

FAMILY ECONOMIC LEVEL AND IMPLEMENTATION OF ISLAMIC BASIC EDUCATION IN AL-HUSNA PRINCESS DORMS

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ABSTRAK

This research was conducted to determine how big the relationship between the role of the family in providing Islamic education to children's abilities and to find out how big the ability of parents to provide basic Islamic education to their children. The method used in this research is to use quantitative methods using a correlation approach. We took samples from the parents of the students of the Al-Husna female dormitory. The results of this study state that there is a correlation between the ability of families to basic Islamic education in children. This is based on the calculation of $r + 0.611$ which is then consulted with the price of "r" tanel with $N = 25$ and a significance level of $1\% = 0.505$, thus $0.611 > 0.505$, so it is accepted while H is rejected. And if interpreted on the correlation index "r" momentct product, then 0.611 is between 0.40-0.70, which means there is a moderate or moderate relationship between the family's ability to basic Islamic education in children.

Keywords: Family, Islamic Education.

1. INTRODUCTION

Education is a process of implanting something into humans, education is something that is gradually implanted into humans. "a process of planting" refers to methods and systems for instilling what is referred to as education in stages. In simple terms, Islamic education is education that is "colored" in Islam [1]. So Islamic education is education based on Islam. Thus the values of Islamic teachings really color and underlie the entire educational process [2].

The family is the smallest and most important social unit for a child, before he gets acquainted with the world around him, he will first be acquainted with the family situation [3]. The social experience in the family will have a huge influence on the development of children in the future [4]. It is the family that will give color to a child's life, both behavior, character and daily habits. The family is also the place where a child gets forged the first time which then determines the good and the bad after life in society so that it is unmistakable that the family is the most important element in determining the goodness and badness of society (Athiyah Al-Abrasy, 1993; 133). [5]

The family is the first and foremost place for the growth and development of children. If the atmosphere in the family is good and fun, then the child will grow well too. Otherwise, the child's growth will be stunted. The role of parents in the family is very important, especially mothers. She is the one who manages, makes her household a paradise for family members, becomes equal partners who love each other with her husband (Zakiah Daradjat, 1995; 47) [6]. In this case, the role of a mother is very large in determining the success of her child's career as a useful child for the family, society, religion, nation and state. Parents are the main and first educators for their children, because it is from them that children begin to receive education.

Religious education that is given from an early age demands the participation of the family, because it has been known beforehand that the family is the first and foremost educational institution that can have an influence on children. The implementation of religious education for children in the family is influenced by the encouragement of the children themselves and also the encouragement of the family. Allah SWT emphasizes in the Qur'an Surah At Tahrim (66) verse 6 which means: "O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what is commanded" [7]. Thus, education in the family environment greatly influences the formation of religion, character and personality of children. Based on the background of the problem above, the author will

discuss matters relating to "the relationship of family ability to the planting of Islamic basic education in the Al-Husna girls' dormitory". The purpose of writing this journal is to analyze how big the role of the family in the education of their children. And hopefully with this research can add knowledge to many people.

2. LITERATURE REVIEW

In short, Islamic education can be interpreted as education based on Islam. According to Marimba, education is guidance or conscious leadership by educators on the physical and spiritual development of students towards the formation of the main personality (Ahmad Tafsir, 2019) [8]. Meanwhile, according to Lodge, this education concerns the whole experience. Thus Lodge defines the word education in a very broad sense, where all experiences that have been experienced by humans are part of education [9]. There are also some experts who state the definition of education in a very narrow sense. As according to Park, which states that education is teaching [10].

There are so many who state the definition of education, but until now education does not have an agreed definition. Even when the first international conference on Islamic education in 1977 did not succeed in compiling an agreed definition of education. However, from the explanation above, we can understand that education is a variety of efforts made by an educator towards students in order to achieve maximum positive development [11].

The definition of education according to Islam itself is the overall understanding contained in the terms *ta'lim*, *tarbiyyah*, and *ta'dib*. According to Nauqib al-Attas, the term *ta'dib* is the most appropriate term to describe the meaning of education, while the term *tarbiyyah* is too broad because education in this term also includes education for animals. Al-Attas defines education according to Islam as an introduction and acknowledgment that is gradually instilled into humans, about the proper places for everything in the order of existence so that this leads to the recognition and acknowledgment of the proper place of God in the order of existence. that form.

