



Escalation of Tauhid Education in Families to Address Teenage Promiscuity

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Abstract

Promiscuity is abnormal or deviant behavior that threatens the future of the nation's children. Many factors influence promiscuous behavior, including weak religious values, a disharmonious family environment, very low self-control, minimal awareness of the dangers of promiscuity, and unhealthy lifestyles. The family, as the first school for teenage children, plays a very vital role in preventing promiscuity by instilling the values of tauhid in the family environment. Tauhid education is often considered as spiritual intelligence and a fundamental character trait for every Muslim. With the protection provided by strong tauhid education, it becomes a shield or weapon against the dangers of promiscuity. This research is a qualitative design, involving the review of books, scientific works, popular works, and other literature related to the theme studied. The research addresses the concept of tauhid education and how it is instilled in families to deal with promiscuity. The findings indicate that the concept of tauhid education comprises three interrelated criteria (mutualistic symbiosis) that cannot be separated: Tauhid Rububiyah, Tauhid Uluhiyah, and Tauhid al-Hakimiyyah. The methods used to instill tauhid education in the family include five approaches: tauhid, example, habituation, advice, and supervision.

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INTRODUCTION

Promiscuity among teenagers in the millennial era is still a matter of polemic. The millennial era is moving faster and faster along with increasing technological advances that provide added value by easily accessing all information. This has an impact on the life patterns of people from various groups, especially teenagers. Adolescence is a transition period from childhood to adulthood. Where at this time teenagers should begin to learn to assume

responsibility as teenagers who are able to think and act in accordance with the norms that apply in society. However, with the flow of modernization in this era, it makes it easier for teenagers to access all information and ins and outs regarding matters related to promiscuity.

The family, which basically has a role in shaping development, personality, and as a controller for its teenage children to be able to provide boundaries in living a social life and a place for education for

teenagers, is starting to increasingly erode with the advent of the modernization era. By being less responsive to parents regarding the importance of rules for their teenagers, teenagers feel free to accept all information obtained from outside whether this leads to promiscuity such as having free sex. With the support of supporters such as the internet, shows that lead to free sex, and the large number of pornographic videos circulating, it is increasingly convincing teenagers to imitate this.

In less than the last decade, promiscuity, which constitutes juvenile delinquency, has shown a very worrying increase. Among the various kinds of promiscuity are free sex, cases of brawls, drugs, and alcoholism. As for free sex carried out by teenagers, it can be said that it is no longer a delinquency from promiscuity, but something that is considered normal and has become a habit. On the one hand, sexual acts among teenagers are demands from within, considering that teenagers are already at the level of sexual maturity., but on the other hand it will also affect the social and academic learning process for teenagers in pursuing their education. Moreover, parents' attention is divided by work and busyness.

The active role of parents and the environment greatly influences teenagers' attitudes and behavior. If parents fail to educate their children and the environment is bad and unfavorable, it can result in a teenager being inclined to commit juvenile delinquency. Juvenile delinquency is one of the problems in the world of education, whether at elementary, middle school,

high school, even up to university level. Juvenile delinquency is prone to occur during school age due to the influence of the surrounding environment which is less supportive and the influence of unfavorable peers. Especially at the tertiary level where these teenagers must pursue their dreams of getting a better education, even having to migrate outside the city and often even must leave their families and even leave their families off the island. Conditions like this result in teenagers being far from the supervision of their parents and family.

METHOD

This research complements previous studies with a focus on tauhid education in families in dealing with promiscuity. This type of research is library research, namely the study of books, scientific works, popular works, and other literature related to the theme being studied (Hamzah, 2020). Also, literature as a source of secondary data, namely other data that the author obtained either from books, articles, which have a direct or indirect relationship with the discussion material that the author is researching. (Sodik, 2015).

The data analysis used uses descriptive analytical techniques, namely data analysis techniques that use, interpret and classify by comparing the phenomena in the problem being studied through the steps of collecting data, analyzing data, and interpreting data using thinking methods, First, Deductive which is a thinking technique that starting from general knowledge and starting from general knowledge, we want to assess an event that is specific in nature. Second,

Inductive, which means thinking by starting from specific facts, concrete events, then from specific concrete facts or events, general generalizations are drawn (Sutrisno, 1984).

