Islamic Education in Early Childhood: Cooperation between Parents and School To Build Character in Disruption Era

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Abstract

Collaboration between parents and schools played a major role in shaping the Islamic character of early childhood in the era of disruption. The purpose of this paper is to analyze how the inculcation of the concepts and values of Islamic education is applied through the collaboration of parents and schools in shaping the character of children to answer the challenges of the disruption era. This type of research is library research with a qualitative approach by describing in the form of narration. Sources of data in this study are books or writings relating to early childhood education. Data analysis in this research is descriptive analysis, which describes the findings in this study in the form of writings and narration. The results show that the inculcation of religious values was the main foundation to minimize the negative influence in the era of disruption. Armed with good character, and always remembers Allah SWT (dzikrullah), whatever is done by children will have positive values and be useful for themselves and others. Synergies in the Tri Pusat Pendidikan, Islamic parenting, effective communication, and community support are also very helpful in efforts to build the character of early childhood.

Keywords: *Islamic education; early childhood; character; disruption era.*

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Pendidikan Islam Anak Usia Dini: Kerja Sama Orang Tua dan Sekolah Untuk Membangun Karakter di Era Disrupsi

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Abstrak

Kolaborasi antara orangtua dengan institusi pendidikan berperan besar dalam pembentukan karakter Islami anak usia dini di era disrupsi. Tulisan ini akan menganalisis lebih jauh bagaimana penanaman konsep dan nilai-nilai pendidikan islam yang diaplikasikan melalui kerjasama orangtua dan sekolah dalam pembentukan karakter anak guna menjawab tantangan era disrupsi. Jenis penelitian ini adalah penelitian kepustakaan dengan pendekatan kualitatif. Sumber data dalam penelitian ini adalah buku atau tulisan yang berkaitan dengan pendidikan anak usia dini. Analisis data dalam penelitian ini adalah analisis deskriptif, yang menggambarkan temuan dalam penelitian ini dalam bentuk tulisan dan narasi. Hasil penelitian menyimpulkan bahwa penanaman nilai-nilai agama merupakan fondasi utama untuk mereduksi pengaruh negatif pada era disrupsi. Berbekal karakter yang baik, serta senantiasa mengingat Allah swt (dzikrullah), apa saja yang dilakukan oleh anak akan memiliki nilai-nilai positif dan bermanfaat bagi dirinya maupun orang lain. Adanya sinergi pada tri pusat pendidikan, kegiatan parenting Islami, komunikasi efektif, dan dukungan masyarakat juga sangat membantu dalam upaya pembentukan karakter anak usia dini.

Kata kunci: *Pendidikan Islam; Anak Usia Dini; Karakter; Era Disrupsi.*

INTRODUCTION

Our education world knows the term golden age or golden age of a child in the first years of his birth, namely at the age of 0-6 years. At this age, the child's development will be very rapid, and at this time too, the role of the family must be maximized. Whether its parents, or

the educational environment, and of course must be balanced with adequate nutrition. At the golden age, the child will also determine the development of children's intelligence permanently, where they will absorb all the information obtained with high intensity. And knowledge related to all the potential possessed by children at that age, where it has been widely appointed and written in various mass media and electronic media. Even so, many researchers have dedicated their time and knowledge to examine the development of children's intelligence of that age.

The accuracy in choosing a child's education at his golden age, of course, should be the concern of all parents. Every religion and belief pays special attention to the importance of children's education at an early age, Islam is no exception. Even today the terminology of Early Childhood Islamic Education or abbreviated as PIAUD[1] is a series of coaching efforts aimed at every Muslim child from birth to approaching the age of six "*golden age*" and even that advice must be carried out until the end of every Muslim's life.

Islamic education at this early age with the provision of educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education. In our national education system, Education for young children receives serious attention and is the most basic formal education channel in Indonesia. Early childhood education is a coaching effort aimed at children from birth until the age of six carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education.[2]

Islam has a very good concept where early childhood education is an effort to nurture, foster growth and foster the development of

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[1] "PIAUD (Pendidikan Islam Anak Usia Dini)," n.d.

[2] "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasiona. Bab I Ketentuan Umum Pasal 1" (n.d.).

human nature, so that the soul of a child born in a state of fitrah is not tainted by worldly life which can make a child Jewish, Christian or Majusio. In principle, that early childhood education in the concept of Islamic education is an effort that aims to instil and foster Islamic values to children from an early age, so that in its development, every child becomes a *kaffah* Muslim, and become a person of faith and piety to Allah SWT.[3] Today's development is certainly not an easy situation for anyone, whether parents, educational institutions or the government in creating a character education that is good and conducive to children's development, both in early childhood and adolescent children and of course all generations living in the era of disruption. The digital revolution began in 1980, marked by the replacement of technology from the manual with human involvement in its process to digital technology. This involves a practical computer with the internet.[4] The era of disruption is a condition where change is a necessity, but the change took place quickly and unexpectedly, even these changes occur in almost all corners and chambers of human life. This research is essential to prepare for the challenges of the disruption era. This is due to the many pessimistic attitudes and doubts of the majority of society towards the ability of Islamic educational institutions. "The disruption era is an era of change. This period is triggered by the internet, which appears in the condition of digitalization in all fields of life."[5]

