



## The Concept of Family Education In Nurcholish Madjid's Perspective

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Receive: 10/01/2023

Accepted: 10/02/2023

Published: 01/03/2023

### Abstrak

Penelitian ini bertujuan Untuk Mengetahui secara literature Konsep pendidikan dalam sebuah keluarga dalam perspektif Nurcholish Madjid. Metode penelitian yang digunakan yaitu Library Reaserch sehingga buku dan artikel yang di dapatkan dari Google Scholar, Scopus dan Juga artikel yang terindex WOS merupakan bahan utama dalam penelitian ini. Selanjutnya di analisis dengan menggunakan pendekatan analisis Isi (Content Analysis). Berdasarkan penelitian yang dilakukan ditemukan hasil , sekiranya tidak berlebihan jika.penelitian yang dilakukan ini bisa menjadi refrensi dalam penelitian, terutama yang berkaitan dengan pendidikan dalam keluarga. Posisi tulisan ini diantara karya-karya peneliti yang telah mengkaji pemikiran Nurcholish Madjid jelas berbeda. Karena penelitian ini secara spesifik dan intensif akan mengkaji pemikiran Nurcholish Madjid yang merupakan dialogis kritis (ijtihad) dalam konteks persoalan kekinian. Keleluasaan dan kedalaman pemikirannya merupakan khazanah intelektual yang dapat menjadi inspirasi dan refleksi dalam menjawab persoalan-persoalan terrrkini, khususnya bidang pendidikan dalam keluarga.

**Kata Kunci:** Keluarga, Nurholis Madjid, Pendidikan Keluarga

### Abstract

This study aims to know the literature of the concept of education in a family in the perspective of Nurcholish Madjid. The research method used is Library Reaserch so that books and articles obtained from Google Scholar, Scopus and also articles indexed by WOS are the main ingredients in this study. Furthermore, it is analyzed using a Content Analysis approach. Based on the research conducted, the results were found, if not excessive if the research carried out can be a reference in research, especially those related to education in the family. The position of this paper among the works of researchers who have studied Nurcholish Madjid's thought is clearly different. Because this research will specifically and intensively examine Nurcholish Madjid's thought which is a critical dialogical (ijtihad) in the context of contemporary problems. The freedom and depth of his thinking is an intellectual treasure that can be an inspiration and reflection in answering current problems, especially in the field of education in the family.

**Keywords:** Family, Nurholis Madjid, Family Education

### Introduction

Family is the first, most important and closest educational park that can be enjoyed by children. Suhartono (2013) suggests that the tradition of family education takes place according to the framework of love, honing, and nurturing. These three frameworks are deeply rooted in the three psychological potentials of feeling, creation,

and charity. Compassion (rasa) education is the main target of fostering life awareness as a process of maturation and maturation. The main target of sharpening education (creation) is the development of children to later be able to live creatively, capably, and skillfully so that they can live their lives. Foster education (karsa) main target is to guide children through direction so that they

always behave in a controlled manner towards the ultimate goal of life[1].

The family environment as the initial foundation of education for every child. According to Suhartono, the tradition of family education takes place according to the framework of love, honing, and nurturing. These three frameworks are deeply rooted in the three psychological potentials of feeling, creation, and charity. Compassion (*rasa*) education is the main target of fostering life awareness as a process of maturation and maturation. The main target of sharpening education (creation) is the development of children to later be able to live creatively, capably, and skillfully so that they can live their lives. Foster education (*karsa*) main target is to guide children through direction so that they always behave in a controlled manner towards the ultimate goal of life.

Family support is the main medium for a child to get an education. Father and mother as family members become the first pillar of educators in the process of child life development. Parents do not just build relationships and carry out various family goals: such as reproduction, continuing offspring, and establishing affection. More importantly, the task of the family is to create buildings and there is a process of family education so as to give birth to an intelligent generation, with moral character as a solid basic foundation in treading the life and journey of human children. This fact is supported by the findings of theories that support the importance of family education as the initial foundation of children's education.

The family is the smallest social unit in society that has a very large role to produce qualified cadres for a country. If a State is likened to a building, then the family is the foundation and if the State is likened to a unity of body, then the family is the heart. The position and function of the family in human life is important because it is basic in essence the family is a forum for early education that shapes the character and morals of children. Children are God's trust

that must be maintained and educated to achieve virtue in life and get closer to God. All babies born in this world are like pearls that have not been measured and have not yet taken the form of a commission of great value. Therefore, it was his parents who would carve and shape it into pearls of high quality and noble character. So the dependence of children on their educators, including their parents, will be very visible. The closeness of the father, mother (parents) to the child, clearly has the greatest influence in the process of education (formation) morals, compared to the influence given by other educational components. Because the bond between the father and his daughter is stronger than the bonds of brotherhood and other ties.