RESULT AND DISCUSSION

Tauhid Education Concept

Belief or belief in the supernatural is the main religious belief for every religion which is based on belief in the Almighty God who cannot be reached by sight, while God can see everything that is visible and God is the Most Subtle, All-Knowing (Q.S Al An'am;103)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ

So, it can be said that the true characteristic of religious belief is belief in all things metaphysical or supernatural (Basmalah, 1993). Believing in supernatural things for Muslims is not something that is contrary to the laws of reason but is something that goes beyond the scope of the senses and the real world. Logic also justifies taking postulates or evidence from something concrete or real as evidence of the existence of the supernatural. The relationship between the real and the unseen, which support each other's existence or from something that exists beyond the reach of the senses. Thus, the Koran establishes the proposition about God's concrete creation as a sign of the existence of a creator, who is a substance that cannot be reached by eyesight.

Submitting to the power of imagination and attaching oneself solely to the inclinations of reason, coupled with

ignorance of something we do not know, is the path to error. Reason cannot be the main guide in believing in the truth. Errors in perception, because prioritizing reason without the guidance of revelation will cause the destruction of faith.

The revelation of the comprehensive Islamic creed, meets the demands of emotion and reason, teaches humans what they did not know before, because reason has limits and brings humans out of the darkness of ignorance, then illuminates the path they walk. Therefore, whoever follows what is taught by the revelation of Allah SWT, carries out commands and avoids His prohibitions, then believes in everything that is conveyed by the Koran, means he has received guidance, is protected, and has all his needs fulfilled. And whoever deviates from the teachings His revelation, means that he has been misled by Satan: Whoever is not given light by Allah, he does not have the slightest light (guidance) (QS. An-Nur: 40).

... وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

Considering the importance of faith for a person, Islamic education should establish tauhid as the first foundation. (Danah Zohar & Ian Marshall, 2007) This means that Islamic education must not conflict with the concept of tauhid and must foster and strengthen its growth positively (Tauhid, 1990).

Nowadays humans can know many things that previously were only known through reason. With their knowledge which has given birth to very sophisticated tools, humans have been able to know the physical form of these things after going

through various research and by using certain tools, even though these objects cannot be seen with the naked eye alone without the help of tools. - a sophisticated tool that can increase the previously limited range of vision of the eye (Ulwan, 1996). Humans fully believe in the existence of these things without questioning their physical form. Humans only know the activities that result from the movement and existence of these objects. This is proof that Allah SWT has created many things that are invisible, the essence of which cannot be reached by reason.

The Koran has promised that tauhid is a universal creed (syamil). That is, faith that directs all aspects of life and does not compartmentalize it. All aspects of human life are guided by only one force, namely tauhid. The consequence is total submission (Islamization) of humans – from the heart, face, mind, qaul (speech), to deeds – to Allah alone. Sa'id abd. as-Sattar Fatahallah in (Rasyid, 2000).

Tawhid, its essence and meaning consist of three interrelated criteria (mutualistic symbiosis), each of which cannot be separated. These three criteria are Tauhid Rububiyah, Tauhid Uluhiyah, and Tauhid al-Hakimiyyah. Firstly, Tauhid Rububiyah is interpreted as attaching all the characteristics of ta'tsir (which contains elements of domination or influence) to Allah SWT, for example the characteristics of Creator, Giver of sustenance, Ruler of nature, one who brings life, death, Giver of guidance, and so on. So, Allah Ta'ala is Robb, Ruler of all the worlds, there is no God but Him. He is the Creator, the One who brings life and

death, the One who establishes all the rules and laws for all His creatures. In His hands lies the kingdom and absolute power. Act in this world as He wishes, without anyone being able to hinder or hinder Him. Only He can provide benefits/advantages and bring harm (Rasyid, 2000).

Second, Tauhid Uluhiyah means that only Allah SWT has the right to be treated as a place of khudhu' (submission/humble) by His servants in worship and obedience. In other words, no one has the right to be obeyed apart from Allah SWT. All humans are servants of Allah. Servants who truly behave and appear as servants. Not a servant who pretends to be a "king". Humans have no right to enslave other humans, for any reason. All rulers on earth must submit to a single ruler: Allah SWT.