Today there are so many new orders of life wherein these phenomena no longer run linear with all aspects of human life. New

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[3] Hadisa Putri, "Konsep Pendidikan Anak Usia Dini Dalam Perspektif Islam," *Khazanah: Jurnal Studi Islam Dan Humaniora* 14, no. 2 (November 7, 2017): 215–34, https://doi.org/10.18592/khazanah.v14i2.1634.

[4] Cheryl Lemke, *"Innovation Through Technology," in 21st Century Skills: Rethinking How Students Learn, Ed. James a. Bellanca and Ronald S. Brandt,* (United States: Solution Tree Press, 2010), p.375.

[5] "View of School Culture Program: Implementation of School Innovation in the Disruption Era in SDIT Anak Sholeh Mataram Lombok," accessed March 31, 2020, http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/article/view/2113/1690.

concepts and order emerge and naturally replace the old concepts and order, all of which are of course everything needed following the demands of the times. This era of disruption has also stimulated the birth of new models of interaction that are more innovative and even more massive. The scope of change is so nearly in every aspect of human life, be it the world of business, banking, transportation, social, education to politics, to the choices given to us by age are only two, change or become extinct.[6] In theory, this *disruption* was born and was first introduced by Christensen. Where the theory replaces the "old market" industry and technology to produce novelty that is more efficient and comprehensive. It is destructive and creative.[7]

So many news that makes parents and the education world grieve due to the behaviour of teenagers, both in the village and in big cities. Where the values of politeness and propriety are so much eroded and forgotten, and even so many deviant and immoral behaviour occurs. Not long ago the viral indecent action of a group of teenagers "sahur on the road" riding a motorcycle. bare chest, and followed by girls who are not clothed. The reckless action of a group of teenagers in East Kalimantan to woke up people for sahur was recorded on camera and finally viral on various social media platforms. Considered to give a bad example, the reckless action of a group of teenagers to wake up people for sahur dress without clothing was also widely condemned by residents of the City of Tanjung, East Kalimantan.[8]

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[6] Khoiruddin Bashori, "Pendidikan Politik Di Era Disrupsi," *Sukma: Jurnal Pendidikan* 2, no. 2 (December 10, 2018): 287–310, https://doi.org/10.32533/02207.2018.

[7] Agus Kuswantoro, "Guru Menyambut Era Disrupsi," *Guru Menyambut Era Disrupsi* (blog), accessed May 30, 2019, https://unnes.ac.id/gagasan/guru-menyambut-era-disruption.

[8] "Viral Aksi Tak Senonoh Gerombolan Remaja Sahur on the Road Naik Motor Telanjang Dada,"*Jateng.Tribunnews.Com*, Mei 2019, http://jateng.tribunnews.com/2019/05/13/viral-aksi-tak-senonoh-gerombolan-remaja-sahur-on-the-road-naik-motor-telanjang-dada-ada-cewek-juga.

The behaviours shown by these teenagers are certainly a form of negligence on all sides, parents neglecting to instil the values that are very basic to the child at an early age. Why parents are negligent, maybe because parents do not have time to educate the child with a variety of busyness. And even the government is not there in creating an educational atmosphere, and economic atmosphere that should be able to create a better atmosphere with religious values.

The principle is that each child is equipped with the potential where the child can receive all the good things and all the bad things from the surroundings, be it the family, the home environment or the environment of the educator. This is a sign for every Muslim who has been blessed with children, that they must always educate and direct their sons and daughters towards the good and blessed of Allah SWT and equip children with morals and character that will make them children who can look at their future well and as a provision to face the Khalik later in the Judgment day.

Abdul Majid and Dian Andayani,[9] describe in their writings entitled "Character Education in Islamic Perspective" that moral education as also expressed by Ibn Miskawaih is an attempt to create a spiritual attitude that can spontaneously encourage the birth of good-value deeds from each individual. References from the intended moral education are of course all the things that are right or wrong by making the Qur'an and Sunnah as the main source of reference.