Nurcholish Madjid is an Indonesian Muslim intellectual figure who is very influential in all circles of society, both at the level of students, academics, practitioners, politicians, entrepreneurs, NGO activists, and among religious people. He is a very prolific Muslim intellectual figure who writes and his writings circulate among students, academics, and practitioners. Nurcholish Madjid also introduced the concept of civil society and modernism. Research on Nurcholish Madjid's thought is found in many typological discourses of Indonesian modernist thought such as Greg Barton's research according to him Nurcholish Madjid's thought ideas revolve around three main criteria, namely the renewal of Islamic thought, modernization of education, Islam and the relationship of faith with science. In this regard, Nurcholish Madjid emphasized the need for moral rationalization of religion in industrial society, the relationship of faith and science.

## Methods

Referring to the title that has been stated above, this scientific work is included in the category of *literature review (Library Research)*, which is collecting data and information with the help of various library literature, such as books, encyclopedias, biographies and others. This research is

qualitative. The qualitative approach emphasizes its analysis on descriptive data in the form of written or spoken words of people and observed behaviors[2]–[6]. The qualitative approach is used because Nurcholish Madjid's thoughts on education in the family are qualitative. Thus, the research report will contain data quotations to provide an overview of the presentation of the report. The data may come from manuscripts or other documentation. The appropriate data collection method used is the documentation method, which is looking for data from records, journals, books and so on.

### Result And Discussion

Nurcholis Madjid was born on Friday, March 17, 1939, in Majoanyar, Bareng district, Jombang regency, an area that is still dominated by abangan (Muslims who do not practice Islamic law). Nurcholis madjid's family lives in Surabaya culture, so Nurcholis madjid is not called Mas but Cak. Nurcholis madjid studied at the madrasa of Al Wathaniyah but he also studied at the SR (People's School) because according to his father general knowledge remained important. Madrasah al-wathaniyah was originally a pele n gkap schoolto equip children with a reaping religious education, which was not obtained in SR. For that purpose, Nurcholish Madjid received double education, in the morning at SR school, and in the afternoon studied at madrasah al-wathaniyah. Nurcholis madjid is classified as an intelligent child. At SR Nurcholis madjid was taught earth science and he was able to draw a map of East Java complete with its cities without looking at atla, and at the same time had no difficulty memorizing several Arabic books such as 'Aqidah al-Awwam and Imriti[2], [3], [6]–[8].

Based on the research conducted, if it is not excessive if the research carried out can be a reference in research, especially those related to education in the family. The position of this paper among the works of researchers who have studied Nurcholish Madjid's thought is clearly different. Because

this research will specifically and intensively examine Nurcholish Madjid's thought which is a critical dialogical (ijtihad) in the context of contemporary problems. The freedom and depth of his thinking is an intellectual treasure that can be an inspiration and reflection in answering current problems, especially in the field of education in the family.

According to Nurcholis Majid, the concept of education in the family includes several things, including the following:

#### 1. The Philosophy of Child Education and the Role of Mothers

Education in the Qur'anic term called "tarbiyah" means growth or improvement. First is the growth and physical improvement of the child with especially the mother selflessly and out of love as pure as she devotes herself and her attention to the growth of her child. Madrasah al-ula is the right word to define the important role of the family in the creation of a good child person. Not only learning about cognitive (counting and reading) taught by parents to their children, but also taught other things, namely the interaction of affectionate relationships between parents and children. So that children can get their first learning related to their relationships with others before later going to a larger community environment. Nurcholish Madjid said as quoted by tisna and salito:

"So dense is the element of love, that the place of the fetus in Arabic is called rahim (etymology means love) more than that, the relationship of love between family members and between human beings is called shilat al rahim (friendship, the relationship of love) one of the most important divine commandments to man.

The emotional connection that is very thick and full of intimacy of the mother becomes the bet of the child's survival entering the world of life. Even the relationship is formed since in the

womb. Such is the dense element of love from within the "rahm". At the level of sincerity of mother and father accompanying him, a child is signaled to ask for God's mercy for both.

Mothers who are psychologically very close to children, much closer than men, the quality of education in them will directly affect the quality of their children's education. The savings are that educating a woman (bakal) mother is the same as educating the whole family.

A mother's education is decisive in taking care of her household. Parents should pay attention to the physical growth and improvement of their children. But not only growing in physical terms alone, it is no less important growth and improvement efforts that are not physical. Regarding this, Cak Nur argued:

In addition to physical growth and improvement, it is also accompanied by growth and improvement that is not physical, namely the growth and increase of a child's positive potential to become a human being with the highest quality. Parents do not have the power to have a "good" child because the potential for good should already exist in the child. But parents can, and are obligated, to do something to develop what is primordial already in the child, that is, his own goodness in accordance with his nature. Meanwhile, on the other hand, parents have a decisive role and bear the burden of primary responsibility if the child deviates from his nature and potential goodness so that he becomes a human being with low quality characteristics.

