with the theory of (Sapendi, 2015) which states that habituation is the continuous repetition of certain activities or behaviours which eventually become behaviour that students do spontaneously. In addition, to make it easier for children to memorise Asmaul Husna, the recitation of Asmaul Husna is designed with singing. The use of memorisation strategies through singing methods can help develop thinking skills and can be used as interactive learning that attracts children's interest in learning (DLT, Muslimah, and Wahdah 2022). So that according Sufiani, Putra, and Raehang (2022) the habituation activity of reading Asmaul Husna increases their faith, encourages obtaining rewards and is always grateful for Allah's blessings. Furthermore, the habituation of memorising Asmaul Husna has been the same as Allah's commands in Qs. Luqman 13 commands to provide learning about the greatness of Allah SWT.

*Embedding the value of worship*. The cultivation of worship in RA An Naffi' Ngadisepi based on the result of the research is practised with the implementation of Dhuha prayers in congregation in the morning. During learning, the value of worship that students learn is about the procedures for mandatory prayers and Dhuha prayers both in congregation and alone. This is for children are able to imitate prayer movements and memorise prayer recitations. So it is hoped that children will get used to praying. The habituation of prayer from an early childhood is in line with Allah's command in the Quran Qs. Luqman 18.

*Embedding moral values*. The internalisation of morals in children of RRA An Naffi' Ngadisepi is carried out by giving examples and role models to children of courtesy toward others and also through prophet stories that are integrated in the theme of religious and ethical learning. The strategi of moral education emphasises the exemplary approach and responsibility (Nasihin 2017). This is because positive attitudes must be internalised in children through the words and action of adults, including teachers and parents (Hartati, Dewi, and Ifadah 2021) the goal is to foster

children's enthusiasm for learning so that children easily understand what the educator exemplifies. The cultivation of moral values through the story of prophet is in accordance with the theory in Qs. At Tahrim 6.

The implementation of Quran values in every family is certainly not the same. But it has same direction, which aims to make children behave according to the values of the Quran. Based on the result of research on five families of parents of students at RA An Naffi' Ngadisepi, it shows that all families have carried out their role to accustom children to be gentle. Some of the method used by parents to accustom their children to be gentle are by educating their children's morals through giving advice. The existence of advice turns out to be quite influential on children's behaviour, one of which is GH, Mrs. TM's child, who has become more gentle. The habit of speaking softly is in line with the command of Allah SWT in Qs. Ali Imran 159. Furthermore, in order to fulfil their roles and responsibilities in implementing Quranic values, the five families in RA An Naffi' use several strategies in accordance with surah At Tahrim 6, namely:

*Providing role models for children.* The implementation of exemplary behaviour in RA An Naffi' Ngadisepi is only carried out by two families, namely Mrs MJ's family and Mrs SM's family. Providing role models start from small things such as giving teaching in dressing must cover the aurat. In addition, exemplary behaviour is not only given verbally but also practically. Both families always routinely pray to be a role model for children because early childhood will tend to imitate the actions or examples of parents, good or bad (Zahra and Kuswanto 2021). Meanwhile, three families from RA An Naffi' Ngadisepi, namely the family of Mrs TM, the family of Mrs SP and the family of Mrs SR have not provided exemplary for their children. In line with this, based on the result of observations, children will tend to be unwilling to perform prayers because they rarely see exemplary behaviour from their parents.

*Providing habituation.* Habituation at RA An Naffi' Ngadisepi is not only done by accustoming children to be polite and gentle to others but also getting children to practice fasting from early age. There are two families who have trained their children to fast, they are Mrs MJ's family and Mrs SM's family. In contrast to other three families in RA An Naffi' Ngadisepi who still have not educated and trained their children to

fast. Whereas fasting can be done by getting children used to fasting, because children who are not used to being trained to fast will have difficulty fasting when they grow up (Rouzi *et al.* 2020).

*Accompanying and guiding children to read the Quran.* The ability and knowledge of reading Quran of the five families in RA An Naffi' Ngadisepi is still limited. Even so, as parents, of course, they want their children to be able to read the Hijaiyah letters so that the lack of knowledge makes parents entrust the learning of the Quran at TPQ Nurul Hidayah.

*Providing punishment and rewards.* The implementation of punishment and reward at RA An Naffi' Ngadisepi is different for each family depending on the rules at home.

*Giving advice to children.* Giving advice to children is done by parents so that children remain in the corridor of obeying Allah SWT. Based on the result of research on families in RA An Naffi' Ngadisepi if the child makes a mistake then all parents will advice their children.

The role of the family in implementing Quranic values is not only limited to Qs. At Tahrim<sup>6</sup> but has also been explained in Qs. Luqman. In Qs. Luqman there are three roles that the family must apply in order to educate children. Firstly, give the child freedom. The results found in RA An Naffi' Ngadisepi all families give their children freedom to explore and act in their daily lives., as long as it is still in the corridor of Islam. Secondly, providing prayer education. In Qs, Luqman 17 Allah SWT commands His people to pray. Based on the results of research at RA An Naffi' Ngadisepi, the implementation of education regarding preyer is given by reminding to pray. Not only providing education verbally, Mrs MJ's family also practice it by inviting prayers together.

