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**Family's Tips in Children's Education
(Study of Exemplary Families in the City of Padang)**

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Abstract

The family is the main and first educational institution that has the most influence on the formation of a child's personality. Parents play an important role as educators in the family, because children get experience from the care of parents given to them. This study aims to examine how an exemplary family in the city of Padang educates her child. The results of the study found; 1) Parents before marriage see the personality of the prospective husband or wife when choosing a spouse, 2) Parents are directly involved early in teaching Islamic values to children, 3) Parents provide role models in worship and behavior 4) Parents develop communication who are warm, polite, and open in educating children 5) Parents take care of children with sincerity, patience, and develop an attitude of tolerance and empathy.

Keywords: family, educate, children

1. Introduction

Becoming a parent who successfully educates children is indeed not an easy thing, because of the weight of the role of parents as the primary and first educators who must be able to deliver the child to the goal of education, which is to make children perfect. The description of the role of parents is explained as follows [1]:

"The term parent should be comprehended as a set of notions such as: 1. Firstly, their planning and decision to children birth and the overall nativity rate; 2. Secondly, their care and contribution towards rising their children'; 3. Thirdly, the parents' actions and activities towards an overall parental achievement of a priori set goals."

The family as the smallest unity in society is very influential on the future of the nation and state. If from the family all dimensions owned by children from all aspects, whether intellectual, spiritual, moral, social, and religious, then a society that has quality human resources will be born. Therefore, as a major educational institution, the family must be able to provide appropriate education, according to the needs, age, abilities, existence of children as servants of God, khalifatullah, and social beings. If parents succeed in educating children, then the child will be an asset for parents in the world and the hereafter [2]. The importance of education in the family is explained that family life is crucial and influences the development of people's lives in general [3]. Because it is within the family to be nurtured and born future generations who have the character, mentality, and personality expected by the state to fill the development that is being and will be carried out.

The phenomenon that is seen today is that the failure of parents to educate children is the main cause among several other factors that cause the emergence of juvenile delinquency. From some of the results of research and news in print and electronic media, it appears that juvenile delinquency cases are increasing from day today. One of them is the Ministry of Social Affairs Data and Information Center Data Collection report of the Republic of Indonesia explained that two factors are very closely related to the role of the

family and affect negative behavior in children, namely wrong students and family are not harmonious. The wrong students rank third at 11.3 percent after poverty factors at 29.35 percent and environmental factors at 18.07. While the family harmonious factor occupies the fourth position at 8.9 percent, followed by the lack of religious education at 7.28 percent. Also believes that the poor quality of communication between parents and children can be a factor causing deviant behavior in children [4] that is why the problem of juvenile delinquency needs to get special attention from the tri education centers, namely families, schools, and communities to overcome them. The intended tri education centers are families, schools, and communities who are responsible for children's education.

Among the reasons for the failure of parents informing the child's personality is due to family functions that are not carried out optimally well. Among the family functions that must be realized in the family are religious functions, biological functions, educational functions, socialization functions, affection and feelings functions, economic functions, recreation functions, protection functions or protection functions [5]. In the study of education in the family, it might be a function education is the most prominent. But in its implementation, the implementation of this educational function is strongly influenced by the realization of other family functions namely affection function, protection function, socialization function and religious function, biological function, recreation function, and so on. The more family functions are carried out in the household, the greater the chance for the success of parents in shaping the child's personality. In the education paradigm, children not only have the principle of sociality, but also have the principle of individuality. So through education, it is expected that the principles of individuality and sociality will grow and develop in a balanced way, so that children can live privately in the community of society as adults [6]. With the implementation of the socialization function in the family, it is expected to be an effort to help children prepare themselves to become members of the community, so they can position themselves as strong individuals in the community and participate in constructive community life. The existence of the family in social institutions, is also understood as a learning process, considering that humans are social creatures, and the family is the smallest social institution that concerns interpersonal relationships and the relationship between humans and their environment [7].

