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Initiating an Islamic Family in The Middle of the Rapid Flow of Globalization

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Abstract: This paper aims to know and discuss about the role of parents in the family, parenting and family functions in Islam. As we know, The development of today's technology is so rapidly advanced; users of digital tools are so mushrooming without knowing the age limit. The era of globalization is very influential for human life. In addition to presenting positive opportunities, it also offers the convenience provided by modernization. The information technology is very easy to access, but on the other side the negative effect of the rapid flow of globalization is increasingly felt and worrying. To filter and fortify it, the role of parents to the education of their children is required, especially moral education. Parents are required to play their role dynamically, democratically and communicatively on an ongoing basis.

Keywords: *idea, family, moral education, globalization*

A. Introduction

Science and technology, are growing rapidly, and have serious consequences on human life, the breadth of the world is very easy to reach, can no longer be obstructed. The era of globalization has made many changes in human life, even the social and moral values that were once upheld, at this time have no value. The impact of science and technology is increasingly worrying, in this case the parents have to spend more time for the children, keeping an eye on their friends, controlling the activities of children in the middle of the flow of globalization.

Looking at the phenomenon, parents should look and know and choose the information appropriate to the age of their children. Therefore, the role of the family as the first environment that shapes the character and also the children's behavior will have an impact as well as the great influence in the children's life for the present and their future. Development and growth cannot be removed with the environment, that environment is one of the factors that could affect the development of

the children, the environment is the most basic education for children (Adiwikarta, 1988: 65).

The guidance, attention, and affection that exists between the parents and their children is a powerful base for growth as well as psychic development and social and religious values in children (Nur Ahid, 2010: 6).

The rapid flow of globalization brings effect to society, both positive and negative effects. The positive effect is to make it easier to find information, movies, entertainment, knowledge. However, the negative effect on the behavior and morals of the children's character is more oriented to western culture. A person or child behaves above mentioned because of the effects of watching television shows, non-educating environments and more severe lack of parental supervision. In the end the children have no filter in choosing the show on television, therefore parents are required to be more vigilant in supervising, controlling children and raising children properly, kind and patient. In order for children not to fall into a deeper chasm and

ready to face global competition, it is necessary to make significant efforts to save the children of the nation as the next generation of struggle and state development (Azumardi Azra, 1999: 2)

If we look at the rapid flow of globalization that is increasingly growing in the universe, of course, greatly affects the growth and development of children psychology. Their family became the first bastion in providing a good education from the negative impact caused by the flow of globalization. Parents can not be closed and avoid the development of the globalization era, because in globalization there is a lot of positive knowledge.

In parenting patterns, parents should foster a sense of security and comfort. But must be reinforced by the rules of moral value, so that children avoid the actions of the despicable or the actions that are not commendable.

The above rule is not to make the children tied, but to make the children feel comfortable. Such as parents always accompany the children when viewing television shows and the hours of study. Parents should advise and suggest children to prioritize learning rather than watching television. However, if the rules are considered to be restrictive or too harsh will result in children being threatened.

Learning from a frequent case, hard-directed children are a proof that as parents should pay more attention to the children seriously (Tailor Jim, 2004: 10-11).

The role of parents in educating children from the cradle to the grave is a duty for humans to educate their children to a better path.

Fuad Ihsan said that children born in marriage are legitimate children and become the right and responsibility of parents to maintain and educate the best way until they are married or able to stand alone (Fuad Iksan, 2005: 62). Parents have a very important role in the education of their children. Since the children are born, the parents who were nearby, therefore, the children will imitate the temperament of both parents, because the person who

originally known the children are the parents (Zakiah Darajat, 1996: 35).

Family, school and community environments are centers of education, but among the three, the family environment is the most powerful (Khatib Ahmad Saltut, 1998: 2).

In principle, the process of education in the family runs for life. As long as the family members continue to interact as well as social communication, then internal education in the family continues. Patterns of family relationships, parenting patterns to children, the behavior and exemplary parents and other things become activities that form the identity of family members and the form of an informal education. Patterns of care and sharpening in the family provide an atmosphere for the educational process at home.

The family as a starting place in running or applying education from parents to their children. Parents are central to giving attention, experience and care. Parents are called first educators and family is the first place (space) in educational interaction. (Musmuallim, 2012: 27-28). The desire of parents to have a creative child because every child has a talent for it, and most of the parents and some educators do not know the right strategy or pattern to develop the talents and potential of children so that it becomes creative (Subur, 2017, p. 131).

