THE OPTIMIZATION OF THREE EDUCATIONAL PILLARS TO SHAPE A QUALIFIED CHARACTER EDUCATION

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Abstract: The education process is always associated with the three pillars of education centers: family, school and community. The sequence of education and education sociology as well as the factor theory put family education as the first followed by formal education (school) and non-formal education (community). In the context of character education, it is closely related with the education of values and morals. Therefore, the three pillars must work together in harmony and play their functions proportionally. Given the fact that education in a family is more in childhood, then, protecting, modelling and character building is the main task of the family. The growth of children's *fitrah* is part of the growth of religious personality and is the essence of the personality of a Muslim which eventually forms noble character. School as a continuation of family education is expected to continue what have been taught in the family, especially related to the growth of *fitrah* (faith to one God), love the truth, goodness and beauty. The main function of society is growing *amar ma'ruf nahi munkar* (enjoining what is right and forbidding what is wrong). The Muslim community is further described to always be faithful, doing good deeds, to advice in truth and patience. Character education cannot be separated from family, school and community. Characters are related with education of value, while education of value takes place throughout life. The role of government and culture in forming the character of the children must be run with sincerity, planned and targeted. Contacts occurred in the relationship between family members is a process of character education for children. Therefore, it is very important for further education.

Keywords: Family, School, Community, Character Education.

Introduction

Since the independence of Indonesia, Bung Karno, as the first president has made character education as his mission and created a slogan stated that independence aims for nation and character building. In character education, personality education and religious education focuses on the formation of morality and personality of children, therefore, in 1960s good morals and noble personality occupied the highest position in the context of nation and state. As the new order era began, the attention was shifted to economic development and slowly the noble moral values replaced by the material values. The shift of spiritual culture to material culture made one's progress and success measured from the mastery of the material, not on the noble moral values anymore. Along with the development of material culture, corruptors and manipulators started to emerge accompanied by poor quality of characters such as greed, dishonesty, treachery, nepotism, collusion, and much more. Those poor moral values cause lots of problems in Indonesia such as violence, drugs, suicide, and also mafia justice. Furthermore, in the era of reformation and freedom, it seems that some people and some communities in Indonesia do not respect to human dignity anymore.

In the field of education, there are also enormous problems; the lack of educational quality (oriented more on the title), honesty issue (teachers assist students in doing the national examination), sexual harassment, child abuse, drugs, free sex, low quality of output and many others. The conditions of moral declines have been so bad these days. Therefore, the effort to fix the condition is urgent. The character building must be planned and directed through education, whether it is informal (family education), formal (school) and non-formal (community).

Since the year of 2010, a character education movement has begun, however, the result is not visible yet. Therefore, various studies through seminars are conducted to discuss character education from various aspects. In this paper, the author tries to examine character education in terms of optimizing the role of three pillars of education (family, school and community). This paper will mainly highlight the character building of children through family education, and will discuss a bit of the other two pillars.

Character Education: A Social Dynamics

The history of civilization and the nation is always an alternate fight between spiritual culture and material culture or the fight between *din Allah* and *din al-shaytan*. It is the fight between greed and justice, colonialism and liberation, faith and hypocrisy, godliness and lawlessness. This shows that positive things are always shadowed by negative ones.

The Apostles as the messengers of God carry the mission of character education and noble moral education. Tyrannical power in the time of Namruz was defeated by the messenger of Allah, Prophet Ibrahim a.s. The tyranny of Pharaoh was eradicated by the messenger of Allah, Prophet Moses a.s. The injustice and ignorant of religion of the Arabs were wiped out and replaced by Islamic justice and civilization through the Prophet Muhammad s.a.w.

Some countries with tyrannical and greed governments throughout history faced the resistance of strong character society. The French Revolution is a symbol of the resistance to the injustice and oppression by the king. The Iranian Islamic Revolution symbolized the resistance to the Shah of Iran's regime and the people power deposed Ferdinand Marcos who deprived the people of justice by raising Qorazon Aquino to the throne of government. People power in Indonesia brought down Suharto's government that was too powerful and unable to prosper the society because of authoritarianism, unfairness and irresponsibility.