The important thing that cannot be ignored is the implementation of religious functions in the family because parents will be held accountable in terms of the future diversity of children by God. Religious education is sacred and applies throughout life, in which mature targets are not only kaffah (quantitative) or religiosity, but the depth of spirituality (*insan kamil*). Of course, it must be agreed that instilling the depth of spirituality is not an easy matter. This is where religious education becomes important to be placed in an area that is not insulated by the system. Her appreciation must be a combination of knowledge and experience. Because the family as the basis for complete interaction in one's daily life, religious education is much entrusted to the family. It appears that the role of the family in the education process is a necessity, because the family as the first place the child knows the environment and the main institutions in the formation of children's character to achieve educational goals that is to humanize human beings by developing children's potential to the maximum and optimal, which strengthens the main educational institution namely the family [8].

In the midst of the many parents who have failed to educate children, apparently there are still some parents in the family who have succeeded in carrying out their role in shaping the child's personality and delivering the child to complete their education well. This phenomenon is the background of this research, to examine how the exemplary family in the city of Padang educates their children. Research is to explore several related matters; 1) factors that are taken into consideration for parents when choosing a life

partner, 2) parental involvement in fostering children's diversity, 3) the example displayed by parents, 4) communication developed by parents in educating children, 5) attitudes developed parents in childcare. It is hoped that the publication of the results of this study will enlighten parents who carry out their role as educators at this time.

2. Literature Review

2.1. Family Understanding

The family is a unit, consisting of several people, each of whom has a certain position and role. The family was fostered by a pair of people who had agreed to live together sincerely and faithfully, based on beliefs confirmed through marriage, affixed with affection, aimed at complementing each other and improving themselves in the direction of Allah's pleasure [6]. Household or also commonly called family in Arabic is called al-usrah. In language, the word usrah means bond. As the smallest organizational unit in society, the understanding of the Arabic root means that the household is linked in a special bond to live together with the goals that the members want to achieve. This understanding is in line with the word family in our language. A family is composed of a group of people who live together for as long as possible, even if possible forever [9].

The meaning of family in social relations appears in various types, some are related to the geographical area from which they come, some are related to genealogy, work environment, livelihood, profession, and so on. Maciver and Page mentioned five characteristics of the family; 1) the existence of a paired relationship between the two types, 2) confirmed by a marriage, 3) the recognition of offspring (children) born in the framework of the relationship, 4) the existence of economic life held together, 5), the implementation of the fifth household life These characteristics were formulated by the two of them after seeing social phenomena developing in people's lives. This turns out to have far-reaching implications for the function and role of the family in society, the function and role of family members, the responsibility held by the family as a whole, or by each member in harmony with that function and role [6].

2.2. Family Function

Generally, the notion of family substantively implies the meaning of this bond. Other notions are for example issued by the WHO world body which formulates that families are members of households that are interconnected through blood ties, adaptation, or marriage. Likewise, the definition stated by the Ministry of Health of the Republic of Indonesia which states that the family is the smallest unit of society consisting of the head of the family, family and several people who gather and live in a place under one roof under interdependent conditions.

The meaning and function of the family and its implementation are influenced by the surrounding culture and the intensity of the family in participating with the culture and environment, beliefs, outlook on life, and value systems that outline life goals and family policies in the context of implementing family management procedures [6]. Seeing the elements contained in the family, then the family will have functions namely religious function, biological function, educational function, socialization function, affection and feeling function, economic function, recreational function, protection function or protection function [5].

For families who strive to realize the implementation of the functions of the family mentioned above, surely they will reap the results of the creation of happiness in the household and the success of parents forming the personality of their children. The condition of a happy household will affect happiness, motivation, and the desire and willingness of children to develop their potential.