In line with this, Mrs SM's family also familiarises their children by inviting their children to pray in congregation even though not every time and always routinely perform prayers. This shows that parents convey good examples to their children. As parents, getting children to pray regularly is part of the process of educating children to become pious Muslims (Nisa and Abdurrahman 2023). However, in contrast to the other three families, the implementation has not set a good

example for their children. Some family members are still not regular in praying. This is corroborated through the results of observations made by children who rarely see their parents praying when getting learning related to pray at school, children tend to delay or even do not want to take a part in learning, in contrast to children who have been accustomed to praying at home when there is learning they are very enthusiastic. So it can be said that in RA An Naffi' Ngadisepi there are still families who do not carry out their roles in accordance with Qs. Luqman 17. Third, educating children not to be arrogant and haughty. At RA An Naffi' Ngadisepi, all families give advice to their children to act politely and not be arrogant. This is in accordance with Qs. Luqman 18.

Furthermore, the implementation of Quranic values requires closeness and communication. This is accordance with Khoerudin's theory (2021) which states that there are two signs of closeness between parents and children, namely trust and communication. In addition, the practical implications of Qs. Ash Shaffat according to (Nova, Ghazal, and Taja 2018) as parents must have interpersonal communication with children. Based on the results of research at RA An Naffi' Ngadisepi, the closeness of parents and children forms interpersonal communication. Children who have interpersonal closeness to their mothers will make children more open to their mothers. When children feel close to their mother, they will tell her about the events they experience both at school and at home, as done by Mrs MJ's child and Mrs SM's child. So, it can said that the role of the family in the implementation of Quranic values in RA An Naffi' Ngadisepi is quite good even though most parents do not carry out their role well. This is evidenced by the family of Mrs MJ and Mrs SM's family have provided education to children in line with Qs. At Tahrim 6, Qs. Luqman 13, 17, 18, Qs. As Saffat 100-102, and Qs. Ali Imron 159. In contrast to other three families, namely the family of Mrs TM, the family of Mrs SP, and the family of Mrs SR who only carry out their roles according to Qs. Ali Imran 159 and are less than optimal in carrying out their roles according to Qs. As Saffat 100-102 and Qs. Luqman 17. Even the three families did not apply their roles according to Qs. At Tahrim 6.

Implications of family roles on Quranic behaviour in RA An Naffi' Ngadisepi. *The first implication* is the habituation of a gentle attitude according to Qs. Ali Imran



159 by providing an example makes children from the four families at RA An Naffi' Ngadisepi behave in front of other people. In line with the theory of (Nurhartanto, 2015) which explains the values and morals carried out through habituation to be gentle and friendly to others, sincere when giving forgiveness and parents must also provide examples for their children, advise each other, put their trust in Allah SWT. However, it is different with Mrs SR's family who only gives advice without giving the right example, making the child not yet gentle and often making noise.

*The second implication* is that the habituation of Asmaul Husna carried out by Mrs MJ's family and Mrs SM's family at home makes their children able to recognise the name of Allah SWT and be grateful for Allah's blessings better than their classmates. This proves that the role of the parents is very influential on children behaviour. *The third implication*, prayer education taught by Mrs MJ's family and Mrs SM's family through exemplary and habituation of congregational prayer when Mrs MJ's child and Mrs SM's child are invited to pray dhuha at RA An Naffi' Ngadisepi, they are always enthusiastic about learning to carry out prayer movements. Unlike the case with Mrs SP's family still doesn't routinely pray and has never even invited her children to pray in congregation. This is in line with the theory of Masrokhah, Yeni Aulia Rahman, and Triana Hermawati (2022) which states that in early childhood, children will imitate what they see, hear, and feel so that they will also imitate the bad behaviour of parents.

This condition is exacerbated by the behaviour of the children of Mrs TM's family and the children of Mrs SR's family when their children are invited to pray and carry out worship, they are indifferent to being interested in praying and tend to make excuses by arguing that they want play first, pray and study Quran later because they rarely see the example of their parents. Whereas it should be the family's obligation to train children to pray as Allah SWT says in Qs. Luqman 17.

The fourth implication is that the parenting of Mrs MJ and Mrs SM who give freedom of action according to Qs. As Saffat 102, forming children closer to their mothers. Interpersonal closeness makes children more open to their parents so that they can tell them about the events they experience. The application of democratic parenting by giving freedom to children can strengthen healthier relationship (Nisa

and Abdurahman 2023). It is inversely proportional to the family of Mrs TM who often imposes restrictions on her children. This has an impact, the child becomes closer to his father. Making children never tell about the events they experience. Even though in Qs. As Saffat 102 as parents must have interpersonal communication with their children. So based on the results of the research, the implementation of Quranic values will have an impact on changes in children's behaviour, especially in carrying out worship and interpersonal closeness relationship.

## **Conclusion**

In this study, it can be concluded that the concept of internalisation of Quranic values has been carried out at RA An Naffi' Ngadisepi by getting used to memorising Asmaul Husna, instilling the value of worship and instilling moral values. Furthermore, the role of the family in the implementation of Quranic values in the family at RA An Naffi' Ngadisepi is carried out by getting used to speaking softly according to Qs. Ali Imran 159. Meanwhile, based on Qs. At Tahrim 6 by setting an example for children, giving the habit of fasting, accompanying and guiding children to read the Quran, giving punishment and rewards, giving advice.

In addition, the implementation of the family role is carried out by giving freedom, educating children to pray according to Qs. Luqman 13 and 17. As well as interpersonal communication Qs. As Saffat 102. Even so, the role of the family in the implementation of Quranic values in RA An Naffi' is still quite good. This is because the two families have fulfilled their roles according to Qs. Ali Imran 159, At Tahrim 6, Qs. Luqman 13 and 17, and as safaat 102. However, based on the results, most parents do not carry out their roles properly in accordance with the provisions in the Quran. Thus, the implications of family roles based on Quranic values result in changes in children's behaviour, especially in worship.

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