The urgency of moral or moral education as expressed by Virginia, cited by Sholeh, that education in general, Islamic education in particular, and education in the family environment, must be an issue that must be considered so that Islamic societies are not trapped in modern educational patterns that rely solely on rational and

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[9] Abdul Majid and Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya, 2013), hal. 10.

material advances, which often negates the values of morality.[10] In essence, that Islamic Education For Early Childhood must be based on the values of character and morals which are imbued by the Qur'an and Sunnah. Because achieving good character and morals is the true goal of education. Besides, character and morals are the basic foundation in a person's life in the community and the state. This was also confirmed by Harun Nasution that the main purpose of Islamic teachings was to foster human beings who have a noble mind and character, besides knowing.[11]

For this reason, Islamic and religious education in early childhood demands a good understanding of the Islamic values themselves, and technically it also requires good cooperation to shape the character of children between the presence of parents at home, the presence of teachers at school and the support of a conducive environment. This called Tripusat Pendidikan. Tri Pusat Pendidikan is an acknowledgement that there are educational centers that influence each child's growth and development process. And these education centers are inseparable in the formation of the character of school-age children because in the formation of these characters requires the habituation that is done repeatedly and consistently starting from the family, school, and community. Children must always be educated to say honestly starting from the family environment, then also getting used to in the school environment and the existence of a community that also supports these conditions.[12]

Based on the description above, the author will explain more clearly how to inculcate Islamic early childhood education concepts,

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[10] Sholeh, "Pendidikan Akhlak Dalam Lingkungan Keluarga Menurut Imam Ghazali," *Jurnal Pendidikan Agama Islam (Al-Thariqah)* 1, no. 1 (2016): hal. 56., https://doi.org/10.25299/althariqah.2016.vol1(1).618.

[11] *Ibid.*, hal. 57.

[12] Machful Indra Kurniawan, "Tri Pusat Pendidikan as a Means of Character Education for Elementary School Children," *Journal Pedagogia* Vol. 4, no. 1 (February 1, 2015): 47, https://doi.org/10.21070/pedagogia.v4i1.71.

which is implemented in the form of collaboration between parents and schools to shape children's character in responding to the challenges of today's disruption era. This type of research is library research with a qualitative approach through analysis of what is experienced by a research subject in the form of perceptions, motivations, behaviours, actions and others as a whole and by describing in the form of narration, words and language. Sources of data in this study are books, article journal or writings relating to early childhood education. Data collection methods in this study using the documentation method. Data analysis method in this research is descriptive analysis, which describes the findings in this study in the form of writings and narration.

Early Childhood Islamic Education

The existence of children when they are born is the full responsibility of parents. Al-Qur'an has said that children are born in a weak state of helplessness and do not know (have any knowledge) whatsoever. But Allah equips the newborn child with hearing, vision and conscience (ie a mind that according to valid opinion is at the heart). In another opinion is the brain. With it, humans can distinguish between everything, which is beneficial and which is dangerous. This ability and senses are obtained by a person gradually, ie little by little. As a person matures, his hearing, vision, and intellect skills increase until he reaches maturity and adulthood.[13]

Armed with hearing, vision and conscience (reason), children in their developmental phase will get influence and knowledge from the surrounding environment. The Apostle once said that: Al-Imam al-Bukhari rahimahullah narrates with lafadz:

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[13] Al Imam Abul Fida Ismail Ibnu Kasir Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Ażīm, Translation Bahrum Abu Bakar, Tafsir Ibnu Kaśīr Juz 14* (Bandung: Sinar Baru Algesindo, 2003), hal. 216.

كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيْمَةِ نَتْجُ الْبَهِيْمَةَ، هَلْ تَرَى فِيْهَا مِنْ جَدْعَاءَ؟

"*Every child is born in nature. It was his parents who made him Jewish, Christian, or Magi. For example, animals born by animals, do you see that their offspring have their ears cut off*?

Fitrah means a potential that Allah bestows directly to every newborn human child. Human beings who are blessed with religious nature, with the term "homo deviants and homo religious" that means, godly or religious beings. To make children who are smart, healthy, and have good social adjustment, the role of the family is very dominant. The family is one of the main determining factors in the development of a child's personality, in addition to other factors. For that reason, so that the nature of the child can grow and develop under Islamic guidance, then from the beginning the child must be instilled the values of Islamic teachings. The Islamic values which are the main pillars consist of 3 main pillars namely, aqeeda, shari'a, and akhlak or morals. The three main principles are like trichotomy which have a very decisive role in raising children.

1. **Education and Cultivation of Centers or Faith**

   Children at their golden age are children who are unique and have different characteristics according to their age stages. In the Golden age, the child's brain growth experiences a very rapid or explosive development. And developments in these first years largely determine the quality of the child in the future. In theory, the intellectual development of children at the age of 4 years has

reached 50%, the age of 8 years has reached 80% and at the age of 18 years old children brain development has reached 100%.[14]

In this time the introduction and inculcation of values and knowledge about aqeeda be given to children. As parents, each individual Muslim must also provide themself with adequate knowledge, so that parents' understanding of religious education can also be applied to children. Because parents must also understand that aqeeda is not only limited to belief in the Pillars of Faith, but aqeeda must also be understood as our efforts to carry out all that has been ordered by Allah and worship Him and be able to actualize these values in every intention and deed. Because true Centers will guide us to always believe and obey Allah and believe that the rules of Allah SWT are the correct rules. In essence, faith is tawhid which works to affirm Allah and to be sure that Muhammad is the Messenger of Allah.