The history of character building of the nation from one decade to another is diverse, but, the point is about revamping the psychical and spiritual aspects of human beings which will illuminate the physical-material aspects of the human. Therefore, the history showed that Prophets change the society by improving spiritual aspect through reforming monotheism or human faith because faith underlies human behavior. Strong faith brings to the positive values, and positive value leads to positive attitude and behavior and vice versa.

Character Education: An Understanding

Character or personalities, such as honesty, trustworthiness, and others are the most fundamental issue in education, especially in Islamic education. Dr. Thomas Lickona, quoted in Martadi (2010), states that in character education, it is clear that people want their children able to judge what is right, care deeply about what is right, and then do what they believe to be right even in the face of pressure from without and temptation from within. Character includes trustworthiness, respect, responsibility, fairness, caring, honesty, courage, diligence, integrity, and citizenship. Furthermore, Martadi (2010) asserted that character can be interpreted as a life of well behave that is to behave well to other parties (God Almighty, human, and universe) and to themselves.

Currently, the government raised the integrity term, such as in the signing of pacts of integrity. This is actually related to the characters. The word 'integrity' evolved from the Latin adjective integer, meaning whole or complete. In this context, integrity is the inner sense of "wholeness" deriving from qualities such as honesty and consistency of character.

The pact of integrity is a form of resistance to the phenomenon of corruption, collusion and nepotism happened among officials and society. It is expected that by signing the pact of integrity, the officials are aware of themselves to work wholeheartedly, and honestly. In reality there are many ministries signing the pacts of integrity, but this seems to be symbolic because the symptom of irregularities that show dishonesty, insecurity, lack of discipline and do not work wholeheartedly are still there. Educators with integrity mean educator who is being sincere, honest, true, objective, scientific, open minded, progressive, fulfilling promises, discipline and trustworthy.

Islamic education is closely related to character education because the core or characteristics of Islamic education is the growth and development of divine values in children, namely the value of *ilahiyyah*, *imaniyyah*, *'ubudiyyah* and *mu'amalah* (Buseri, 2010b, 12). All of these divine values will shape personal traits or inner experiences that will lead to positive behavior. This is, in line with the operational definition of character education as expressed by Martadi (2010):

> "Character education is the process of guiding participants/students in order to become an intact man who have character in the dimensions of heart, mind, body, as well as feeling and wish. Learners are expected to have good characters including honest, responsible, intelligent, clean and healthy, caring and creative. The character is expected to be an intact personality that reflects the harmonious and harmony to process of the heart, mind, body, feeling and wish."

Three Pillars of Character Education

Family

Family education according to UUSPN (the Law of National Educational System) is the path of informal education, including early childhood education. Early childhood education according to Article 1 of UUSPN is a development efforts aimed at children from birth to the age of six which is done through the provision of physical and mental stimulation for the child to have readiness in entering further education.

Family education is not merely about Education of Early Childhood (PAUD), but includes prenatal education as it is mentioned in al-Qur'an chapter 32 verse 9 which explain that Allah gives the fetus the potential to see, hear, feel and think when it is four months old. This means education in the family starts from prenatal, infant and childhood until adolescence and stepping on adulthood.

The purpose of family education is to realize the ideal family (*sakinah*, *mawaddah* and *rahmah*). The ideal family, among others, is characterized by:

1. Learned-family which means capable of giving birth to an educated generation.
2. Having strong motivation and goals to realize a prosperous and happy family.
3. Making the family as a pillar of children's education by paying attention to:
   a. Family as natural education.
   b. Family as the first phase of the child's growth.
   c. Family and priority of teaching.

The term family education is closely related to the term *tarbiyah* because the word *tarbiyah* is found only in two places in al-Qur'an that is in Surah al-Isra' (17) verse 24 and Surah al-Shu'ara' (26) verse 18. We can infer that both verses talk about family education because they show education at the age of children who are still in the care of both parents.

