

## Education System in The Family of The Tablighi Jamaat

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### Abstract

This study aims to review the education system in the Jamaah Tabligh family. The focus of this study is to find an education system that is typical of the Tablighi Jamaat in South Kalimantan, Indonesia. This type of investigation is a qualitative investigation with a phenomenological approach. The phenomenological approach is used to describe facts or phenomena that are carried out by humans, both individuals and groups. The results of the study are that the education system in the Tablighi Jamaat family is called Ta'lim Rumah which is the initial foundation for the success of the Tablighi Jamaat preaching. The education system in the Tablighi Jamaat family is described in several components, namely raw input (students), instrumental input (educators), environmental input (culture), process (learning) and product (outcomes). The children who are educated in this Ta'lim Rumah are expected to become precious pearls that benefit the family, race, religion and country.

**Keywords:** Education System, Family Education, Tablighi Jamaat

### Introduction

Family is the first pillar of education for children. Parents' attitudes are very important in the child's development process, including respecting children's opinions and convincing children to express them, providing opportunities for children to reflect, fantasize, think, directing children to make decisions independently, giving directions to children so they ask lots of questions, giving confidence to children that the attitude of parents respects children's curiosity, helps and supports children's activities, is happy when they are with children, says praise to children, supports children's independence when doing work and establishes good cooperative relationships with children (Liliwati, 2020).

The development and growth of children cannot escape the responsibility of parents and families. Education that emerges from parents certainly greatly influences the

development and growth of children (Irma, 2019). The family also has a very close bond with the child than the community in the wider environment. Families have special paths to create good characteristics in children. A family can be declared successful if the process of development and growth of children with a mature personality is created in their lives so that children become someone who is free to express, have recreation, achieve, and also actualize himself in the community environment (Ulfa, 2020).

Parents are not spared from the duties and obligations to provide first and foremost education for children. Attitudes and behavior possessed by children depend on the education provided by their parents. Starting from an early age and even into adulthood, the position of parents as the first and foremost education will not be replaced (Jannah, 2020). The creation of a quality family will be realized when each family has high family resilience. Family resilience can be created when each family is able to carry out the functions that exist in the family. Most families who have material sufficiency are able to carry out family functions optimally. However, it does not mean that when there is no affection in the family it causes children to feel uncomfortable at home (Ngewa, 2021).

Religious education is basic education that must be given by parents since childhood. This considers the good and bad in the child's character. Education in the view of Islam, related to one's faith. As an example in real life, proving that good faith education will produce good morals. Vice versa. As for the steps in instilling Islamic education, namely, (1) faith/faith to produce a strong future young generation with faith and piety, (2) worship, to be taught to children to build a young generation who are committed and accustomed to worship, such as praying, fasting, reading the Koran. (3) akhlakul karimah, to give birth to generations who are pious, intelligent, and have noble character (Hasanah, 2021).

Along with age development, the education and care that adolescents receive must be age-appropriate followed by a variety of different needs (Nadirah, 2017). The types of Islamic education for youth according to Zakiah Daradjat are religious education, moral education, intellectual education, psychological education, and social education (Agus, 2019).

### **Statement of Problem**

If parents want to remain a positive influence in their children's lives, parents need to be present in their children's lives as salt that influences, gives taste, light that shines, and shows the way. Staying safe behind ignorance about children's education may seem more comfortable because it doesn't need to be busy with various kinds of tiring things but it can make parents regret when they don't produce a bright generation who is faithful, pious, and becomes a reliable *da'wah* interpreter. This is what prompted the *Tablighi Jamaat* to implement an education system for their children in the form of *Ta'lim Rumah*.

### **Literature Review**

"Systema" is Latin which is the origin of the word system which means a unit composed of many components (Amirin, 2003). The meaning of the system by Johnson, Kost and Rosenzweg is a diverse unity, a combination of components that make up a set.

According to Hasan Al-Banna, the correct education system must be sourced from Allah and the Messenger. While the fundamental values that must be used as a basic reference for the Islamic education system include monotheism and commands to goodness and prohibitions against disobedience. The essence of monotheism is contained in the sentence *Laa Ilaaha Illa Allah*, the word *ilah* can be interpreted as surrendering or entrusting oneself to be safe and secure. In addition, the education system is also defined as the maximum effort

of the relationship of a set of components that work hand in hand in order to realize the desired direction of education. The characteristics of the system are having a target, having coverage, being transparent, consisting of sub-systems, having relationships and needing each other, being a unit, being able to adapt (Nasir, 2005). A system can have various purposes, but of course there is a priority. Generally, the system aims to realize things that are important and valuable.