2.3. The Family as an Education Institution

Every human being from birth to the end of his life will never be separated from an education. Human education begins with education carried out at the smallest level, namely in a family [10]. Furthermore, Zakiah Darajat emphasized the role of the family as an educational institution in one of his writings as follows:

“The family is first and foremost a place for children's growth and development. If the atmosphere in the family is good and pleasant, then the child will grow well too. If not, then the child's growth will be stunted. The growth of faith in children starts from the beginning of the formation of the family, because it is only from a pious prospective father and mother that will grow the soul of religious children. The development of aqidah, intelligence, morals, psychology, a sense of beauty and society of children, running in unison and balanced. The habit of applying religious values in the family will influence the formation of the child's personality.”

Education is an important part of human life, because it is through education that humans can learn to explore their potential and utilize them, so as to produce benefits both for themselves, and broadly for the surrounding environment [11]. Al-Abrasyi gave the meaning of tarbiyah to prepare humans to live perfectly and happily. Meanwhile according to Rasyid Ridha Ta'lim is the process of transmitting various sciences to individual souls without any specific restrictions and conditions. Al-Naquib al-Attas defines ta'dib as the recognition and recognition of the exact places of everything in the order of creation in such away. Al-Gazhali presents the concept of al-Riadhah whose meaning is more devoted to the process of individual training in childhood [12].

When viewed in the Al-Qur'an, it is illustrated that the educators are in the order; First, Allah, Second, the Messenger of Allah along with the Prophets and other apostles, Third, Parents, Fourth others (Ulil-Albab, Ulin-Nuha, Ahludzikri and Ulama) [13]. Allah gives guidance to humans for all aspects of life that he faces indirectly, and educates his chosen servants such as prophets and apostles along with pious people and humans by giving guidance or valuable teaching for the future life of this world and the hereafter. In general, Educators can be divided into only three groups, based on the division made by [14]. The three groups are parents, teachers, and the community. In [15] stressed that what is really meant by educators is anyone who tries to influence others to reach maturity, so they are educators.

The purpose of education is that students reach maturity, be able to carry out their duties as creatures of Allah, khalifah in advance. To achieve these goals, every household is required to have a pattern of planned development of children. Among these planned coaching patterns is to provide good role models for children in holding fast to religious teachings and noble morals, providing children with opportunities and a practical atmosphere in which they practice noble morals received from his parents, giving appropriate responsibilities to the children so that they feel free to choose in their actions, shows that the family always watches them consciously and wisely in the attitudes and behavior of their daily lives, keeping them from associating with friends deviations and places that can cause moral damage. Entering the era of globalization which is marked by the occurrence of various changes in values, the child must be prepared as early as possible from things that can damage the child's mental and moral, namely on the basis of religious education in the family. So that children are expected to be able to filter values, be tough in facing challenges of obstacles and changes that arise in the community [16].

Islamic educational material provided in the family should have characteristics that can distinguish it from general education material, namely: 1) in harmony with nature, 2) leading to the achievement of the ultimate goal of Islamic education, namely forming human beings, sincere worship and so on, 3) stages giving material must pay attention to

aspects of the periodization of development and unity (uniqueness) of students, 4) maintain all the real needs of community life while still supporting the soul and ideal ideals of Islamic education, 5) directed to Islamic lifestyle, 6) realistic, 7) flexible, 8) effective, 9) pay attention to aspects of Islamic amaliah behavior. Furthermore, in [17] argued that besides material, which is no less important in determining the success of Islamic education is the method factor. According to [17], there are several methods that can be used in educating children, namely; the methods of hiwâr, qishah (stories), amtsâl (parables or tamsil), uswah (exemplary), practice and practice, 'ibrah (lessons) and mau'izhah (warnings), tarhîb (making pleasure) and targhîb (making fear). In using methods, it is very necessary for parents' ability to choose methods, and consider the best method to be applied or determine variations in methods that are relevant to the needs, conditions, and achievement of children's educational goals in the family.