Tarbiyah has the following root:

1. *Raba - yarbu*: *zada* (increase) and *nama* (grow) (Surah al-Rum: 39).
2. *Raba - yarbi*: in regular pattern *khafa - yakhfi*: *nasha'a* (arise) and *tara'ra'a* (develop).
3. *Rabba - yarubbu* in regular pattern *madda – yamuddu*: with the meaning of *aslaha-hu* (fixing it) and *wa-tawalla amra-hu* (leading his affairs) and (*wa-sasa-hu*) training him and (*wa-qama 'alay-hi*) guarding and (*wa-ra'a-hu*) protecting him.

Imam al-Baydawi in his interpretation's book *Anwar al-Tanzil wa-Asrar al-Ta'wil* said that *al-rabb* originally means *tarbiyah* that is to deliver something to the perfection step by step. According to al-Asfahani, *al-rabb* in its origin *tarbiyah* means to grow something step by step to the perfection. Ustaz Abdurrahman al-Bany concluded that tarbiyah consists of several elements:

1. To protect the *fitrah* of growth and taking care of it.
2. Cultivating His gift and preparing for all His diverse gifts.
3. Directing *fitrah* and glory toward goodness and perfection.
4. Doing thing step by step (al-Nahlawi, 2007, 20).

Education in the family emphasizes on the aspect of developing children's *fitrah* (*fitrah* is the seeds of conviction to One God and love for the truth, goodness and beauty that the child has brought since the spirit was inputted into his mother's womb and brought into the world at born) and nurturing as well as developing the potential that God has bestowed upon the child. Given the fact that *tarbiyah* is more in childhood, then, protecting, exemplary, and character building is the main task of the family. The growth of children's *fitrah* is part of the growth of religious personality and is the essence of the personality of a Muslim which eventually forms noble character.

As far as the writer concerns, there is still no authorized and structured institution that manage family education, either at National level or in the Provincial level. This shows the lack of attention to family education by the government and local government, whereas family education is the basis and foundation of education. The sequence of education and education sociology as well as the factor theory put family education as the first followed by formal education (school) and non-formal education (community).

If the educational sequence is not consistently adhered to, then there will be an educational leap that results in unsteady foundations of education and affect character buildings and the process of humanizing human as the main goal of education. Therefore our mind map should be directed to family education as the main priority, followed by formal education and the last is non-formal education. Ignoring family education in its implementation is very much against the UUSPN, as well as against various educational theories.

Fathers and mothers as members of family organizations act as leaders and managers. These positions require knowledge, skills and management skills in running the family including knowledge and skill associated with the child's education. In addition, fathers and mothers must acquire the soft dimension of management (soft dimension) in the form of true motivation, orientation, values, attitudes and symbols in leadership and family educators. Parents should concern with quality of education not with diplomas or titles. The values and symbols developed in the family must support the process of family education.

Family education is related to the creation of human resources (prospective parents) which is the main pillar of family education. The human resources development should be handled by the government, in accordance with the mandate of Law Number 20 Year 2003, which explicitly mentions about the informal education (family education). When this family education is not addressed, it clearly ignores the will of the Act (Buseri, 2010a, 128-131).

Some issues related to the responsibility of family education are (Buseri, 2010a, 134):

1. Matters related to marriage regarding the substance, purpose and consequences of marriage.
2. The psychology of marriage concerning the readiness for pregnancy and parentage.
3. Healthy reproduction problem for healthy generation, including child nutrition problem.
4. The anticipation of the problems that may arise in family life.
5. Planting the values of faith, worship, *mu'amalah* and virtuous morals.
6. Planting the values of good personality and nationalism including self-reliance, work ethics, discipline and many more.
7. The patterns of parenting in early childhood.
8. Role-playing exercises, involving the roles of boys and girls.
9. Habits of self-reliance, hard work, discipline, love to read and responsible.
10. The formation of a learned family.

School

School as a continuation of family education is expected to continue what have been taught in the family, especially related to the growth of *fitrah* (faith to one God), love the truth, goodness and beauty. In reality, however, most schools only deal with cognitive and psychomotor domains, while affective domains are less touched therefore the students tend to fulfill their knowledge and skills but they are weak on the aspects of morals and ethics.

Schools should realize that the main task is not merely teaching but educating. These three domains must be attended with care and awareness, starting with the exemplary teachers whose personalities characterized by stable, mature, wise and authoritative personality, being role models for learners, and having noble character.