There are three elements of the system, namely input-process-output. Inputs are basic elements, process is a reciprocal relationship between elements in an effort to achieve goals, output is in the form of achievements obtained and is largely determined by input and process. Elements of education, among others: students (raw input), instrument input (instrumental input), one of which is educators, environmental input (environmental input), one of which is social and cultural, implementation of education (process), and graduates (product).

### 1. Raw Input (Students)

Education experts translate students in the form of someone whose name is listed in the school, does not yet have maturity, has abilities that must be explored. Students in the law are mentioned as citizens who seek to develop their abilities through education. Is a human element that is in the main position and the focus of change, also known as raw material. From a pedagogical point of view, it is interpreted as "*Homo Educandum*", a person who needs teaching. Has innate basic abilities that require implementation direction in order to become an ethical and skilled person. Psychologically sees him as a person who processes physically and spiritually according to his innate. Requires continuous direction in order to arrive at the main focus (Desmita, 2012).

The special characteristics that students have and must be understood by educators, namely

- a. Have special physical and spiritual abilities.
- b. In a state of growth and development
- c. Requires personal and gentle direction.
- d. Have the potential to fight alone (independently) (Tirtarahardja, 2000).

### 2. Instrumental Input (Educator)

An educator is every individual who tries to make formation for other individuals to develop the forerunner of self-ability until it reaches the plenary stage. Along with developments, the meaning of education is no longer just delivering knowledge but also means helping other individuals in forming knowledge independently through activities and target conditions to be understood. Islamic education positions educators as individuals who bear responsibility for the growth and development of students in achieving established attitudes, intelligence, and skills. There are two types of educators, namely nature and position (Umar, 2010).

### 3. Environmental Input (Culture)

Culture is a collection of human works in the form of subjective and objective elements in antiquity that can provide opportunities for survival to hinder ecological areas, so the results of these works are used together which are able to interact in common situations and conditions. Subjective culture is man-made, such as the daily equipment used. There are three

elements in culture, namely adaptive interaction, shared ownership, and transmission (Nurhidayah, 2014).

#### 4. Process (Implementation of Learning)

Learning is a teaching and learning activity that affects the success of students, through this activity educational interactions will be realized to achieve learning goals (Rustaman, 2001). Learning is also interpreted as all teaching and learning efforts for the realization of effectiveness and efficiency (Ibrahim, 2005). Another definition calls it an activity that begins in response to the circumstances that have been passed and the forms of activity revolution cannot be described according to the tendency of original responses, maturity, and tentative change (Jogiyanto, 2007) A learning and teaching activity related to teachers, students, forms and processes of reciprocity, as well as teaching materials for the continuity of education. An activity of the soul that is carried out actively and produces a revolution in knowledge, understanding, skills and ethics.

#### 5. Product (Quality of Educational Results)

The government, schools and communities are responsible for the quality of education. The poor education system and low human resources result in the low quality of education in Indonesia. Quality is a comprehensive picture and characteristic of an object or service that displays its ability to satisfy a specific need. The success rate of a commodity object or service. Quality product means a service or object that is processed flawlessly and has a high production cost, can be evaluated and makes the owner relieved and proud. Quality serves to display the privileges of the owner's degree.

### **Research Methodology**

This type of research is qualitative with a phenomenological approach. The data collection technique used is observation and document analysis. In qualitative research, the researcher is the main instrument. The determination of data sources is done by purposive sampling or with certain considerations. The selection of a group of subjects in purposive sampling is based on certain characteristics that are closely related to previously known characteristics, based on the objectives of the study. Therefore, this study has been observed on three families selected based on the characteristics of Tablighi Jamaat families in South Kalimantan, Indonesia. The data were analyzed qualitatively using thematics by giving themes to the data, discussing and conclusions.

### **Research Results and Discussion**

The education system in this family means the education system carried out within the Tablighi Jamaat family in carrying out the educational concept they set. There is only one education system in the family in the Tablighi Jamaat da'wah, namely the Ta'lim Rumah. Because Ta'lim Rumah is a da'wah program carried out by all members of the Tablighi Jama'ah around the world, with the same rules and procedures as the family selected in this study. According to Abdul Fattah Jalal, the educational concepts contained in it are as follows (Jalal, 2001).