A good understanding of tawhid, by itself, will affect all aspects of a Muslim's life, both in social activities, culture, ideology, politics, education and so forth. Then, the thing that becomes the main key of all of that is faith, which ultimately shapes a person's Islam. Every individual can be said to be a Muslim when they have faith because Faith and Islam is a complementary unit. Faith becomes meaningless without pious deeds, and pious deeds are useless without being based on Faith in Allah (Q.S. al-Ashr 1-3). So, the six pillars of the faith as it is known should be instilled in children from an early age, because that faith will not grow and develop in the child except with coaching and habituation that makes it routine.

Islamic education for young children based on centers is an effort to form children with Islamic personality, they are able to

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[14] Tim Balitbang Departemen Pendidikan Nasional, "Konsepsi Pengembangan Kurikulum Inovatif, Penerapan Pembelajaran Berbasis Alam Pendidikan Anak Usia Dini Formal Dan Nonformal" (Jakarta: Departemen Pendidikan Nasional, 2005), hal. 1.

think, behave and act by themself while still making the Qur'an and Sunnah as a guide. In the concept of the implementation of Early Childhood Islamic Education (PIAUD) of course, parents need to be very careful in choosing an educational park for children, because that's where children will gain knowledge and new experience for them, where parents do not have more opportunities to fill the space in children with knowledge. Islamic education in the past few decades have also grown in Muslim communities in the West and Islamic countries as Islamic educational institutions, not state Islamic schools and not secular schools, but combining both models and are still looking for their format.[15] Since the birth of regional autonomy was also accompanied by the birth of decentralized education. Where education in each region is based on existing local wisdom (Community Based Education) and this is a step in the steps of educators and education staff throughout Indonesia. The National Education Law also emphasizes that there must be community-based education, where the implementation of education must appreciate the religious, social, cultural characteristics, and accommodate the aspirations and potentials of the community as an embodiment of education from, by and for the community. Likewise, the application of the concept of early childhood Islamic education must be based on aqeeda. M. Yusuf Qardhawi provides an understanding that Islamic education is the education of whole people, their minds and hearts, their spiritual and physical, their morals and their skills. Therefore, Islamic education aims to prepare people to live better in any circumstances.[16]

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[15] Shaikh Abdul Mabud, "The Emergence of Islamic Schools: A Contextual Background," in Islamic Schooling in the West (Springer International Publishing, 2018), p.11-33

[16] Yusuf Al Qardhawi, *Islamic Education and Madrasa Hasan Al Banna, Translation. Prof. H. Bustami A. Gani and Drs. Zainal Abidin Ahmad* (Jakarta: Bulan Bintang, 1980), hal. 157.

2. Sharia Education and Investment or worship

The worship that needs to be instilled in early childhood, namely in the form of introduction and training to do the five pillars of Islam, consists of; pronunciation of two sentences Shahadat, prayer, fasting, alms and hajj. Likewise public worship, in the form of introduction and habituation of saying *tayyibah,* good deeds, such as serving parents, loving friends, helping neighbours, giving charity, helping the poor and others. With the introduction, habituation and training from an early age, later when children become teenagers and adults accustomed to worship and he feels that worship is one of the necessities that must be implemented. To introduce, practice and practice early on, the author believes that 3 main things must be observed by parents and the world of Islamic education, namely: a. The introduction of ritual worship from an early age, both at home and at school; b. Habitual practices such as prayer, fasting and others; c. Creating an environment that supports children's education, both home and school environment;

3. Moral Development

In language, morals come from *khalaqa* which means behaviour, character, character, custom, and civilization. Ibn Miskawaih (d. 421 H / 1030 AD), as a leading expert in the field of morals as quoted by Akilah Mahmud revealed that morality is a trait embedded in the soul that encourages a person to do an act without the need for thought and consideration. Furthermore, Ibn Miskawaih revealed that morality is a trait that is embedded in the soul that gives birth to various actions easily, without having to think and consider.[17] So moral is a manifestation of a person's soul image that is manifested in attitudes, words and deeds. To grow the

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[17] Akilah Mahmud, "Akhlak Terhadap Allah Dan Rasulullah Saw," *Sulesana: Jurnal Wawasan Keislaman* 11, no. 2 (2017): 58, https://doi.org/10.24252/.v11i2.4540.

next generation who behave in a virtuous manner, it needs to be given and instilled to children from an early age, both morals to God, morals to yourself and the family environment and the surrounding environment.