Another problem comes up in Islamic education is related to the progress of science and technology and with the positivistic culture, the tendency of education shifts to the observed aspects, measurable and secular. Modern education has developed an attitude of knowledge for life and fostered secularism and individualism (Husain & Ashraf, 1979, 14). According to Qutb (as quoted in Husain & Ashraf, 1979, 28-29), in the Muslim world, religion gradually disappears from their thoughts and hearts. Houses and neighborhoods that oppose to each other worsen the situation and increase the aggravated circumstances and school curricula are inadequate. It is known that the material being taught and the method used is not at all different from what it is in the West, a world that is said anti-religion even though situation is hidden behind the scenes of secularism.

Separating knowledge and religious comprehension in the evaluation of learning outcomes, reduces the meaning of education itself because religious education is said to succeed when values have been integrated in child's personality when communicating with his world (Soelaeman, 1988, 90). Some examples of weaknesses of schooling education are important to comprehend and find its way out.

Community

Character education cannot be separated from family, school and community. Characters are related with education of value, while education of value takes place throughout life. It will not be good if the values embedded in the family and nurtured in school having lacks of a positive support in society.

The main function of society is growing *amar ma'ruf nahi munkar* (enjoining what is right and forbidding what is wrong). The Muslim community is further described to always be faithful, doing good deeds, to advice in truth and patience (Surah al-'Asr: 3).

Society must play a role in social control, otherwise, morality growth in our children will not gain reinforcement. Its reinforcement is through the implementation of the character as a Muslim society that spreads *amar ma'ruf nahi munkar*, truth and patience.

A research done by LIPI (1985) found that Banjarese Community is characterized by competitive individualistic trend, which is less helpful in character building, especially the characters related to business competition and others. There is no other research done about this until the year 2016, however, individualistic attitude slowly replaced by the spirit of *ta'awun* (cooperation), togetherness, mutual help in terms of virtue and mutual respect among fellow members of the community.

Figure 1: Position of Three Pillars of Child Education
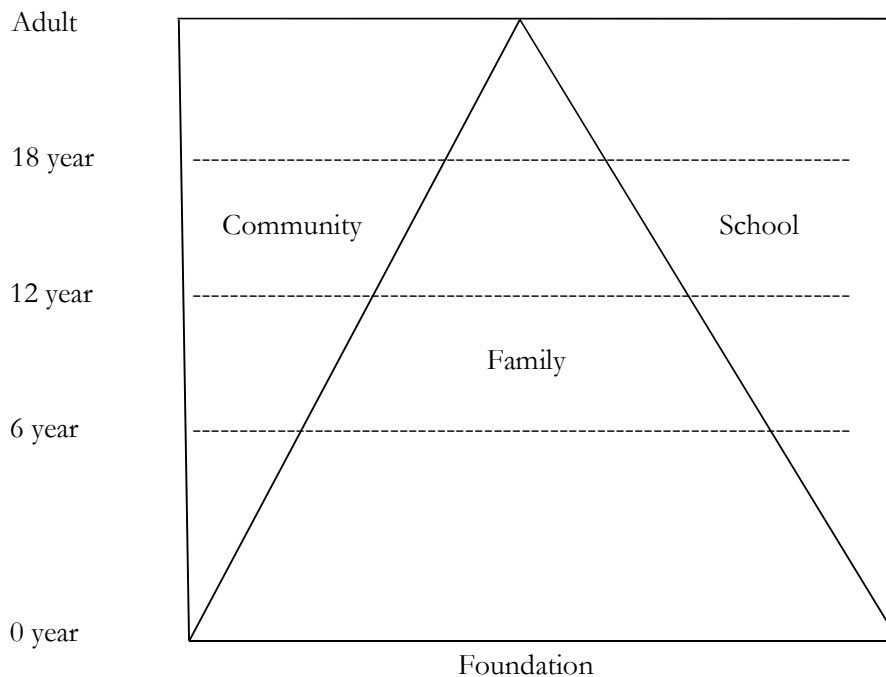
Character Education Strategies

There are several strategies in education to shape the character of children, as followed:

1. Modelling/Giving Examples

   The growing of noble traits should start early from the family. Therefore, family education plays an important role. The trustworthiness, respect, responsibility, honesty, courage, openness, caring, integrity, diligence and statesmanship will grow and develop when planted from childhood. The adults in the family should show and continue modelling those noble traits in everyday life to their children.