First, Ta'lim is a continuous learning process since humans are born through the development of the functions of hearing, sight and heart. The development of these functions is the responsibility of parents when the child is still small. After growing up, people should

study independently until they are no longer able to continue their studies, either because of death or due to old age.

Second, the *Ta'lim* process does not stop at the attainment of knowledge in the cognitive domain alone, but continues to reach the psychomotor and affective areas. Knowledge that only reaches the boundaries of the realm of cognition will not encourage a person to practice it, and such knowledge is usually obtained on the basis of prejudice or belief. Whereas the Qur'an strongly condemns people who only have this kind of knowledge.

The Tablighi Jamaat does not have a specific reason for using the term *Ta'lim* in "*Ta'lim Rumah*". *Ta'lim* they mean learning and the book used is the book of fadhilah 'amal. The term *Ta'lim* is also intended to be used by all groups.

In the da'wah of Tablighi Jamaat there are two terms of charity, namely the Intiqali charity and the maqami charity. The Khuruj program is included in the Intiqali charity, after the Khuruj program is finished and returns home, that's where the maqami charity begins in the form of going away, *Ta'lim*, mosque, *Ta'lim Rumah*, deliberation. Maqami charities that are directly related to children's education only occur at *Ta'lim Rumah*, while *Ta'lim* mosques, deliberation, jaulah, khuruj 3 days are intended for the community.

*Ta'lim Rumah* activities are carried out continuously and repeatedly every day, this is done in order to strengthen the message to be conveyed so that it can be understood and lived. This is in line with the repetition theory as proposed by Dimiyati that there are three repetitions, namely the theory of psychology of power, the theory of psychology of association or connectionism, and the theory of psychology of conditioning (Dimiyati, 2004). According to the theory of power psychology, learning is training the powers that exist in humans which consist of the power to observe, perceive, remember, imagine, feel, think and so on. By doing repetition then these powers will develop. The theory of connectionism argues that learning is the formation of a relationship between stimulus and response, and repetition of those experiences increases the chances of a correct response. While the psychological conditioning theory suggests that individual behavior can be conditioned and learning is an attempt to condition a behavior or response to something. Teaching is forming a habit of repeating an action.

Making a child a hafizh Al-Qur'an is something that is very commonly done by members of the Tablighi Jamaat, their daily activities are always associated with the Qur'an. They do this because in the book of Fadhilah amal that they always read there is a section on Fadhilah Al-Qur'an which explains how lucky it is if someone or their child can become a Hafiz, besides that they have the premise that in the past the Companions of the Prophet SAW also taught children to their children to memorize the Qur'an.

The tradition of memorizing (tahfidz) the Qur'an is one of the many phenomena of Muslims in reviving or presenting the Qur'an in daily life by completing it, which can be found in religious institutions such as Islamic boarding schools, majlis- *Ta'lim* assemblies and so on. This tradition by some Indonesian Muslims has become so entrenched and even developed, especially among students, so that this tradition has formed a local cultural entity. This is because for the Indonesian Islamic community the Qur'an is considered as something sacred that must be glorified. So they think that reading the Qur'an, let alone memorizing it, is a noble act that can bring blessings.

## **Conclusion**

**This research found that the education system in the Tablighi Jamaat family is called *Ta'lim Rumah* which consists of several components, namely Raw Input (students), Instrumental**

Input (educators), Environmental Input (culture), Process (learning) and Product (outcome). **The students at *Ta'lim Rumah* are children, while the educators are father and mother**, although in practice children not only act as listeners, but also often take turns reading the book *Fadhilah Amal* so that a reciprocal relationship is established between parents and children to remind each other. In the observations made, it appears that there is a division of tasks between father and mother. The role of educating at home is mostly carried out by mothers. All family members are given instructions to always carry out what they have been taught through home ta'lim, so that good values become more rooted and ingrained within themselves. This culture will run well if it is supported by the right environment. From this ***Ta'lim Rumah*** process, five expected characteristics of preachers are produced, namely *hafizh*, *'alim*, *zahid*, *mujahid* and *ikram* characteristics. Children who are educated at home are expected to become precious pearls that are beneficial for the family, religion and country.

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