From the above expression, it can be understood that a child should pray for his father and mother for the happiness of his parents, the high intensity and sincerity of educational efforts by parents for the child carried away as well. Because the prayer implies that the child's plea to God for the happiness of the parents is associated with the quality and intensity of the education given to him in childhood. And it is well known that the pious prayer of a pious

child for the happiness of both parents as mentioned in a hadith is one of the guarantees of human goodness, besides alms jariyah and useful knowledge.

Departing from the description above, it is clear how important the moral encouragement of parents is for the education of their children in a domestic atmosphere filled with affection.

With regard to motherhood, "Our parents are therefore the "contact button" between us and society and culture. That's why the role of parents is very large in determining our growth psychologically and culturally. The Quran teaches us, in order to do good thank you to parents. Presumably the issue of the obligation to do good to parents needs to be recalled more clearly in this society that is increasingly becoming "patembayan" and *impersonal*.

Parents are the main key to our behavior in socializing in the life we live. The role of the mother as the person who gave birth and raised us in a biological sense, directly and "dramatically". Mother pregnancy, childbirth, and breastfeeding are a noble sacrifice, which demands a return of gratitude from the child. This is different from Whereas we are "children" of our parents psychologically and spiritually, because in addition to parents raising physically, it also educates and prepares us to live in society. As a child who has been well educated, it is appropriate to love when parents are still there and pray.

## 2. Religion and Religious Education

According to Cak Nur, religious education is actually education for the total growth of a student. Religious education is not right if it is limited only to its conventional understanding in society. Although the notion of religious education known in society is not entirely wrong, it is clear that most of it is good and must be maintained, it cannot be denied that it must be perfected.

According to Cak Nur (2008: 94) The role of parents in educating children

through correct religious education according to Cak Nur is very important. Here the emphasis is indeed on education by parents, not teaching. Part of the educational effort can be delegated to other institutions or people, such as schools and religious teachers. However, what can really be delegated to other institutions or people is mainly religious teaching, in the form of training and learning to read religious readings.

As teaching, the role of parents such as schools and teachers is only limited mainly to aspects of knowledge and cognitive, although no school or teacher has also succeeded in acting out education that is more affective. However, it is clear that the affective aspect will be more deeply obtained by children in the household through parents and the general atmosphere of the household itself.

Religious education in the household is not enough just in the form of teaching children about the ritual and formal aspects of religion. This teaching as it is in school by religious teachers, in the household cannot be played by others. Teachers should be limited to religious teachers, leading to the cognitive aspects of religion not religious education. The most important thing is the solemnization of religious life in a domestic setting. The mode of establishing a prayer room in the household is the beginning of providing supporting facilities for the growth of religious life that can form the milieu of household religious education.

Furthermore, in quoting the saying that "the language of deeds is more fluent than the language of speech", Nurcholish Madjid said that religious education according to pilot acts is more than verbal teaching. Therefore, what is important is the appreciation of religious life in a domestic atmosphere[9]–[12].

Meanwhile, according to abudin nata in his book Verses of Education mentions the relationship of concepts between

religious education and society, as follows:

In this regard, there are at least five things that describe the relationship between the concept of society and education.

- a. That the image of an ideal society must be taken into consideration in designing the vision, mission and goals of education. In this connection the vision of education can be formulated, by declaring to be education as a center of excellence in the formation of a civilized society.
- b. The ideal picture of society should be used as a foundation for the development of community-based education. That is education that sees the community not only as a suggestion or object of education implementation but as a partner and subject of education implementation.
- c. Development and progress occurring in society should also be considered in formulating educational goals. Education must produce graduates needed by society or employment.
- d. The development and progress that occur in society must be used as a basis for curriculum formulation. In this way, there will be a link and match between the world of education and the needs of the community.

Creating tranquility and tranquility in the household by respecting each other.

## Conclusion

Nurcholis Madjid's view in relation to family education gives more of his views on family education for children and if reviewed more deeply emphasizes religious education for children in families that are closely related to social life. Here religious education is not only limited to religious teaching, therefore the orientation is not only on cognitive aspects alone, but more on the instillation of these religious values in the child's soul and their application in children's

daily behavior. In other words, religious education in the family is related to social education. This social education involves guidance on social behavior in the context of cultivating the correct Islamic *aqidah* and religious teachings and laws that can increase faith, piety that encourages the production of honesty, sincerity, justice, compassion, caring for others, helping help, loyal friends and others as a form of morality that has social and human values. So that the goal of having a family to make a generation with charisma is achieved.

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