2. Habituation

   Familiarization of good behavior and good manners are the most important part of family education. Every member of the family, especially the adults should be familiar with positive behavior. Appreciation to an honest child should be given. Courage to be honest requires habituation.

3. Teaching

This strategy gives the child a clue about something good that must be lived and practiced in everyday behavior, and indicate something that is not good or not right that should be avoided. Information and advice should be given continuously to the child.

The book *"Pendidikan Keluarga dalam Islam dan Gagasan Implementasi"*, Chapter VI discussed interrelationships in the family and educational process, meaning that where there is an interaction between each family member, the process of character education for children happen. Below is a brief description of Chapter VI:

Status, Functions and Family Responsibilities

a. A Father's Leadership

The position of the husband as a family leader is not merely about an obligation to provide for a living - food, clothing and housing- but burdened with the task of controlling the household so that each family member can enjoy the meaning of the family and that each member can continuously improve his or her personal qualities in various aspects such as relationship with God, with fellow human beings, facet of knowledge and so on.

Father as a leader is a role model for family members, especially his children. For a three-year-old child, his father is the ideal man as if his father is God. The position of the father in the child's personality as a perfect person is amazing and will not die. The child views the parent with his or her imagination, and this is the initial growth of the religious sense (Daradjat, 1973, 50).

According to Daradjat (1973, 48), the admiration and appreciation of his father is important to nurture a child's soul, moral and mind until the age of approximately five years and this is what will cultivate trust in God. It is important for father to realize that at the time of the transfer and thoughts of the father as God to the true God, a child, at first, has a negative view of God, so the father must give a positive understanding. Parents (fathers and mothers) are the spiritual centers of the child and the development of children's emotional reactions and thoughts are later influenced by his attitude toward his parents in the beginning of his life (Daradjat, 1973, 49).

Based on that fact, the father who is a leader is required to show himself as a responsible man, authoritative, democratic and other main characteristics of leadership. The relationship between a father as a leader and a child must remain intimate but still with authority. The Hadith of the Messenger of Allah, from Ibn Majah (n.d.), states about honoring children and fixing their courtesy. Children will respect father's authority if father places himself properly and fulfills the duties he is responsible for.

Children are not supposed to be afraid of their fathers because it will reduce communication. Less communication between father and child means less openness while this is very important for children to absorb the positive things of his father. Fathers may show his power in certain times such as punishing a child for violating his orders or for not praying at the age of ten years. The power that is expressed is for the sake of educating the child. Power can also be shown in the form of rewarding a child who has properly accomplished a particular task.

b. A Mother's Leadership

The regularity of the household according to Islam is in the hands of the wives. The household arrangements at least include:

    i.   Spatial arrangements include arrangement of tables, chairs, room divisions -if possible- arrangement of the decoration and arrangement of the flowers so that it looks beautiful, neat and harmonious.

   ii.   Household hygiene arrangements. Cleanliness here includes cleanliness from impurities and defiling filth. It also covers the cleanliness of the entire house including the environment, clothing and food.

  iii.   The arrangement of the home environment such as the garden arrangement, and the flowers. It is to beautify the house as well as its surrounding environment.

  iv.   Working arrangements at home include time to study, eat, rest or play.

   v.   Overseeing family members - for the establishment of an atmosphere of brotherhood that will bring into serenity so that neighbors do not feel disturbed.

In fulfilling the domestic duties, a mother also indirectly implements the education for her children. She gives examples and familiarizes the child with the importance of beauty, happiness, orderliness, proper shopping, punctuality and other. To do so, the mother must be knowledgeable in term of basic things in housekeeping.