In [18] offers several practical ways that must be used to find religious enthusiasm in children, namely; first, set a good example for them about the power of faith in God and hold fast to the teachings of religion in its perfect form in a certain time. Second, get them used to practicing religious symbols from a young age so that the practice becomes a habit that is ingrained, and they do it of their own volition and feel at ease because they do it. Third, prepare a suitable religious and spiritual atmosphere in the house where they are. Fourth, guide them to read useful religious texts and think of God's creations and creatures to be evidence of the smoothness of the system of creation and of its form and majesty. Fifth, encourage them to participate in religious activities and other religious activities in various forms and ways.

3. Research Methods

In terminology, the word exemplary comes from the word exemplary, which means deeds or things and so that should be emulated [19]. Departing from this exemplary word, the exemplary family is a family that should be emulated. In this study the determination of the exemplary family that is the source of the data is based on the success of the family in building a harmonious household, forming the child's personality, and can deliver a successful child to complete his education well. The deepening of the exemplary family is carried out using a qualitative approach. The selection of data sources begins with setting indicators of exemplary families namely; 1) marriage age above 35 years, 2) harmonious household and never divorced, 3) children with good personality 4) children's education are all completed at least up to the undergraduate level, 5) children are active in the community. Through purposive sampling technique, five family families were determined as the source of data, namely families X1, X2, X3, X4, and X5. The main problem that will be answered in this research is "How are the Family's Tips in Educating Children (Study of Exemplary Families in Padang City)." Through in-depth observations and interviews with data sources, researchers want to find; 1) factors that are taken into consideration for parents when choosing a life partner, 2) parental involvement in fostering children's diversity, 3) the example displayed by parents, 4) communication developed by parents in educating children, 5) attitudes developed parents in childcare.

4. Results and Discussion

The results showed that success in educating children in a sakinah family that became the source of data in accordance with the research questions and objectives to be achieved. Apparently, there are several things parents do in educating children as follows:

4.1. Factors That Are Considered by Parents in Choosing a Life Partner

Family X1, X2, X3, X4, and X5 revealed that when choosing a prospective husband and wife, the main consideration seen in the figure of the candidate is the observance of

worship and the morals that they display. This consideration is based on the awareness that education begins in the preconception period, when they choose a life partner. In fact, according to X2 and X3, the family environment is also asked to provide an assessment of the candidates and their offspring, with the intention that one does not choose a spouse. X4 and X5 realize that a husband or wife will become parents as educators, because it is very important to consider his piety and the environment in which he was raised.

The consideration of husband and wife in choosing a life partner, seems to be in accordance with the Prophet's instructions which explains that religion and morals must be the main basis when determining the choice in choosing a prospective husband or wife. There are a number of criteria presented by the Prophet in the matter of choosing a prospective wife, which is divided into six categories a) religion, b) fertility, c) sadism, d) good family, e) not close family, f) sekufu. The religious criteria referred to in this description are obedience in practicing religion, namely Islam. The criteria of religion in the perspective of Islam are the main criteria because religion is a strong fortress and lamp in the household. As the Prophet in a hadith which means:

"Indeed, a woman is married on the basis of her religion, wealth, beauty, and offspring. Then put religious criteria first so that your life is happy." (HR Al-Tirmidhi).

The message of the Messenger of Allah turned out to contain a deep meaning, when piety became the main consideration in choosing a life partner is indeed very important because it is very influential on household happiness and children's education as felt by the family that is the source of the data in this study.

4.2. Parental Involvement in Fostering Children's Religion

The results of observations on families X1, X2, X3, X4, and X5, it appears that their children are very consistent in worship. It turned out that the recognition of the family X1, X3, and X5, they were directly involved in introducing Islamic values to children. Fathers directly teach children about Islam from an early age, for example when children aged under five, so father and mother often tell stories about the Apostles and pious people. Family X2 and X4 explain that they directly teach children to read the Al-Qur'an from childhood, as well as in teaching prayer and reading. The same is true for families X1 and X5, they introduce short letters to children from childhood, to correcting children's reading according to the recitation of recitation. Family X1 explains that father and mother together teach the worship in stages, starting from teaching ablution, prayer, and the correct procedure. Family X1, X2, X3, and X4. Revealed that they felt that their shoulders were the obligation to educate children to become Muslims and that Muslim women had a personal and social piety, while schools only formed the personal formation of children who had been educated by the family as told by the family.