Education can be divided into 3 types, namely education in the household, education in the community, and education in schools. The existence of education must have a goal to be achieved. There are several opinions about the general purpose of Islamic education. Namely al-Attas mentions that the purpose of Islamic education is a good human being. Meanwhile, Marimba stated that the purpose of Islamic education is the formation of people with Muslim personalities. Al-Abrasyi wants the ultimate goal of Islamic education to be human beings with noble character. Munir Mursyi stated that the goal of Islamic education is a perfect human being. [12]

The family is the first educational environment for a child [13], [14]. And to achieve the goals of Islamic education, parents are the first and foremost educators [15]. Parents are responsible for the education of their children [16]. The purpose of education in the household is so that children are able to develop optimally, this includes all aspects of their child's development, both physically, mentally and spiritually [4].

In the family environment, children first get various influences (values) [11]. Therefore, the family is an educational institution for elders that is informal and natural [17]. The family as the first education for children certainly plays an important role in Islamic education and also the child's personality. The family environment provides basic knowledge and skills, religion and beliefs, moral values, social norms and way of life. [18]

The family environment must be able to shape the character of children who are obedient to Allah SWT, have noble character, form children to be strong individually, socially, and professionally. In this formation, parents can use the method of coaching, habituation and especially giving examples to their children [11].

3. RESEARCH METHOD

This type of research uses quantitative research with the nature of correlation research. This study connects two or more variables. Correlation research is concerned with collecting data to determine the existence of a relationship between two or more variables and how the degree of relationship is (the degree of relationship is expressed as a correlation coefficient). [19]

This study took place in the Cipulis al-husna dormitory. Show location directly. The basis for determining the research location is to facilitate the research process and obtain the necessary data. Meanwhile, the object of research is the parents of the students of the Al-Husna Cipulus dormitory. The variables are:

1. Family, which is symbolized by variable X (free)
2. Islamic education, which is symbolized by the Y variable (bound)

The purpose of establishing a research definition is so that the research process can run in accordance with the research flow and avoid misunderstandings in understanding further discussion.

1. The family is the first and foremost place for the growth and development of children.
2. Islamic education is a variety of efforts made by an educator towards students in order to achieve maximum positive development in accordance with Islamic teachings.

The population of this study were the parents of the Al-Husna Cipulus dormitory. the number of parents taken is 4 people, and the number of students taken is 30% of the total 335 students, namely 100 people.

To analyze the data that has been collected in order to test the hypothesis and at the same time obtain an appropriate conclusion, it is necessary to have data analysis techniques.

As for data analysis used are as follows:

- a. To answer the formulation of the first and second problems, namely to determine the ability of parents to provide basic Islamic education to their children, the author uses the percentage formula where the data is obtained through a questionnaire. The percentage formula is as follows:

$$P = \frac{F}{N} \times 100\%$$

Information :

P = Percentage number

F = Frequency you are looking for Percentage

N = Number of Respondents

- b. To answer the third problem formulation, namely to find out the relationship of Islamic education by the family that has been instilled in the child's ability, the author uses the r moment as follows

$$r_{xy} = \frac{N\sum XY - (\sum X)(\sum Y)}{\sqrt{(N\sum X^2 - (\sum X)^2)(N\sum Y^2 - (\sum Y)^2)}}$$

Information: r = correlation index number "r" product moment

N = Number of respondents

X = total score x

Y = total score y

XY = sum of all x scores and score

4. RESULT AND DISCUSSION

This study aims to determine the extent of family relationships in providing Islamic education to their children. To find out the results of the study, the following data are presented:

a. Data analysis

1. Analysis of data on family abilities

After the author presents data about the ability of parents in basic Islamic education to children, then the author analyzes it using the presentile formula, which is as follows:

$$P = \frac{F}{N} \times 100\%$$

To find out more clearly how the description of the ability of parents in basic Islamic education to children, the class intervals can be determined as follows:

- a) The results of the Ibtida class family ability questionnaire count

From these answers, the data shows the lowest expectation value is 21 and the highest expectation value is 29, thus the range between the highest and lowest values is 8. The frequency distribution of the sub-variable family ability (X) according to the respondents is as follows:

Table 1

Frequency Distribution of Family Ability Class Ibtida

No.	interval	Criteria	F	%
1	21-23	Low	5	20
2	24-26	Currently	1 3	52
3	27-29	Tall	7	28
Total			2 5	100 %

b) The results of the Tsanawi class family ability questionnaire count

From these answers, the data shows that the lowest expected value is 17 and the highest value is 30, thus the range between the highest and lowest values is 13. The frequency distribution of the sub-variable family ability according to the respondents is as follows:

Table 2
Tsanawi class family ability frequency distribution

No.	interval	Criteria	F	%
1	16-20	Low	2	8
2	21-25	Currently	4	16
3	26-30	Tall	19	76
Total			25	100%

Analysis of data about the relationship of Islamic education by families that have been instilled on children's abilities

After the author presents the relationship of Islamic education by the family that has been instilled in the child's ability, then the author analyzes using the presentile formula, namely:

To find out more clearly how the description of the relationship of Islamic education by the family that has been instilled to the child's ability, it can be determined the class interval as follows:

a. The results of the questionnaire on the relationship of Islamic education by families that have been instilled in children's abilities

Table 3
Distribution of the frequency of the relationship between Islamic education by the family that has been instilled in the ability of class Ibtida children

No.	interval	Criteria	F	%
1	18-21	Low	4	16
2	22-25	Currently	8	32
3	26-29	Tall	13	52
Total			25	100%

Based on the frequency distribution table instilling religious moral values which gives a general picture that as many as 52% or 13 respondents stated high.

b. The results of the questionnaire on the relationship of Islamic education by families that have been instilled in the abilities of Tsanawi class children

Table 4
The frequency distribution of the relationship between Islamic education by the family that has been instilled in the abilities of the Tsanawi class children

No.	interval	Criteria	F	%
1	22-24	Low	4	16
2	25-27	Currently	15	60

3	28-30	Tall	6	24
Total			25	100%

Analysis of data about the correlation of the family's ability to inculcate Islamic basic education in children

To find out the correlation of the family's ability to inculcate Islamic basic education in children [20], [21]. Based on the hypothesis above, there is a positive correlation between family ability and the cultivation of Islamic basic education for children, so the statement can be proven true based on the results of product moment correlation analysis which results in a correlation coefficient r of 0.611. This is consulted in the following manner:

a. Simple Interpretation. From

The results were then consulted by means of a simple interpretation, namely the obtained r_{xy} value of 0.611 if the index number obtained was not negative, this means that the correlation between the variable x (family ability) and variable y (planting Islamic basic education) has a unidirectional relationship, with In other words, there is a positive correlation between the two.

Furthermore, if the r_{xy} obtained is 0.611 in consultation with the Ancer-ancer proposed by Suharsimi Arikunto, it turns out to be 0.400.70, which means that there is a correlation between variable X and variable Y whose correlation is moderate or sufficient. Thus, the value of r_{xy} can be interpreted in a simple way, there is a correlation of family ability to inculcate Islamic basic education in children.

b. Interpretation Using Tables

Value " r " *Product Moment*. When consulted with the value of " r " at a significant level of 1%, the r table is 0.505. It turns out that r_{xy} which is 0.611 is greater than r table of 0.050. The condition is that if " r "

count is smaller than the table then H_0 is accepted and H_a is rejected. But otherwise *accepted*. Because r is greater than r_{xy} table, then the null hypothesis (H_0) is rejected. It means that there is a significant positive correlation between the family's ability to inculcate Islamic basic education in children.

5. CONCLUSION

Improving school quality is the role of principals as leaders and managers in schools, as leaders of course have programs that can improve school quality through teacher capacity, facilities and infrastructure that support the learning process, student achievement, and school superior plans that will given to the community, the principal has a very important role. The purpose of the school using the pesantren-based school program aims to 1) Foster good and correct exemplary and religious beliefs, 2) Child-centred learning process as a reference in learning, 3) Innovative and creative based on the diverse, unique and multi-talented talents and interests of students. intelligent, 4) The learning process is built creatively and responsibly by getting used to healthy learning.

Ucapan Terima Kasih

Jika perlu berterima kasih kepada pihak tertentu, misalnya sponsor penelitian, nyatakan dengan jelas dan singkat, hindari pernyataan terima kasih yang berbunga-bunga.

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