Third, Tauhid al-Hakimiyyah with a meaning that may already be contained in the meaning of "Uluhiyah" but is still global in nature. This separation aims to further emphasize Allah's individual justice. The meaning of al-Hakimiyyah is that only Allah has the right to make provisions, regulations, and laws.

Islam cannot exist without tauhid, not only is the Sunnah of our Prophet questionable and his commandments are in shaky standing; the prophetic institution itself will be destroyed without tauhid (Faruqi, 1998). As stated by Ismail Raji al Faruqi, adhering to the principle of tauhid is the basis of all forms of piety. It is natural that Allah SWT and His Messenger placed tauhid in the highest status and made it the cause of goodness and the greatest reward for a Muslim who adheres to tauhid.

In the Indonesian Islamic Encyclopedia compiled by the IAIN Syarif Hidayatullah writing team, it is stated that the ulama divided tauhid into two categories: Rububiyah tauhid and Ubudiyah tauhid. Most people who have deviated from tauhid, still have tauhid rububiyah, because they still recognize and believe that there is only one God who created and maintains the entire universe, their mistake is because they do not continue to adhere to tauhid ubudiyah. This is tauhid that desire ubudiyah or unconditional obedience only to Allah SWT (Hidayatullah, 1992).

According to Hasan Albanna, the scope of discussion of tauhid is four, (Ilyas, 2004) namely (1) Divineyat which means discussion of everything related to Ilah (God) such as the form, names, attributes and actions of Allah. (2) Nubuwat which means discussion of everything related to the Prophets and Apostles, also including discussions about the books of Allah, miracles, and so on. (3) Ruhaniyat which is defined as a discussion of everything related to the metaphysical realm such as Angels, Jinn, Devils and Satan. (4) Sam'iyat which is called a discussion of everything that can only be known through sam'i (naqli arguments in the form of the Koran and Sunnah) such as the realm of barzakh, the afterlife, the punishment of the grave, heaven and hell.

A Muslim's belief in the existence of the Almighty God (Allah) gives rise to the belief that everything in nature is created by God; everything will return to Him, and everything is in the affairs of the Almighty. In this way, all of a person's actions, attitudes, behavior or words are

always based on this mode. Tawhid not only provides inner peace and saves people from error and polytheism, it is beneficial for human life, but also has a big influence on the formation of a person's daily attitudes and behavior. It not only functions as a creed, but also functions as a philosophy of life.

The home environment and education parents give to their children can shape or destroy the child's future. Therefore, the child's future really depends on the education, teaching and environment created by his parents. If parents can create a home that is an Islamic environment, then the child will have a tendency towards religion. (Olgar, 2000)

(Shihab, 2002) explained that family life, if likened to a building, to protect it from the blows of storms, typhoons and shocks that can destroy it, requires a strong foundation and sturdy building materials as well as sticky adhesive ties. The foundation of family life is religious teachings, accompanied by the physical and mental readiness of prospective fathers and mothers. He added that the family is the school where the nation's sons and daughters learn. The most influential child's education compared to others is the family as the center because a child converts to Islam from the beginning of his life, and it is in the family that the seeds of education are planted. Also, a child spends more time at home than in other places, and both parents is the figure who has the most influence on children, is the opinion of Muhammad Quthub, quoted by (Santhut, 1998).

Al Ghazali said that educating children's faith must be done in a gentle

and gentle way, not by force or by arguing, so that with gentle methods educational material can be easily accepted by children (Hamdani Ihsan & A. Fuad Ihsan, 1998). In the adigum ushuliyah it is also mentioned al-Amru bi asy-syai'i amru biwasailihi, walil-wasaili hukmu al-maqoshidi, the meaning of which is "an order for something (including education) then the order also looks for the method, and for the method the law is the same as what is aimed at. In line with this there is the word of God which reads:

... وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ ...

So that in the implementation process, Islamic education requires appropriate methods to convey material to children, so that the desired educational goals can be achieved. (Muhaimin & Abdul Mujib). There are several methods that have a big influence on instilling faith in children, namely: good role models, good habits, discipline, this is part of habituation, motivating, giving gifts, especially those that can touch psychological aspects, giving punishment in the context of discipline, and a conducive atmosphere. in educating (Tafsir, 1997).