Therefore, early childhood education curricula, whether using formal education or with Islamic education for early childhood, must consider several principles. *First,* child-centred, meaning that children are targets in learning activities carried out by educators. *Second,* encourage physical development, thinking power, creative power, social-emotional, language and communication as the basis for the formation of a whole human person. *Third,* pay attention to differences in children, both differences in physical, spiritual, intelligence and the level of development. Program development must pay attention to suitability with the level of child development (*Developmentally Appropriate Program*).[18]

Child Character Building an Era of Disruption

1. Introduction to character education

Of course, there are lots of views and opinions from education experts about what character education is, but in general that view reveals that character education is a conscious and planned effort to shape the character or personality of an individual who is rooted in the values that exist in society. For the values inherent in Indonesia, at least there are three things, namely:[19]

a. Religion; this is because the nation of Indonesia is a nation that has a basic state with the first precept is "The

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[18] M. Nipan Abdul Halim, *Anak Saleh Dambaan Keluarga* (Jakarta: Mitra Pustaka, 2003), hal. 25.

[19] Kurniawan, "Tri Pusat Pendidikan as a Means of Character Education for Elementary School Children," p.42.

Almighty God", this implies that the Indonesian nation is a nation with a people who live with the concept of diversity. Therefore the lives of individuals, communities and nations are always based on the teachings of their religion and beliefs.

b. Pancasila; The Unitary State of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila. Pancasila is the value contained in the Preamble to the 1945 Constitution and is further elaborated in very clear and detailed articles in the 1945 Constitution.

c. Culture; as a sense and intention that contains the truth that no human lives in a society that is not based on cultural values recognized in that society. These cultural values are used as the basis for giving meaning to various concepts in communication between members of society in harmony and harmony.

Based on the source values identified eighteen character values, the eighteen character values are:[20] Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curious, national spirit, love for the motherland, respect for achievement, friendly/communicative, love peace, love to read, care socially, care about the environment, responsibility.

All of these values are expected to become a character inherent in each community, therefore the inculcation of these character values must be with good and appropriate methods. As a concept, the inculcation of these character values must be centered on Tri Pusat Pendidikan as explained before. Starting from the family environment, then the school as a formal

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[20] Said Hamid Hasan dkk, "Pengembangan Pendidikan Budaya Dan Karakter Bangsa" (Jakarta: Tim Balitbang Kemendiknas, 2010).

educational institution, as well as a truly supportive environment. These three education centers, of course, must be in line. Especially schools as official institutions must be able to work with parents and the environment to realize the implementation of these character values. Several methods can be done in instilling the character's values, while the method is: **(a) Habituation method.** This method is used in fostering attitudes, this method will work effectively in children if children are always directed to habituation in their daily lives. Habituation done by parents, school environment and playing environment towards their children, by itself will form the character of the child by the character description that has been described above. **(b) Exemplary Method.** A good educator has a way to provide exemplary continuously, both in behaviour, how to think and behave well in front of children, students and the environment. With this concept, the child will model the model and example, because the basic nature of the child is to imitate, then the good things that are shown will be a reference for children to behave, behave and speak. **(c) Advice Method.** In principle, parents and educators are figures who must always advise children and of course students if at school. In the family, parents must be able to transform the values of these characters in good advice. Advice is a method of conveying everything gently and touching that is easily accepted by the heart. **(d) Method of Punishment and Rewards.** Every person is a person who needs appreciation from every idea, notion, and action is taken, therefore, every child who carries out his obligations properly, parents or teachers at school must give appreciation in the form of gifts as motivation to work on their obligations. Also, parents and teachers must apply penalties that are educational and not painful if the child does not obey and leave his obligations. But before that all, good advice will make children

more receptive to all the rules and norms that they want to instil in children. **(e) Command and Prohibition Method.** In principle, an order is used so that children always feel cared about always doing their obligations, be it worship, study or play. The Qur'an explains that ordering to do good and forbid doing evil is the duty of every Muslim. Educators are also tasked with instructing students to carry out policies and prohibit committing crimes

2. Education in the Era of Disruption

Change is a necessity, some last long and gradual, and some changes occur so quickly. And today the world is undergoing massive changes in all aspects of life that ultimately affect every joint in society. These changes are known as the disruptive era or the era of disruption, with various signs that accompany it. The emergence of various disorders, the occurrence of many changes in society, including behaviour changes that occur in children in their daily lives.[21] In facing this era of disruption, all parties must be introspective, especially parents who become the first environment known to children who are also the closest environment to children. So it should be, all matters relating to the care and education of children must be organized carefully and planned. Likewise in the inculcation of religious values and character values in children, it certainly cannot be done without awareness of the phenomena that accompany the era of disruption. Matters relating to all the effects of the disruptive era in the family environment need to be identified and prevented from any possibilities that could have happened. Because, the birth of this era of disruption is certainly also shifting many things, especially shifting values in the family,

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[21] Lihat Eka Cahya Maulidiyah, "Penanaman Nilai-Nilai Agama Dalam Pendidikan Anak Di Era Digital," *Martabat: Jurnal Perempuan dan Anak* 2, no. 1 (November 27, 2018): hal. 72, https://doi.org/10.21274/martabat.2018.2.1.71-90.

including them: a) The existence of gadgets displaces traditional games, whereas traditional games also have the benefit of instilling honesty, sportsmanship, perseverance, and cooperation; b) The birth of an instant and consumptive lifestyle, even though parents should give an example to children about a life that is processable and not an instant way; c) The busyness of parents who are too much outside the home so that more children with caregivers which ultimately makes the lack of parental involvement in learning at school and form parents who are less responsive to education and childcare; d) Lack of togetherness at home because children from childhood have been swept away with privacy created by parents from childhood. Where should the house is a place to share and learn to work together so that familiarity and mutual understanding between family members are embedded.