Overseeing family members so that they feel at ease and do not disturb the neighbors is the main education. Respecting the neighbors is highly recommended by religion. It is the beginning for the growth of harmonious attitude in human relationships. El-Quusy (1974, 225-226) stated that parents are justified to interfere children's education if the life of the children is endangered, or for common courtesy and when the children disrupt others.

   c.   Family and Process of Socialization

A family is the smallest social unit and this is where the process of the inheritance of social aspects occurs. Therefore, the role of the family in the socialization process becomes important.

   i.   *Introduction and Development of Early Social Attitudes*

Humans are individuals who have a tendency to socialize. According to sociologist humans are social beings (Qutb, 1976, 200). Man's life will be meaningful when he lives in the midst of other human being. Imam Qastalani (as quoted in Imarah, 1981, 31) says that one branch of one's faith is his ability to socialize. Likewise God will give good life and give sustenance to people who always make social contact or *silah al-rahm*.

The Prophet stated in his hadith about who desires to be sustained and blessed by God must tight the tie of *silah al-rahm* (Imam Muslim, n.d.). The ability to make social contacts and to be a member of community begins from childhood through the relationship with parents and siblings and then improved through the association with other children. The family is the first environment for development process of social attitudes and social relationships of children. In the family, early social attitudes are developed and they will support the development of further social attitudes. The ability to get along in the family underpins the wider sociability. In such social relationships, the child will understand how to respect others, know how to communicate with others, and understand that his freedom is limited by the freedom of others.

According to Daradjat (1973, 64), the child's natural thoughts is first developed rather than the moral or human thought which is preoccupied by macro cosmo thoughts before taking into account the micro cosmos. In regard to that opinion, religious social thought is preceded religious moral thoughts, so that religious social activities will help the development of social roles as well as the moral feelings of children.

ii. Learning to Play a Role

In the family, there is socialization of the various status and roles that can be played by the students in society. All positions in society lead to certain roles and status. Thus in this case -the family- as the smallest society unit needs to establish and maintains a "bridge" that connects with the wider community (Barnadib, 1983, 131).

The status of husband and wife is different, then, the function and role will be different, but it is not inflexible. The division of tasks is only to ensure the smoothness and harmony of the household. Mutual help in accomplishing the task is a common thing done especially at certain times and on certain issues.

Boys, naturally, tend to pay more attention to the role of fathers, while girls pay more attention to the role of their mothers. The children play attention to the role of the father not only in the family but also in social institutions. Therefore, at a certain time, children are encouraged to take part in social tasks, especially those that are directly related to the problem of children or adolescents. Training to play a role in the activities of his group will help success in the wider community.

iii. Early Personality Guidance

Family is the place where the formation of personality as individual beings, social beings, moral beings and religious beings occurs (Barnadib, 1983, 129). The experience of living together in the family will contribute greatly to the formation of the child's personality. Becoming a child with strong personalities and self-esteem or the other way around depends on the background of his experience in the family.

Theoretically, one's personality is formed as the influence of biological heritage, the physical environment and the cultural environment, but, it is still recognized that the cultural environment is far more dominant than others. Experience and the accumulation of one's knowledge is the essential element for the formation of one's personality.

Relatively, family has big influences on the child's personality. In our society there is a proverb that imply the similarity of children with the nature of their parents either in a positive or negative sense "*Air cucuran atap, jatuhnya ke pelimbahan juga*" (An apple never falls far from the tree) (Adiwikarta, 1988, 69). The broken home family significantly influences the child's personality.

The family big portion of influence on personality is more on side of the experience accumulation. When a child experiences or witnesses a great morality appearance at home, then a child who likes to imitate will probably have a great personality and a good Muslim as well.

d. Family and Affection

Islam does not concern merely on the development of the human mind but also cares for the development of feelings. Using the feeling, someone will be able to capture and appreciate the meaning of beauty, decency, social and other associated with the values of life.

i. Demands of the Childhood

According to el-Quusy (1974, 117), every child has basic needs that include:

1) The need for security
2) The need for affection
3) The need for recognition

4) The need for freedom
5) The need for success
6) The need for guidance and control.

The development of children' needs greatly affect their development. In the first phase, the fulfillment of the above needs depends on the help of parents. Therefore, the child feels dependent and need both parents, especially mother as the closest person. Mother as the closest person should understand this so that consciously she can meet children's need such as hugging when the child feels cold, breastfeeding, and so on. By meeting the needs, the child will feel happy, calm and serene and feeling safe. These feelings are the beginning of confidence (el-Quusy, 1974, 219).