Developing a method must include three important things, namely, the method aims to explain the material to students, the method is the right way to explain, and is used for certain material and certain situations, and the method is able to give a deep impression to children. educate. (Jalaluddin & Usman, 1994) According to (Ulwan A. N., 1992) the most effective methods for educating children are: Education by example,

Education by customs and habits, Education by advice, Education by attention and Education by giving punishment. Meanwhile, (Zein, 1991) explained that there are three easy methods for parents to use in educating their children, namely: imitating, memorizing, and getting used to.

Educating children in the first period, namely ages 0-6 years, is a very important period. (AlHasan) Because all information has a very deep influence in shaping a child's personality. Children will record any information during this period, so that the influence will be more obvious on their personality as adults. There are several things that parents must pay attention to during this period, including: Providing the love that children need, getting children used to discipline, parents being able to be good role models for children and getting used to good general ethics.

The next period is when the child is 7-12 years old. Children in this period are more ready to learn. Children want to imitate and listen to advice, even though children adapt more easily to their peers. His enthusiasm is very high to learn certain skills. (Dja'far, Fatimah, & Hidayat, 2021) This period is very good for educating and directing children according to their interests and talents. During this period children can be taught several things, including Introduction to Allah in a simple way, also taught: (1) Allah is One and has no partners. (2) Allah is the creator of the universe. And (3) Love for Allah; Teaching clear laws, also about halal and haram; Teaching to read the Koran; Teaching the rights and obligations as a

servant of God; Introducing great exemplary figures in Islam; Teaches general etiquette; and increase children's self-confidence and responsibility.

Islamic education stipulates that the age range of students is from birth until death, some even say from the time they are in the womb (Jalaluddin, 2001). Since birth, humans need education, then this education is still needed throughout their lives as a process. Islamic education uses the concept of lifelong education. So that humans throughout their life span always need education, with guidance, formation, direction and experience (Minarni, 2020). All of this is done gradually and differently, adapted to the needs of their age development, as well as their tauhid education.

Efforts To Improve Tauhid Education in Families

Methods have a very important role in the Islamic education process. Because the art of transferring knowledge as teaching material from educators to students is through a method. There is an adigum that reads:

الطريقة اهم من المادة

That the method is more important than the material. It is a reality that a communicative delivery method will be preferred even if the material presented is mediocre, when compared with material that is interesting, but the method delivered is not interesting then the material will not be well received by students. So that the use of the right method greatly influences the success of the educational process (Arif, 2002).

Method comes from the Greek word "metodos", then this word consists of two syllables, namely "meta" which means through or through and "hodos" which means path or method. So, the method is the path followed to achieve the goal.

Islamic education experts more often use the words الطريقة or الطرق as the plural form. It has the same meaning as method, namely the path or method that must be taken. Methods are a cause-and-effect relationship with educational goals, so they cannot be ignored. Because the apostle has given a hint in one of his hadith:

لكل شيء طريق وطريقة الجنة العلم (رواه الديلمي)

Meaning: For everything there is a way (method) and the method of entering heaven is knowledge (HR. Dailami).

Likewise, in conveying tauhid education in the family, one must also use methods or methods that can be carried out by parents and can be easily conditioned within the family environment. So that a conducive family atmosphere and environment will be more helpful in the methods and techniques for delivering tauhid education to children.

So, what is meant by the method of tauhid education in the family is a method that can be taken to facilitate the goals of tauhid education in the family. The methods used for tauhid education in the family use 5 methods, namely tauhid sentences, exemplary, habituation, advice, and supervision.

Tauhid Sentences

It is said that a newborn baby's hearing is already functioning, so he will immediately react to sounds. The ears will function immediately after birth, although there are differences between one baby and another. Wertheimer was further able to prove that the baby would also turn his gaze towards the sound he heard, after 10 minutes of being born. This movement is called an orientation reaction. The baby's auditory function will react to the rhythm and the length of time it lasts (Monks & et.al, 2001).