Since birth parents have taught educational values when we were born in the world, parents echoed the call to prayer in our ears, a result of divine value and execute the command of Allah SWT. The children are given good information and behavior, because every parent or family activity will be accepted by the children's censorship nerves, which are easily accepted and copied by the children, through words, as well as positive behaviors. All that builds brain development as well as physical. So that the parent's participation in family education is very central in the creation and formation of the children's mental and personality, as a later provision for the community ((Ibid, 28)

If we look at, various cases in the world of education, become a problem itself for life in society because education is incorporated in the group or interaction culture of advanced society. It is clear to us, that we are able to prove the issue of education is always there even endless popping up all the time.

Various violations of norms, students shown in the mass media, violations and moral crises of students as well as societies are commonly seen on television and print media. The problem of groups of citizens or students brawl, motorcycle gangs are increasingly anarchic. Reflection like this has become a red card for the nation of Indonesia, and the world of education related to the moral decay of children, students or society.

We as citizens and parents are very aware that the effects of the flow of globalization, events that are not natural, foreign culture undermines the minds and morals of the next generation of nation.

According to Mastuhu, the turbulence of global flow can lead to paradox or contrasting phenomena of morality, namely the contradictions of the two red sides, diametrically, as the teacher educates the discipline of traffic, but on the road the drivers are inconsiderate, in school socialized or campaigned anti-drug movement, but drug sellers and liquors in the community often occur, fighting between villages or kampongs often occurs, in school there is a pornography raid, but in social media always display symbols that stimulate lust, examples of the global flows can bring a paradox to the practitioners of Islamic education, which occurs counter-morality idealized in Islamic education, with reality in the field, the tajdid movement in Islamic education should look at the reality of community life first. Mastuhu argues that self-closing or being exclusive will be outdated, while opening oneself has the risk of losing identity or personality (Abdurrahman Assegah, 2004: 11)

Thus, the role of education (religion) becomes the central and fortress or filter of mental reinforcement of diversity, in life in society. So, the filter in response to the

global world, especially the vulnerability of moral labeling of the nation's children (Musmuallin, 2012: 22)

B. Discussion

1. Initiating an Islamic Family in the Middle of the Rapid Flow of Globalization

The rapid and irresistible flows of globalization, as well as so many and varied flow of information, are becoming increasingly imperceptible.

The flow of information affects not only the knowledge, but also the value of Islamic norms and education, with the development of globalization in lifestyle, how to dress, and mindset, especially for young people have implications on social aspects of religion and economics and sometimes even the moral values of religion was abandoned by the times even considered not modern, they young people follow a trend that is considered modern and advanced, forget the religious values in the moral of their life.

This is where the family has a very important role in fortifying and filtering the rapid flow of globalization. In the formation of the personality and development of children in achieving independence and optimal development in their life. Children growth and development. because the growth and development of children cannot be separated with the existence of the environment, there are three environments that can influence the mindset, growth and development of individuals namely: family environment, schools and community.

Parents generally expect their children to be perfectly developed people or children.

The development of technology at this time, became the hardest problem for parents in educating their children, can be seen the current conditions, adolescents prefer to play games rather than reciting al qur'an even learning was often abandoned, this is one effect of globalization therefore parents are

required to spend more time for children (family).

Basically, in the life of the family or household the responsibility of the parent to the children is for the present and the future, therefore undoubtedly the responsibility of the children's education is the parents, peace of life lies in the family (parents). Given the importance of living in such family, Islam sees that family is not just a small environmental group, but more than that, as a living human institution that gives its members the place to live happy, secure, comfortable, safe in the world and the hereafter.

2. Islamic Family Education Function

a. Family Role in Physical Education and Children Health

Physical education in the family is done on aspects of development (growth) or function aspects. The role of family in maintaining the health of their children can be done before the baby is born. Through the maintenance of the mother's health and give her a good and healthy food during pregnancy, because it affects the child in the womb (Hasan Langgulung, 2004: 304-305).

b. The Family's Role in Children's Intellectual Education

According to Langgulung, family duties are to help their children, discover, open and foster their willingness, talents, interests and intellectual abilities and healthy attitudes and train the senses of those intellectual abilities. (Ibid, 306). Because the new generation must be educated using reason. Where the use of reason is a must for the core of aqidah which is basically a challenge to the mind without the padre or intermediary. The use of reason is the basic basis for the command to practice the Shari'a and shoulder the mandate, because the command to run the Shari'a is based on the freedom of endeavor

with guidance of will and conscience. (Hasan Langgulung, 140-141).