Besides the need for security, affection, appreciation and success, children also need a sense of freedom as well as a need of guidance. The latter two will be more visible when the child has physically needed less help from his mother. He feels able to freely fulfill his own desires, but still needs guidance. Parents should be keen to observe when to give help to keep the child from failing because experience of being failed can negatively affect the development of the child's psyche. The child is helped to always have a successful experience that leads him to an optimistic attitude in life.

On the other hand, feeling less secure, an unreasonable case of anxiety, and lack of self-esteem can lead to low self-esteem, lack of courage, irritability and bad tempered. Child with less freedom tends to do things that are forbidden. Child with lack sense of success will have lack of confidence and ability (el-Quusy, 1974, 91-97).

Every child needs a sense of affection and according to Qutb (1976, 108), a child at least in the first year really needs his mother who can spend time to take care of the child and is not preoccupied with other things. He also describes how mothers who engage with ignorance of religion's teaching pay no attention to it, that is by obliterating the characteristics of motherhood because they are busy occupied by the work for the betterment of herself and her group.

Giving affection is more emphasized on the mother's side. This is affirmed by al-Hasyimi (1996, 11) that women are different from men in terms of motherhood such as the willingness to sacrifice for her kids, continuing affection and tenderness to look after her children, raising the children, breastfeeding and so on. The mother's problems of pregnancy and breastfeeding are described in Surah Luqman verse 14 and Surah al-Ahqaf verse 15.

ii. *Fairness in Giving Affection*

There is contradict traits in child's soul such as fear and hope, concrete and imaginary, love and hate, sensory and sensual, individual and social, believing in the real and against the abstract, rejecting and accepting, bound and free. They are all natural for human beings and become the factor of the development of the human soul. The child is born carrying the conflicting nature, therefore, it requires a balance growth, for example he loves but he also be loved by others. Unbalanced growth is for example too narcissistic and hates others (Qutb, 1976, 109-110).

Families can play a role in balancing these various traits. At one time the child have to be able to hate something that is supposed to be hated, but also have to be able to enjoy something that is supposed to be liked. Naturally, he must understand what his needs but must understand also about the needs of others. Similarly, the feelings of loving others need to be grown from childhood. On the other hand, parents are required to show concern and affection, but must be careful so that it will not be perceived unjust by his children. The Prophet declared his hadith in Musnad Ahmad ibn Hanbal about doing justice among children and repeated it three times and his hadith about closing to children and being fair to them (Imam Ahmad, n.d.).

Different treatment in giving affection to children can have a negative impact on the child's development, such as being hurt, hate and even avenge to his siblings who become the golden child and the parents. Hasyim (1985, 170) emphasizes the favoritism of parents will bring discontent, hopelessness, sulking, quarreling, intrigue and slander. It can also cause resentment and hostility between one child and another.

Fairness towards the child is emphasized by the Prophet as in his previous hadith, also in hadith narrated by Imam Bukhari (n.d.) to be fair giving to your children. In the Islamic view, all boys and girls are equal, therefore there is no justification for favoritism among some of them.

e.   Family and Achieving Status

A good Muslim, at least, should have a knowledge that is beneficial to him, his religion, also beneficial to others through his devotion in the midst of society. On the other hand a Muslim must also apply the moral principles in his life. The discussion of this part focuses on the problem of how the role of family in child education for the achievement of moral status, the ability to stand alone and become a useful member of society.

i.   *Moral Status*

Man is invited to become a *muslim*, a *mu'min* (believer) and a *muhsin* (goodness) and with these three things, man will be a true believer, sincere and pious. The highest moral status according to Islam is when it has reached to the level of *'abid* (servant) of Allah.

Every Muslim family must attain this highest moral status in his life. The global form of devotion to God is to lead people -words and deeds- in accordance with Islamic views. Therefore, the family should be able to direct the teaching so that the child is able to fulfill his obligation and eventually the child can do *islah* (goodness) to himself, to others, also encourage him to work in seeking the pleasure of God (Jalal, 1977, 91).