Direct involvement of parents in educating the diversity of these children, apparently contributed greatly to the success of education in the family. As can be seen from the observations from the daily life of the children that appear is a good Islamic commitment, marked by its consistency in worship and morals that it displays. The findings of this study are in line with in [17] view that parents have a great responsibility in determining the continuity of their children's education. Parents' responsibilities towards children are basically irreplaceable by any party. Even though children's education has been handled by formal and non-formal education, the limitations of manpower and time still bind the role of parents to their responsibilities in educating children. Moral development is no less important given to children, because the virtue of morality is a fruit of faith that seeps into a child's religious life. Fostering children's behavior is not enough just by ethics, the standard is only a consideration of reason, or moral standards are only customs and traditions, but must be with the moral character of Islam that references the al-Qur'an and Sunnah [20].

4.3. Exemplary Displayed by Parents

Exemplary is one of the keys to the success of this family in educating children, where fathers and mothers present themselves as models in worship and behavior. Exemplary parents become very important, because children will always act in accordance with what is done by parents as their idols, and will be obedient to what is exemplified by these parents. Families X1, X3, X4 explain that they show good examples to children in worship, for example when listening to the call to prayer, reading al = Quran after every evening, and inviting children to follow what their parents do. Likewise, the attitudes displayed in everyday life in the family, as told by family X2, X5 that they give examples to children how mutual assistance is developed in carrying out household tasks. It is not uncommon for fathers to take care of children when mothers shop at the market, or fathers help mothers cook in the kitchen. Politeness in attitude, gentleness in speaking is always displayed in front of the children - children, so that the child becomes unable to say harshly in speaking. Families X1 and X3 also explained how they took care of and treated their parents with the best treatment, and even the children were involved in the service of their grandmothers and grandfathers. Likewise, family X2 and X3 revealed how much they always paid attention and affection in developing relationships with siblings and extended families. Household tasks and in caring for children. Recognition of the family X4 and X5 as fathers who are widely involved in society, often bring their children, with the aim that the child will become a figure who cares about the environment.

It turns out the exemplary given by parents, has a great influence in educating children, because they see the model directly through the overall attitude displayed by parents in everyday life. The effectiveness of this example in educating seems to be true, because exemplary has three characteristics. First, it's easy, people do it more quickly through seeing than through verbal / verbal. Secondly, there is a small possibility of making a mistake because of a direct example. Third, more memorable, influential, and imprinted in the heart [21].

4.4. The Communication is Developed by Parents in Educating Children

When observing the behavior of children from families X1, X2, X3, X4, X5, it is amazing, they look easy to be friendly and easy to communicate with, because of his polite speech, positive way of thinking and soothing language. They admit that their parents are always treat them gently, even if they are guilty, their parents do not speak harshly or beat them up, but parents ask to speak carefully - to give understanding and make their children aware. This was revealed by parents from families X1, X2 and X4, that they always invite discussion every night after the evening prayer in congregation, where fathers and mothers with polite communication convey a reprimand if there is a child's attitude on that day that needs to be straightened out. What is even interesting is that mothers and fathers also ask children to express what their children lack as parents, so that they can improve. They see that mistakes are not only sourced from children, but also parents who may err. Families X3 and X5 also said that they are very open with children, each child should not save problems, and children are asked to tell their parents what they feel. If it cannot be done immediately, children are asked to express it in writing. So that after their children are teenagers, parents become friends to discuss, including things that are personal.