c. The role of the family in Psychological and Emotional Education

According to Langgulung, in psychological and emotional education do not use the means of threats, cruelty and torment of the body, do not cause a sense of neglect, shortcomings and weakness. Then do not hurt their feelings with sharp criticism, ridicule, mockery, underestimating their opinions, comparing between them and their neighbors and relatives. Then the way it can be used is to give them every opportunity to express themselves, their wishes, thoughts and opinions with courtesy and respect, while helping them to succeed in the lessons and fulfill their learning tasks. (Ibid).

d. Family Role in the Religious Education for Children

The family plays a role in education that is not only related to intelligence, but also emotional education and includes spiritual education to all family members. (Cited, 2014). According to Langgulung, religious and spiritual education is an effort to awaken the instinctive spiritual strength and willingness that is in the children through the guidance of a healthy religion, and practice the teachings of religion and its ceremonies. Provide knowledge of religion and Islamic culture that corresponds to their age in the field of faith, worship, muamalah and history. (Hasan Langgulung, 310-311).

e. The Role of Family in Moral Education for Children

Moral education is the soul of Islamic education, because the highest goal of Islamic education is to educate the soul and moral. Family in moral education need to

teach children about the noble morals taught in Islam such as truth, honesty, sincerity, patience, affection, love of kindness, generous, brave and so on. (Ibid, 312-313).

f. Family Role in Children Social Education

According to Langgulung, the family has not completed its duties before the children get social education, where the children's willingness and talents are opened and released into reality in the form of social relations with the people around them. This social education involves guidance on social behavior, economics and politics in order to instill a true Islamic faith and teachings and religious laws that seek to increase faith, piety, fear of Allah and teach the teachings of their religion that bring to adherents, appreciate time, honest, sincere, in deed, help, tolerance to maintain the benefit of the people.

From the above description it is clear that the responsibility of parents to children is very big, especially in their education. Religious education in the family has been commanded by Allah SWT in Al Quran and Hadith of Prophet Muhammad SAW are as follows :

- a. Al Qur'an Surah At-Tahrim verse 6 means "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."
- b. Al Qur'an surah Al-Kahfi verse 46 means "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope."

c. Rasulullah SAW said that means "Parent's duty to their children is to give a good name, educate good manners, teach writing, swimming, archery, feeding with good food, and marry them when they reach adulthood" (HR. Muslim).

3. The Importance of Islamic Education in the Middle of the Flow of Globalization

a. Globalization Era

Etymologically, globalization is entirely, thoroughly. (Faridah hamid, 175).

In terminology, globalization is the totalization of all aspects of life, a thorough change in all aspects of life. After reading a broad understanding of globalization, that is the process of growth of developed countries such as Europe, Japan, and America who have been traveling on a large scale. Later these countries seek to dominate the world using their technology capabilities, politic, scientific, military, economic, and education.

In terms of terminology, the word globalization is still experiencing problems because of the reality and subjectivity of the word usage, but globalization can simply be shown in the form of scale expansion, regional development and the acceleration of influence from the flow and interregional patterns in social interaction. (Abuddin Nata, 2003: 183).

In general Muslims, Science is not the most important and abstract act or mind, but is a fundamental part of its truth and world view. It is not surprising, therefore, that the science has such an important significance initially for Muslims that countless Islamic thought dissolves in exposing this concept. Their conceptualization of science appears to be in an attempt to define the inexhaustible science.

With the belief that science is nothing more than a manifestation in understanding the sign of God's power, as well as building a civilization that requires a comprehensive search of knowledge.

Islam as an end-time religion will always adapt to all modern currents or technology, so that every Muslim who desires a balanced born and inner life in the duties, will not be immersed and dissolved in a life of no purpose or life without the essential meaning.

As the center and civilization and social change, Islamic Education is in the highest layer of modernization and globalization is required to be able to play its role in a productive and dynamic. The existence of Islamic Religious Education is expected to be able to contribute and renewal positive and useful for the development and progress of Islamic civilization, both on theoretical and practical abilities. Islamic education is not merely a bastion for moral values of negative deeds of globalization and modernization, but the most important is how to maintain the moral values that have been built through Islamic Education is able to participate actively as a driver that has the power to escape from the crush and pressure of cultural and social decline, economic and poverty, ignorance in the social movement that is so fast.