So, the educational method taught by the Prophet Muhammad is very correct. to give the call to prayer and iqomat to newborn babies. The call to prayer and iqomat is calls for a Muslim to pray prostrate, worship, acknowledge the oneness of Allah, believe in tauhid that there is no god but Allah, and Muhammad is the messenger of Allah SWT (Gazali & et.all, 2019).

So that the sound that the baby hears is the sound of tauhid, his ears will react to rhythmic sounds, so that the soft and melodious sound of the call to prayer and iqomah can be used as the beginning of education for him. This is the initial method for parents to instill tauhid in their children with the perfect sentence Laa Ilaaha Illallah which is found in the adhan and iqomat series (Toha & Izzah, 2020).

It is Sunnah Muakkad to give the call to prayer and iqomat to newborn babies. In a hadith narrated by Hasan bin Ali r.a. said that the Messenger of Allah. said, "Every child that is born should receive the call to prayer in his right ear and iqomat in his left ear. Then he will not be exposed to the

danger of disease" (Liriwati & Armizi, 2021).

Ibnu Qoyyim said that it cannot be denied that the call to prayer and iqomah have an influence and impression on the heart. Educate children with the sentence of tauhid, which will bind their souls and will influence the child's development in the future. So, it is hoped that every parent will not forget this method when their children are born (Rahman, 2022).

Exemplary

The Koran as a source of Islamic education, as well as tauhid education in the family, has provided statements about exemplary behavior three times, namely in the Al Mumtahanah verse 4, verse 6, and the Al Ahzab verse 21. Ibrahim and the Prophet Muhammad are used as exemplary profiles. Exemplary is something that should be imitated or used as an example in actions, attitudes, and personality. In Arabic, "exemplary" comes from the word "uswah" which means treatment and improvement. According to Al Ashfahani, al uswah and al iswah are the same as the words al qudwah and al qidwah, which is a situation when someone follows someone else, in the form of their goodness, badness or apostasy. This opinion is in line with Ibn Zakaria's opinion.

However, of the three verses that were used as sources for the initial theory about example, al uswah always goes hand in hand with the word hasanah. So, the example that is used as an example is in terms of goodness. If we look at history, one of the main reasons for the success of the preaching of the Prophet Ibrahim and the Prophet Muhammad saw. is their skill

in providing direct lessons to their people. Words and actions always go hand in hand, even the Prophet Muhammad saw. He must carry out an order first before conveying the order to the Muslims.

In this modern era, exemplary methods are still very necessary in the world of education, especially education in the family. Exemplary behavior will make a very significant contribution to achieving educational goals in the family, as well as in terms of tauhid education. Parents are teachers who provide the main role models as role models for their children, uphold and protect tauhid, and practice the values of tauhid in the family. (Husaini., 2019) Allah has said:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

Meaning: Why do you order other people (to do) good deeds, while you forget yourself (obligations), even though you read the Book (Torah)? So don't you think (QS. Al Baqarah: 44).

However, the exemplary method has advantages. Among the advantages of the exemplary method are: (Syukur & dkk, 2023) (a) Children will find it easier to apply the knowledge they already know; (b) Parents will easily evaluate their child's learning outcomes; (c) Educational goals will be more focused and achieved well; (d) Will create a conducive situation and conditions; (e) A harmonious relationship is established between children and parents (f) Parents can apply their knowledge to their children; (g) Encourage parents to always do good because their children will emulate them.

Uyainah bin Abi Sufyan once advised teachers who educate their children as follows "The first thing you should do to improve my child is to improve yourself first. Because the children's eyes are only on you. So, what is good according to them is what you do, and what is bad according to them is what you leave behind" (Az-Zarnuji, 2019).

Practical education shows evidence that children psychologically tend to imitate their parents, because of the instinctive urge to imitate. The quality of children's religion and tauhid really depends on the people closest to them, namely their parents. A child's personality will be formed and patterned from the role models he imitates from the beginning of his life in the family. Islam has given parents an example from a figure named Lukman Al Hakim, who teaches how a father should guide and instill tauhid in his children. This example is not only through orders but Lukman Al Hakim's own example as a parent (Harini & Al-Halwani, 2003).