3. Valuable Investment Strategies in Children in the Age of Disruption

Various problems and conditions have been explained above, so how do parents and schools deal with this era of disruption wisely and appropriately? The answer is of course how parents can and can instil character education from an early age. Therefore, parents and schools or institutions of Early Childhood Islamic Education (PIAUD) must have a strategy in instilling these values, so that the changing times that so fast do not damage the mental development and personality of children. Here are the things that should be concentrated by the main educator's parents in the family environment:

a. Re-understand Parental Responsibilities

Parents as the main and first educator for children in the family have very heavy responsibilities. This responsibility

begins when the husband and wife plan to have children, then in the process of birth until the child's golden age is complete, and continues until the child reaches puberty or until he becomes a mukallaf (burdened with obligations).

The responsibility is with the aim that the child will have a positive character in him so that he can become part of a civilized society. In Islamic teachings, the Qur'an discusses this in various verses, including in the Thaha letter (20: 132) which means "And command your family to pray and be patient in doing it ...". Then there is also in the letter at-Tahrim (66: 6) which means "O you who believe, protect yourself and your family from the fires of hell ..." as well as in the hadith of the Prophet Muhammad: (1) "Someone who educates his child is better rather than giving alms with one sha '", (2) "There is no gift from a parent to a child that is better than good manners." (3) "Educate your children on three things; love your Prophet, love his verse experts and read the Qur'an. "(HR. Ath-Thabrani).

The concept explained in the Qur'an and the Hadith is a command and recommendation for parents to always provide educators to children and this implies the importance of educating and caring for children in the family by the values that have been affirmed by the Qur'an and sunnah Rasulullah, all of which are clearly illustrated in the 18 character values that have been described.

Nurturing is done by parents also must be done with all their heart, especially in matters of worship and shape the morals of children to avoid things that are not desirable. This includes when parents choose the environment and educators

who can teach and provide good direction so that children have good character and courtesy.[22]

b. Good Education Commitment from Parents

As explained earlier, that parents are the main and first educators in the family. The close relationship between parent and child certainly has a big influence on the inculcation of values that will later be held by the child. if when a child does not have a meaningful closeness with his parents, of course, the introduction of values that apply in the family will be more difficult to inherit.[23]

In a study carried out in Shenyang China, it provided a picture of the behaviour of adolescents who commit acts of crime including murder. The fact is found that during their childhood, there are similarities in parenting patterns that tend to be the same. Parents often say rude, did not value their children, make curses with inappropriate words which in turn make children feel unwanted.

This way of nurturing is recorded in children from childhood to adolescence and adulthood, giving birth to rebellious and troubled adolescents, who eventually end up in juvenile prisons for their crimes.

Referring to Rasulullah, that, "The most perfect people of character and behaviour are those who are the best to their families and wives."[24] On one occasion, the Prophet said to his companions, "Honor your children and educate them. Allah SWT gives mercy to someone who helps his son so that the

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[22] Abdullah Nashih Ulwan, *Pendidikan Anak Dalam Islam; Terjemahan Arif Rahman Hakim Dkk* (Solo: Insan Kamil, 2012), hal.110.

[23] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Rsponsibility, Terjamahan Juma Abdu Wamaungo.* (Jakarta: Bumi Aksara, 2016), hal. 54.

[24] Ratna Megawangi, *Pendidikan Karakter; Solusi Yang Tepat Untuk Membangun Bangsa* (Depok: Indonesia Heritage Foundation, 2016).

Son can worship him. "Then one friend asked" O Rasulullah how can I help my son so that he can worship me? " The Prophet then replied, "Accepting his efforts even though it is small, forgiving his mistakes, not burdening him with a heavy burden, nor cursing him with curses that hurt him." (HR. Ahmad).[25]

In Islamic education, we also know the history of Lukmanul Hakim in educating his children, and it is enshrined in the Qur'an Luqman verse 19, where Luqmanul Hakim also willed his son not to raise his voice when speaking to others: "*and soften your voice, actually the worst sound is the sound of a donkey*". This is the reason for the importance of instilling parental commitment with love and noble behaviour from parents.

c. Always emulate Rasulullah

Rasulullah SAW is the noblest creature described in Islamic history. He is a messenger of God who has the perfection of morality as a human being. His character is a role model for his people, this is clearly illustrated in the history of his life from childhood, adolescence, to adulthood. In a lot of literature, it is told that Rasullullah never experienced harsh treatment from his immediate environment or a bad experience that caused trauma and depression in his childhood.[26] Rasulullah had experienced sadness that made him cry, however his cry was described as crying because of deep affection and love for her mother and grandfather who had died to form softness in his heart. Sadness is different

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[25] Megawangi dkk, *Belajar Dari Keteladanan Akhlak Muhammad Saw* (Depok, 2015).
[26] Martin Lings, *Muhammad; Kisah Hidup Nabi Berdasarkan Sumber Klasik* (Jakarta: Serambi Ilmu Semesta, 2016).

from sadness due to fear, anger, or disappointment which can cause hardness of heart.

