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Building Family Resilience Through Quranic Perspective Education

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Abstract

This paper discusses how the model of Quran-based education in building family resilience. This study uses maudhû'î exegesis method with a qualitative approach. The main source in this research is the Quran by considering the opinions of commentators and other literature sources as supporting data. The results of this study indicate that the Quran views the existence of family resilience must be maintained, this is as implied in the surah al-Tahrîm verse 6. One of the strategic efforts in building family resilience is through education. In building family resilience, the role of parents is very important in educating their children. From the results of this study, that there are principles in family education that are prescribed by the Quran, the first principle, namely in educating must be based on sincere affection, as implied in the surah al-Anbiyâ verse 107, the second principle is in educating children with exemplary methods, as implied in the surah al-Ahzhâb verse 21, and the third principle is the theocentric humanist principle which means that in educating children must pay attention to and uphold human values that are in line with the teachings of monotheism (tawhid), as implied in the surah al-Hujurât verse 13 and in the surah al-Mudatsir verse 38. The essence of education in the perspective of the Quran is that all educational processes carried out lead to worship of Allah.

Keywords: resilience, family, education, Quran

1. Introduction

Currently, the family is, in reality, confronted with the problems and demands of life, both in economic, social and educational aspects. Not to mention the impact of globalization which provides new challenges and problems that touch every sector of life, making families must be able to survive. Technological progress cannot be dammed, every human being at any time and in any condition easily access the internet, the world seems to have no more barriers, humans in parts of the world easily communicate, interact and influence each other. Globalization does not only have positive impacts in the form of ease of access to information and communication, but the negative impacts need to be watched out, such as consumptive lifestyles caused by the many choices of goods offered with the result that it stimulates and attracts people to buy even if the goods are not really needed. Families that are consumptive and wasteful in character need to be anticipated, if consumptive attitudes are nurtured then wasteful continues to accumulate in order to satisfy an insatiable desire, ultimately family resilience will also be threatened.

In addition to the influence of consumptive behavior, another thing to watch out for the family is the influence of violent behavior that is broadcast by audio-visual and social

media. Shows of violence can trigger children to take aggressive actions. In [1] research results concluded that exposure to violence in audio-visual media exerts an influence on aggressiveness, namely on the components of cognition and aggressive affection. The higher the exposure to the media received, the more aggressive they are in the components of cognition and aggressive affection. If the violence shows continue to be allowed, then the potential for violence is very large. Many cases of brawls between students, conflicts between supporters and cases of bullying are proof of the fragility of the current generation's morals that can threaten family resilience.

What looks sad again is the case of narcotics and pornography that has not yet shown a solution. In the case of narcotics in Indonesia, National Narcotics Body (BNN) research results show that currently narcotics abuse among adolescents is increasing. Where there is an increase of 24 to 28 percent of adolescents who use narcotics from the previous 20 percent. World Drugs Reports 2018 published by the United Nations Office on Drugs and Crime (UNODC) said that as many as 275 million people in the world or 5.6% of the world's population (aged 15-64 years) had consumed drugs. While in Indonesia, BNN as a focal point in the field of Prevention and Eradication of Drug Abuse and Circulation (P4GN) has the number of drug abuse in 2017 as many as 3,376,115 people in the age range of 10-59 years [2].

Whereas in the case of pornography in Indonesia, the Indonesian Child Protection Commission (KPAI) noted that from 2011 to 2018 cases of pornography had increased. The total number of complaints of pornography and cybercrime cases in 2014 was 322 cases, in 2015 there were 463 cases, 2016 increased by 587 cases, 2017 to 608 cases, and 2018 rose to 679 cases. Forms of complaints received in the form of cases of pornographic videos, sexting (chat containing pornographic content), engaging in pornographic groups, grooming (the process of establishing communication with a child through the internet with the aim of luring, manipulating, or inciting the child to engage in sexual activity), and there is also sextortion (online dating that leads to extortion) [3].

Then what needs to be watched out for by the family are radical ideologies that can influence children who lead to acts of terror. Terror cases have occurred in Indonesia, including in Jakarta and Bali [4]. There are four causes of terrorist acts, namely Structural Causes, Facilitator Causes, Motivational Causes and Triggering Causes.



Figure 1. Four Factors Causing Terrorism

From the chart above there are four factors causing terrorism, namely:

1. Structural Causes, that is the causative factors that affect people's lives at the macro level, including demographic imbalances, globalization, modernization, community transitions, individualist life, alienation in society and many more;
2. Facilitator Causes, which are factors that cause terrorism to be an attractive choice to make, even though they are not the main drivers of terrorism. For instance, the development of mass media in the modern era, weapons technology, weak control of

- state over its territory, and many more;
3. Motivational Causes, namely the actual dissatisfaction experienced at the personal level, which motivates a person to act on the ideology that makes him move;
 4. Triggering Causes, namely the direct cause of terrorist acts. Triggering factors can be provocative events or certain political events or actions taken by the enemy that cause certain reactions [5].

From the various negative influences and problems above, every family needs to be aware and protect themselves for the survival of the family's resilience. Family resilience is very important, and therefore must receive special and serious attention. The future of the nation is determined by the family, which means that the resilience of the nation depends on the quality of family resilience. Then how to build family resilience? It is not easy to build family resilience, it requires strategic effort and seriousness.

In this paper, the authors suggest that to build family resilience, the strategic effort is through education [6]. Why education? Education is a conscious effort to improve the quality of human resources. By way of education, a person can know what to do, and know how to anticipate things that can threaten the resilience of himself and his family.