Very interesting patterns of communication developed by this model family, so parents build warmth and openness with children. Children's can also appear as communicative, warm and friendly figures in their daily life as seen in the observations made. Fostering children's behavior must be by developing a warm and loving relationship. And give enough attention. Personal child will grow well, if the parents give positive attention,

otherwise the child will appear bad personality, if you get negative attention [22]. Good communication is by applying family communication that contains attention, affection, empathy and support, with the intensity of communication that focuses on the quality of the conversation or the depth of the message delivered when communicating, with different duration of conversation [23]. Personal child will grow well, if the parents give positive attention, otherwise the child will appear bad personality, if you get negative attention [22]. It is also important to understand that harmonious communication between family members can help children who are still in school and are still young to avoid student delinquency [24].

4.5. The Attitude Developed by Parents in Caring for Children

Family X3 (has 6 children) and X5 (has 5 children), explained that it is indeed not easy to raise a child with a number that is not small, besides taking care of the household without any helpers. But sincerity is the motivation as parents, making them able to be patient in educating children. The role of the husband in the involvement of taking care of the household is very pronounced for the wife, especially when the wife is overwhelmed with household tasks while caring for a young child. The father sometimes feeds the child and sleeps the child while the mother cooks. Even washing clothes is done by the husband to ease the burden on the wife. Although they are tired, but try to cultivate patience, so as not to vent their fatigue by showing an upset attitude in caring for children. The same confession was also expressed by families X1, X2 and X4 whose wives were career women, who also felt how difficult it was to educate children when the wife had to spend half the day to work. But since before marriage, they have indeed made a commitment that domestic work is done together, including in parenting. They implement it in the family, where there is no division of household tasks. When the wife came home from work feeling very tired, the husband intervened to cook and clean the house. Likewise, in helping children complete homework assigned by the school, sometimes the father is accompanying, at other times the mother is also helping the child. When the child is guilty, the parents put forward empathy by giving forgiveness and advising the child, to give the child a chance to correct their mistakes. Parents invite children to join in hand to take care of the household, with the division of tasks carried out with full awareness.

How to educate this exemplary family is proven to shape the personality of their children. This is in line with [25] view, families that are a hope in the life of a multireligious and multicultural nation today are faithful families who are able to express genuine sincere love towards others and modern families who are able to withstand the storms of the age of movement rather than with infrastructure that is all luxury and sophisticated, but with "modern family insights, namely: equality, mutual respect, autonomy, decision making through communication and free from violence." Furthermore, according to him, the most important thing is that Indonesian families must strive to develop (good character) in children, because the family has the most intense effect on children during their growth and development.

5. Conclusion

The results showed that the success in educating children in the exemplary family that became the source of the data was ; 1) The consideration of both husband and wife in choosing a life partner is the personality by observing observance of the worship and morals displayed by the prospective life partner, even involving large families to give consideration to the person of the person who will become his husband or wife, 2) Parents are directly involved early on teaching Islamic values to children, which are carried out in stages, continuously and continuously even until adult children still provide religious guidance to their children. , so that the influence is very great for the formation of piety of their children 4) Communication developed by parents is a warm, polite, and open

communication with children, so as to create a harmonious relationship between children and parents, formed positive and constructive ways of thinking in themselves his children 5) The approach used by parents is the compassion approach, habituation and religious training approaches, communication approaches, persuasive approaches and models for behavior. Even if there is a punishment approach, if necessary, but the form of punishment given is punishment that educates not physically and mentally hurting children, 6) Parents take care of children by fostering sincerity, try to be patient, develop an attitude of tolerance and forgiveness, mutual help to help each other, remind one another Respect each other, with such care, it turns out to show results by the appearance of children who are friendly, polite, not emotional and said soothing.

The results of research on Family Tips in Educating Children (Study of Sakinah Families in Padang City) show that family success in educating children is largely determined by the role of parents as educators. The role is seen in parental involvement, people's personality as role models, approaches and methods of educating parents, communication developed, and attitudes displayed in parenting. The findings of this study are expected to be useful for educators in perfecting their roles both parents as educators in the family, teachers as educators in schools, and everyone who becomes educators in the community.

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