As a father and grandfather, Rasulullah is a loving father and grandfather. He is a gentle person but does not eliminate the firmness in every action he does. Some of the characteristics of the Apostle that need to be exemplified in children are the nature of Honesty which resulted in him getting the nickname Al-Amin, he also has a tenderness and forgiveness that is shown through good behaviour and forgiveness to his haters when preaching. Not only that, but he also has the nature of patience and not easily angry, and a sense of love and devotion to parents as he showed to his uncle who always gets treated with respect from Rasulullah.[27]

d. Wisely choose a school that children will enter

School selection is an equally important task for parents to their children, to get an education that can answer the challenges of the era of disruption. A good school is a school that has a well-conceptualized concept of religious and moral values.

e. Stop being a Parent who Must Know everything

Having extraordinary knowledge and insight is certainly good capital to be a parent, but being a parent does not necessarily have to know everything so that it can answer all the problems and questions of children. Parents only need to know the right method, either when conveying everything the child asks or deferring answers to all questions of the child with full responsibility. A good method starts from the openness of parents to children, because the task of parents is

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[27] dkk., *Belajar Dari Keteladanan Akhlak Muhammad Saw.*

to accompany children, be good listeners of their needs and be the best place for children to find all the solutions to their problems so that children will not look for everything they want to know outside the home that ultimately plunges children into the wrong association and irresponsible.[28]

Parents and School Collaboration in Forming Islamic Character Through Strengthening Tri Pusat Pendidikan

Character is a mental or moral quality or strength of each individual who is also a motivator and mobilizer. Whether we realize it or not, Indonesia is a country that has distinctive characteristics and characters, starting from culture, religion, friendly attitude, polite, safe and comfortable. To maintain the inherent character, of course, we must start from the smallest environment in society, namely the family, then studied conceptually in the existing education system and always maintain these characters in daily behaviour amid society. And to maintain this, one of them starts from education, both from the lowest level of education, namely PAUD to universities.

In this era of disruption, internalization of character values becomes a necessity, because character values will become the driving force and ultimately provide differentiation with other individuals. Indonesia as a country that has characteristics as described above, has the hardest task to maintain and manifest it in everyday life. And for that, the existence of Islamic education for young children is part of answering the challenges of maintaining that character. And in this article, the author re-emphasizes the importance of strengthening the cooperation of parents and educational institutions by reaffirming the education centre by making good communication as an effective bridge between parents and schools in realizing it. Tri Pusat Pendidikan is an effort to create an environment that supports an

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[28] Maulidiyah, "Penanaman Nilai-Nilai Agama Dalam Pendidikan Anak Di Era Digital."

educational process. Good character education begins with exemplary noble character by giving *uswah* al Hashanah, then proceed with the development of reasoning and skills that support the future of children. And for this reason, the environment is very influential in the development of personality, and the environment is known by the term Tripusat Pendidikan.

The terminology of Tri Pusat Pendidikan was first declared by the father of Indonesian education, namely Ki Hajar Dewantara. Where he distinguishes education into three, this three education is called Tri Pusat Pendidikan which includes education in the family, education in schools, and education in the community.[29]

a. Education in the family:

The family is the smallest and most multifunctional universal social institution, which is the function of supervision, social, education, religion, protection, and recreation. The family in the concept is has a more interpersonal interaction system, where each family member is possible to build the intensity of relationships with one another openly, whether it is the relationship between father and mother, father and child, and between child and child.

Starting from the family environment, a child learns to socialize and interact with expectations when they grow up to be able to have a good relationship with the environment and surrounding communities. The family environment is the smallest element of society that is responsible for educating children so that children become moral individuals and have a character in the community. The family is also a place for individuals and groups to become the first social group for children. Parents who behave logically must exemplify the right actions and advise on any

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[29] Kurniawan, "Tri Pusat Pendidikan as a Means of Character Education for Elementary School Children," 44.

wrong and bad actions. And in an ideal family, the relationship between mother and father and children is based on compassion and tenderness which is realized in the form of meeting all their needs, both spiritually and physically.