The existence of Islamic Education evolves towards competition and determines its existence. In this case, Islamic Education is in the center of competition in the globalization environment. Thus, the model of Islamic Education is integrated from the existing educational system without any distinction between religion and general knowledge. The integration of the

education system should be done well, planned, systematic so that it can give birth to an integrated new system that can update the existing Islamic Education system. (Zainuddin, 2008: 42).

In order to portray and make religion an integral part of modern culture and civilization system, society must have and be able to realize some principal. *First*, need or trust in God with all of his attributes. *Second*, personal and intimate relationship with God. *Third*, doctrine of the social functions of science and technology. *Fourth*, a definite recognition of the things that cannot be approached empirically or inductively, but by deductive or trusting ways. *Fifth*, believe in the existence of another life after the life of this world which is higher in value. These five things are expected to be the base of study and contemplation for modern society or nation, in order to anticipate the negative impact caused by modern culture and civilization system. (Muhaimin, 2005: 63-64)

b. The role of Parents in educating children in the Globalization Era

With the development of information and communication technology that has been felt by all levels of society, both from the positive and negative effects of its users. In this case due to the access of information and technology media is very easy to reach for various groups.

Family education has an important role in educating children in the current era of globalization. Because the family is the first and main growth place of the children. At this time the children are very easily influenced by the surrounding environment, especially from the people closest. The family has a big role in

community development. Because the family is the foundation of the community building and the first coaching place that prints and prepares their members. (Elizabeth B. Hurlokc, 2000: 129).

c. Moral education as the foundation in the globalization era

Moral education is not the only factor as a determinant in the formation of character and personality of children. But the substance of moral education has a contribution in providing motivation for children to practice the values of religious beliefs and good morals in everyday life.

Moral education is a conscious effort also planned in preparing children to know, to live, to understand, and to believe in Allah SWT, and implement it in a good and laudable behavior in everyday life through the activities of training, teaching, exemplary, and habituation. Moral education is also directed to the strength of the faith on the other hand there is increased tolerance and mutual respect with adherents of other religions in realizing the unity of the nation. Moral education in the family function as: (1) the implementation of Islamic religious teachings as a guide to achieve the happiness of the world and the hereafter. (2) cultivate faith and devotion to Allah SWT. (3) to fix the mistakes of children's deficiencies in the beliefs, the practice of Islamic teachings in daily life. (4) Child mental adjustment to the physical and social environment through moral theology. (5) Prevent the child from negative things from the environment or from the foreign culture that will be faced daily. (6) teaching about information and knowledge of faith and morals and system and functional. (7) channeling to deepen the moral

theology at higher education level. (Al Abrasyi, Athiyah, 2002: 29).

d. Parenting patterns of parents in the family in the global era

The definition of parenting is the interaction between the children and the parents that includes the fulfillment of physical needs (clothing, food, shelter) and psychological needs (safe, comfortable, affection), and socialization of norms prevailing in society appropriate to their environment.

In the care of children closely related in one family or community, the group in giving attention, time, support to meet the physical, mental, and social needs of children who are in its infancy. Parents who are doing parenting in this case consists of several definitions, namely the mother and father or someone who is obliged to guide or protect. In other words, parenting also includes patterns of parents interaction with children in the context of children's education. In general, the pattern of parenting is divided into three categories, namely: authoritarian parenting, democratic parenting, and permissive parenting. (Elizabeth B. Hurlokc, 2000: 205)

1) Authoritarian parenting

Authoritarian parenting is a pattern of parenting that is done by force, organize, and the children must follow the instructions of their parents. Authoritarian parenting can have a negative impact on the children's psychological development. Children tend not to be able to control themselves and emotions when communicating or interacting with the other person. Children tend not to be creative, not confident and not independent. This pattern of parenting will have a negative impact on the

children, resulting in stress, depression, and trauma. This model of authoritarian parenting is not recommended in educating children.

The characteristics of authoritarian parenting are:

- a) Parents strongly dominate
- b) The children are not acknowledged to exist or as a person
- c) Children behavior control is very strict
- d) If the children do not obey, the parents punish them with punishment that do not educate

2) Democratic Parenting

In this pattern, parents give freedom in guiding the child. children can grow and develop naturally and able to relate harmoniously with their parents. Children will be open, two-way communication. So, parents are objective, caring, and giving positive encouragement to their children. This kind of parenting encourages children to be independent in dealing with the problem.