According to Islam, the family plays more roles in moral teaching especially in childhood. Given the process of socialization in the family including children's moral formation, Islam gives clues about the basis of family formation which is to gather the good moral spouses. Prospective spouses who are not equal/not in the same *kufu* is not allowed to form a family because it will cause unequal family status and it will affect the status of children (Surah al-Nur, 3). Islam is so firm in term of morality that it is the top priority beyond any beauty (Surah al-Baqarah, 221).

The moral status is implemented in the family in the way of respect among members of father/husband to the mother/wife or vice versa, children to parents, or vice versa - as such as it is exemplified by the Prophet. Families should display a feeling of pride in the high moral symbols; proud as a family that perform religious order well. The pride will make it easier to maintain the moral status of the child which he will respect in his life.

ii.   *Self-Reliance*

Family has a responsibility to make children independent. With regard to the achievement of the status, family can educate the children for a sense of achievement through the right story, expressing affection, reasonable freedom to try and find the experience and keep children from failing.

Adiwikarta (1988, 71) quoting Mc. Clelland and Wiener, stated that the motivation for achievement which is an important characteristic for human development is obtained primarily at the age of

toddlers. The types of stories conveyed by parents to their children can shape the constructive personality or other opposite personality. Furthermore, according to him, in addition to basic knowledge, spiritual aspects, and basic personality, the skills can also be learned by children in the family. Such a thing can certainly be developed further in the environment of education or environment in the community (Adiwikarta, 1988, 73).

Islam highly values the principle of self-reliance and a Muslim who is capable of obtaining that status will receive honorable status both in religious and social aspects because giving is better than receiving. This status will be achieved if the family as early as possible gives opportunities for children to achieve it, especially by teaching them not to be greedy, respecting any permitted attempts, appreciating the work attitude and appreciating the development of child's talent. Respecting life can only be obtained through self-reliance.

To gain the status of being a respected member of society -independence-, Santoro (1981, 115-116) offers that education should develop all students' talents. The development of talent is based on the following deduction:

1) Every human being can be regarded as having a number of talents,
2) Every human being needs to be able to carry out certain work, at least to earn his living cost, and
3) Every human being must adjust to his environment. The success of the adjustment is determined by at least three issues: honesty, intelligence and regularity (moral, intelligence and discipline).

iii. *Useful for Society*

Being a useful member of society is emphasized by Islam because all humans cannot separate themselves from society. As previously explained, through the family, children is required to become human beings that is capable of having social relationships. Furthermore, the family can also guide the children to be able to behave in the community for the sake of the common good.

Islam put the family's goals, faith and conviction in relation to social problems through social obligation or *fardu kifayah*. Fardu kifayah is a communal obligation which is still possible to communicate between social value and individual value. If there is still an individual interest which is more important to be fulfilled, then it is permitted not to fulfill its social obligation, but if there is important and urgent individual interest to be fulfilled at the same time with the social obligation, someone has to fulfill his social obligations. It requires every member of society to realize mutual interests such as for security, peace and prosperity.

The most important socialization is through a variety of social activities by involving children in accordance with their abilities. Children can naturally see how each member of society plays itself as a useful person in the midst of society according to their respective areas of expertise and abilities. Moreover, in the case of improving religion, every Muslim is required to contribute either physically, materially or sharing idea or mind.

Conclusion

Creating qualified character education cannot be separated from the three pillars of education. Family education is the main pillar, followed by formal and non-formal education. The family is the first sequence of education that should not be disregarded, because when education system violated this, it will have a negative impact for further education.

A family has big roles in building children's character as described in status, functions and responsibilities of the family, the family and socialization processes, family and growing affection as well as family and attainment of status. The family, as the foundation and as the basis for further character education, will develop well when supported by other education pillars such as educational institution and community.

The role of government and culture in forming the character of the children must be run with sincerity, planned and targeted. Character education in a family can use exemplary/modelling, habituation and teaching strategy. Contacts occurred in the relationship between family members is a process of character education for children. Therefore, it should be noted of how the process between these relationships occurred in positive contacts not the negative ones.

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