Parents are central figures for children in the family, so if we borrow the concept from Quantum teaching it is stated that everything they talk, everything parents do, even facial expressions all convey information to the child. Everything is a source for children to learn, so the spirit of tauhid must always radiate from every parent's face. A personality that shows that parents only fear and submit to Allah SWT, appears in every activity in the family. The exemplary method is an effective and successful educational technique in Islamic education (Ulwan A. N., 1992).

Anwar Jundi once wrote in a book that parents and teachers should set good role models for children. Because it is through following along and imitating that small children learn, compared to verbal advice and instructions.

Habituation.

Habituation is a process to make people become accustomed to it. If it is related to Islamic education methods, the habituation method is a method that can be used to familiarize children with thinking, behaving, and behaving in accordance with the teachings of the Islamic religion. This method is very effective for children because the child's recording power and memory are still strong so that education to instill moral values, especially tauhid, into their souls is very effective. The basic potential that children have and the potential of the environment to shape and develop this basic potential through refraction so that the child's basic potential leads to the goals of Islamic education, this of course requires a long process and time.

A person's habits, if seen from psychology, are closely related to the people they use as figures and role models. Nashih Ulwan explained that the initial basis for the habituation method was the "fitrah" or potential possessed by every newborn child, which he termed "a state of purity and pure tauhid". So, it is hoped that habituation can play a role in leading children back to pure tauhid (Arif, 2002).

Imam Ghazali's opinion quoted by Nashih Ulwan explains that babies have a clean and holy heart, they are a mandate for their parents. Therefore, a clean and holy heart must always be accustomed to good habits, so that it will grow with these

good habits, so that it is hoped that in the future it will obtain happiness in the world and the hereafter.

There are several conditions that must be met to apply this refraction method, including (Arif, 2002):

1. The refraction process begins when the child is still a baby, because his ability to remember and record is very good. So, the influence of the family environment will directly shape his personality. Good or bad habits will emerge according to the habits that occur in the environment.
2. This method must be carried out continuously and uninterruptedly, regularly and planned. Therefore, the monitoring factor is very determining. In this way, it is hoped that in the end children will be formed with complete, permanent, and consistent habits.
3. Increase supervision and provide warnings when children violate habits that have been instilled.
4. Refraction will continue to be a process, so that in the end the child does all the habits without any encouragement from his parents, either words or supervision. But he will do it because of encouragement and desire from within himself.

Dr. Ahmad Amin wrote in his book "Kitabul Akhlak" that he said that this method of habituation is very important because all human activities are formed due to practice and habituation. Furthermore, according to him, there are two things related to good and bad habits, namely (Tauhied, 1990):

1. Internal factors include interest, namely encouragement that comes from within

humans who tend to carry out certain activities.

2. The external factor is that there is an effort to make children tend to carry out habits through exercises.

Likewise, tauhid education in the family can be done through habituation or exercises so that the values of tauhid are embedded in the child. Although it cannot be denied that tauhid education really needs and is closely related to other educational materials such as morals, jurisprudence, and so on. However, how can all these learning materials support tauhid education because tauhid is the basis of all of this material? (Daradjat, 2003) A child's tauhid will grow through the training and habituation he receives. Usually real conceptions, about God, angels, jinn, heaven, hell, their forms, and images are based on information he has heard and seen.

Advice

All the methods of tauhid education in the family that the authors explain are all interrelated and support each other. So, in educating children about tauhid, they don't just use one method, but must use other methods, such as the tauhid sentence method; exemplary method; habituation method, and now advice method. Even these methods, as the authors have stated, require other materials apart from tauhid (Utami, 2019).

One of the potentials that exist in the human soul is the potential to be influenced by sounds that are heard or intentionally heard. This potential is not the same within a person and is not fixed. So, to be affected, the sound that is heard or heard must be repeated continuously.

Whether the resulting effect is permanent or not depends on the intensity and number of sound repetitions made. Advice that can stick with children if repeated continuously. However, advice alone is not enough, it must be supported by the good example of the person giving the advice. If parents can be role models, the advice they convey will have a great influence on the child's soul (Quthb, 1993).