The characteristics of democratic parenting are:

- a) The children are recognized as a person
- b) The child is considered as partner
- c) Parental guidance and direction can be harmonious
- d) Controlling from parents is not rigid

3) Permissive parenting

Permissive parenting is done by giving freedom and breadth to the children. Children are left to do whatever they like. And parents are not concerned with the growth and

development of their children. Parenting patterns obtained by children to be in the formal institutions or at school. Patterns like this cause children to be selfish because parents spoil the children with the material. Selfishness will be a barrier to the relationship of the children with others. (Syafei, M.Sahlan, 2002: 24)

The characteristics of permissive parenting are:

- a) Applied democracy to children
- b) No guidance and advice from parents
- c) The loose attitude or freedom of the parents
- d) Controlling and attention of parents is lack

According to Arkoff, children who are educated in a democratic way generally tend to express their aggressiveness in constructive actions or in the form of temporary hatred. On the other hand, educated or rejected children have a tendency to express their aggressiveness in the form of harmful acts. Meanwhile, children who are educated permissively, tend to develop aggressive behavior openly.

4) Islamic Religious Education Efforts to Fortify the Rapid Flow of Globalization.

Islamic education in this era of globalization faces various problems. *First* moral crisis. This moral crisis is caused by the spectacle in the electronic media and other mass media, free sex, promiscuity, narcotics, pornography and violence. This resulted in negative actions of young people such as brawl, rape, unwed pregnancy, lazy

learning and moral crisis. *Second*, personality crisis. With advanced science and technology providing convenience, enjoyment and luxury will seduce someone's personality. The value of simplicity and honesty, decency and social concerns will be eroded. Therefore, it is necessary for the provision of religious education, so that someday when the adult does not become a person of low personality, committing a crime, destroying nature for their own benefit, attacking the disagreeable group.

Constraints that resulted in the above challenges, due to lax belief in religion and more prioritizing science, the lack of effective moral education done by the family, the rapid flow of negative cultural information of globalization. With such a situation, Islamic religious education is required to be able to equip learners and society with moral values, qualities, personalities, and maturity of life in order to face the multicultural life of the nation that is hit by the economic crisis in order to live peacefully in the world community in the globalization era. (Rahim, Husni, 2001: 22).

In order to face such situation, there is a need for a strategy to make the implementation of Islamic Religious Education more effective and efficient. Therefore, it is necessary to reform and reconstruct Islamic religious education in the face of the rapid flow of globalization in the following way:

- a) Conducting a critical and thorough study of religion, both historical

and normative. The normative scriptures need to be fully understood, so that religious values can be captured as a whole. Whereas in historical terms, people's understanding of their religion throughout history needs to be reviewed.

- b) There needs to be integration and inter-connection of religious education with other science education. So as not to generate dichotomous views that will not arise differences of opinion. Even religious teachings only contain spiritual individuals who are technically ritualistic. All subjects and activities in the school are directed as a source of morality and goodness for learners. (As-Syaukani, Luthfi, 2003).
- c) The need to revolutionize the learning of religious education by practicing the noble values of religion in real life is sustained by the principles of justice or harmony between religious communities. (Nurdin, 2003).
- d) The need for reformulation of Islamic religious education materials.
- e) The necessary transformation and internalization of religious values into the learner's personal

by way of association, provide role models, and invite and practice. (Ihsan, Fuad, 1996).

- f) Required qualified Islamic teacher resources. At this time there is a tendency to appoint teachers as one of the factors of the lack of quality of graduates.

C. Conclusion

Family education is an education that runs in the out-of-school education path. In Islamic teachings there are rules in providing an Islamic education in a family, such as the provision of faith education, moral education, physical education, intellectual education and mental health education.

Islamic religious education is an important component in facing the rapid flow of globalization. To face the challenge of the rapid flow of globalization, it takes the moral and humanitarian development of the nation based on religious teachings. If morality and humanity in the life of a nation are shared commitments, then the reconstruction and reform of religious education becomes a certainty and necessity for all religionists, educators, and intellectuals. Educate children in the era of globalization by applying non-authoritarian parenting patterns because children do not like to be forced but seduced and tend to be left but must be kept and controlled by parents.

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