Affection received by all family members will cause a sense of security in children in particular and of course for all family members. This sense of security is very important for children's growth and development. Children can develop their talents, children can foster their hobbies without fear of interference. Because all his needs have been met by his parents.[30]

b. Education in Schools

Schools are structured and tiered education pathways consisting of basic education, secondary education and higher education. The school has the aim to guide, direct and educate so that the institution requires the presence of certain age groups in classrooms led by teachers to learn the multilevel curriculum.

In the application of character education in schools, the entire school community has the same responsibility. Emawati[31] gives the conclusion about disruption era, "*The disruption era and the world of education should not be viewed from a negative side; the relationship between the two can be seen in how educational institutions and educational practitioners can wisely respond to the era.*" Starting from teachers, students, employees both administration office workers, gardeners, and school committees. All these subjects play a role to jointly build the character of students to become people of character and noble character. This is where the school functions as a family aide in providing education and teaching to

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[30] "Pendidikan Akhlak Dalam Lingkungan Keluarga Menurut Imam Ghazali," hal. 51.

[31] Emawati, "School Culture Program: Implementation of School Innovation in the Disruption Era in Sdit Anak Sholeh Mataram Lombok," *Jurnal Pendidikan Islam* 8, no. 1 (June 2019): p.45, https://doi.org/10.14421/jpi.2019.81.27-50.

students, the school is a continuation of what has been given in the family. Therefore, the school in this case the teachers are the spearhead for realizing good morals and character in students, and of course assisted by every subject in the school. Thus, character education carried out by the teacher will be more easily accepted and emulated by the students.[32]

c. Education in society

Humans are creatures that have the desire to unite with each other and the natural environment around them, that is what is called society. Koentjaraningrat said that society is the unity of life of human beings who are bound by a certain system of customs. Society is also the unity of human life that interacts according to a particular system of customs which is continuous, and which is bound by a sense of identity".[33] Tri Pusat Pendidikan for Islamic Education according to Abdurrahman An Nahlawi consists of (1) Family Education as the first educational environment for children through activities directed at character building in the family environment based on Islamic law; (2) School / Madrasah Education as a medium that organizes general and religious education through curricular, co-curricular and extracurricular activities; (3) Community Environment, as a vehicle for children's social interaction so that it can provide complex lessons to shape religious and social values.[34]

The pattern of cooperation in the Tri Pusat Pendidikan for Islamic Education:

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[32] Rukiyati, "Pendidikan Moral Di Sekolah," *Jurnal Humanika* 17, no. 1 (March 2017): 1–10.

[33] Kurniawan, "Tri Pusat Pendidikan as a Means of Character Education for Elementary School Children," hal. 46.

[34] Abdurrahman an Nahlawi, *Pendidikan Islam Di Rumah, Sekolah, Dan Masyarakat* (Jakarta: Gema Insani Press, 1995).

Family

Parents as primary educators must be able to direct their children so as not to deviate from Islamic teachings by meeting the needs of compassion and peace of mind in children, balanced moral, social, and religious education.

Schools

Responsible for shaping the child's personality through maintaining the nature of the child, developing potential, providing experience, insight into values and morals as a complement to family education

Society

Through Amar Ma'ruf and Nahi Munkar by considering their own children, educating with love, giving educative punishment, providing positive role models related to social activities according to the age level of children.

School as a formal educational institution and the existence of the community is an interdependent environment. A school is a place for learning while the community environment is a means of applying what has been received in the family and school environment.

CONCLUSION

A concept that is presented with full awareness and responsibility is the parents' basic capital, the school in carrying out character education, in which there are religious values in the child's education. This is a parent's obligation to children, and the obligation of schools as implementing formal education and community responsibility to create a good environment. The era of disruption filled with challenges for children is a challenge for all parties to inculcate religious values which become an important foundation that is expected to be able to minimize the negative effects of changing times that cannot be inhibited and awaited. Through the inculcation of good character values in children, it is expected that in the future children will have a better future to answer the challenges of the times.

The intended character education is character based on religious values; Pancasila; and the culture of Nusantara. Based on the source values identified eighteen character values, the eighteen character values must be the basic capital for children in facing their future. Therefore, good cooperation between all children's education environments is a disaster. Where parents must start from the family environment and provide Islamic education in the golden age of children, then schools must have a mature concept in carrying out a formal education, so that character education that can be instilled in every subject of children will facilitate children in facing their lives that are more real in the community, and for this reason, creating a good environment for children is the responsibility of every parent and community.

The inculcation of religious values was the main foundation to minimize the negative influence in the era of disruption. Armed with good character, and always remembers Allah SWT *(dzikrullah)*, whatever is done by children will have positive values and be useful for themselves and others. Synergies in the *Tri Pusat Pendidikan*, Islamic parenting, effective communication, and community support are also very helpful in efforts to build the character of early childhood. With the conceptual cooperation between parents and the school as a formal institution, in shaping Islamic values in every character of the child, of course, it will be easier for children to meet their future until they finally have the responsibility to build a family with the same responsibilities, and so on.

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