Advice is an aspect of the theories that parents convey to their children. This method has a role in explaining all essences. This includes conveying and explaining tauhid education materials within the family. So, parents are required to have good language skills so that children can capture and understand all the explanations they convey.

This advice must be started when the child is still small, apart from being a means of educating tauhid, it is also an encouragement and motivation for the child to learn to speak. A child's language abilities will be accompanied by his brain abilities as well. This means that when he listens to advice, he will record every vocabulary word he hears in his memory, and his mind will also try to understand every vocabulary word and sentence he hears. Therefore, the language used by parents must be simple and clear.

Advice can be given at any time if the opportunity arises. Advice can also take the form of stories or dialogue for children who can already speak. Parents must explain the sentence of tauhid, the existence of Allah and proof of His gift, as well as other materials that have been explained in the previous chapter.

When giving advice, parents should not be authoritarian in speaking, children must be truly involved in speaking. Give the child the opportunity to speak, even his response or whether he has something to ask. Parents should not make this method rigid. If a child asks a question or gives a response that does not match the material explained, the parent must be proud, and not show a disappointed face. On the contrary, parents must show appreciation to whatever responses and reactions their children give to their advice. So that children feel good and comfortable in learning.

If we use the principles in Quantum Teaching, namely "Bring Their World Into Our World, and Bring Our World Into Their World", this is the principle in the Quantum Teaching teaching technique (DePorter & dkk, 2001). Parents must be able to enter their children's world, what their desires are. Psychological knowledge will really help parents, so that parents know the growth and development of their children. Parents must have the right to educate their children. If the parents set a good example, their children will undoubtedly have the right to be educated. Parents must try to obtain their right to educate, so they must strive to be the best role models for their children. After parents successfully enter their children's world, they will gain the right to lead, the right to educate. The next step is to bring our world into their world, the way to do this is to try to provide experience with every piece of advice given. The technique used is to link the material being taught to an event or event.

Parents can take advantage of existing educational media such as books about the stories of the apostles or exemplary stories. Video recordings containing the stories of the apostles can also be used. So that the educational advice delivered covers all the child's potential, starting from hearing and vision. This method will be more successful if the child gains experience on his own. Therefore, it requires practice to become a habit.

Supervision

Nashih Ulwan explained that forming children's faith requires supervision, so that the child's condition is always monitored. Universally, Islamic principles teach parents to always supervise and control their children (Febrianto, 2022). This is based on the text of the Koran in Surah At-Tahrim verse 6. The function of an educator must be to be able to protect themselves, their families, and children from the threat of hellfire. This function can be carried out well if educators do three things, namely ordering, preventing, and supervising. He doesn't just watch over his children, but also himself so that he doesn't make mistakes that could put him at risk of hellfire. How will he protect his family from hellfire if he is unable to protect himself.

The purpose of supervision is that parents give warnings if their children make mistakes or actions that can lead them to deny tauhid. Supervision also means that parents are ready to help if the child needs explanation and assistance to understand and train himself with the

habits taught to him (Suhardin, Hayadin, Sugiarti, & Marlina, 2021).

This method is used by parents for children without any age limit. The methods described above must be gradual, that is, gradual according to the child's age and the material to be presented. Another important factor is that all these methods are interrelated and help each other, and tawhid education is also a process. Therefore, the results of tauhid education in the family cannot be seen directly (Zein, 1991). However, it develops continuously according to the child's growth and development. Tawheed education in the family must be carried out continuously and uninterrupted. Parents must not despair and give up, let alone stop this education. If it stops, the process will stop. Quoting Muhammad Zein's explanation, parents must have a high sense of responsibility for their children's monotheistic education. A sense of responsibility will be the driving force for paying attention and thinking about monotheistic education for their children.

CONCLUSION

Tauhid education in the family needs to be escalated or strengthened. This is because the family is the first educational institution (mother) so the basics for strengthening character really depend on it. The concept of tauhid education consists of three criteria that are related to each other (symbiotic mutualism) and cannot be separated, namely Tauhid Rububiyah, Tauhid Uluhiyah, and Tauhid al-Hakimiyyah. The methods used to instill tauhid education in the family use 5 methods, namely tauhid, example, habituation, advice and supervision.

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