In an effort to build family resilience, the authors, in this case, uses the Quran-based education model approach. Quran is a guide to human life which implies the answers and solutions to the problems of life Surah Al-Baqarah verse 185) [7], [8], including how to build family resilience through education. There are many signs from the Quran regarding the importance of education and family resilience which are scattered in various surahs and verses. But, these verses are still too common, hence it is deemed necessary to be examined more deeply in order to reveal the contents and messages contained in these verses. It is hoped that this article can contribute to Islamic thought related to how to build family resilience through the education of the Quranic perspective.

2. Methodology

In this research, the researchers used *maudhû'î* method in order analyze the meaning of family resilience in many surahs in the Quran [9]. The way to do this is by gathering all the verses related to the theme discussed, then explaining their meaning by considering the opinions of interpreters and other literature sources as supporters, so that the author can present the results of this research comprehensively, integrally and systematically [10].

The reason for using this method, because it can be used as a way to delve any verses that related to effort in building family resilience through education. Furthermore, the contents of these verses are analyzed so that a unified answer or instruction is created that is closer to the truth.

3. Results and Discussion

When referring to the Quran, there is a word that implies the understanding of the family, that is the word *ahl*, that word is included in the surah al-Aḥzâb verse 33, surah al-Qhasashverse 12, surah Hûd verses 40, 45, 46 and 81, then surah At-Tahrîm verse 6. Then the word '*asyîrah*' in surah Al-Mujâdilâh verse 22 and surah At-Taubah verse 24. According to ar-Râgibal-Asfahânî, the word *ahl* refers more to the nuclear family which consists of father, mother, and child. While the word '*asyîrah*' means more on the understanding of extended family or more than the nuclear family [11]. The author concludes from the many verses that talk about family, it shows that the position of the family in the Quran is very important and strategic position.

The purpose of family in the Qur'an is in the surah ar-Rûm verse 21. In that verse, the

purpose of family to get peace of mind with a partner, calmness and peace in the Quran is called *sakinah* [12]. With a peaceful and happy heart, in living life and life becomes beautiful and passionate [13]. In line with this opinion, in [14] explained that the purpose of a family is to avoid the anxiety and loneliness of living alone, and also can maintain descent. In addition to taking care of descent, the purpose of family is to be able to work together in facing life's difficulties and transferring inheritance.

The family is a place where a person is first raised, educated and introduced to a life then grows and develops. The family is the first human environment in understanding religion, culture, morals and others. The family includes several people who work together and share roles to achieve a common goal, namely to live happily, prosperously, harmoniously and peacefully.

In order to achieve these goals, family resilience is needed. Resilience can be interpreted as heart or physical strength, while the definition of resilience is a dynamic condition of a family that has tenacity and toughness and contains physical-material and mental-spiritual abilities to live independently and develop themselves and their families to live harmoniously in increasing physical well-being and inner happiness.

In the Quran, building family resilience is very important [15]. This is as hinted in in the surah at-Tahrīm verse 6, God says: *O believers, preserve yourself and your family from the fires of hell whose fuel is human and stone*. In this verse, it is very clear that God commands believers to always guard or care for themselves and their families from the fires of hell. Not only avoiding the fire of hell in the hereafter, but also must avoid all the problems that are sad and detrimental, such as in the family of a child involved in drug abuse, adultery, theft, and brawl all of which are acts that bring problems to life [16]. Family is a gift and mandate from God that must be safeguarded and guaranteed safety both physically and spiritually.

In order for people to succeed in building family resilience, education is needed. Therefore, education starts from home or family. The purpose of education in the perspective of the Quran is that human get success in the world and the hereafter [17]. Education is also an effort to form a good generation [18].

In Islam, children are entitled to get education from their parents [19]. In the family, parents are the first and foremost educators for their children, the presence of the first child in the world even to leave the world cannot be separated from the role of parents. Education that is given by parents to their children is a determining factor for the formation of the child's character. Good and bad character of one of the children is influenced by the education of parents in the family. From this it can be understood how important the role of parental education is as efforts to build family resilience [20].

The family is the "school" where children learn. In the family, children learn noble qualities, such as loyalty, respect for others, care for each other, and others. In family, children are warned about things that are harmful and detrimental, such as the dangers of promiscuity, the dangers of drugs, the danger of anarchist behavior, and others. By getting the education and warning, children will have an introspective attitude and think before acting.

In order to build family resilience, for Muslim, education should be carried out in the family based on principles derived from the Quran. The principles are:

3.1. The Principle of Affection

The teaching of love is a principle that must be exist in the family. Families that are far from affection will result in disharmony, conflict and violence that will lead to the destruction of the family. Quran is a source of teachings of compassion, it can be seen

from the many verses of the Qur'an that indicate behaving with love and affection, as in the surah al-Anbiya verse 107, surah al-Rûm verse 21, surah Maryam verse 96 and others [21]. Quran suggests that all forms of education must be based on compassion, because humans in nature have compassion, this is as implied in the surah al-Sajdah verse 9 [22].

In the family, father and mother must play a role in presenting love and affection in the family, especially in educating children [23]. The importance of love for children is based on imperfect thinking and the mental condition of children who are not yet stable. In addition to material needs, children also need love and affection from their parents. A child who is educated by his parents is full of affection for his influence on the formation of his character [24], which is a character that is responsible, competent and democratic [25].

Parents must be sincere in giving love to all their children. Do not discriminate in giving affection, because the discriminatory behavior of parents will lead to disappointment of children because they feel treated unfairly, and it is feared that due to the treatment of discrimination will make children frustrated which results in the destruction of family security. Do not because of different sexes, physical form, and character make parents unfair in giving affection. All children born from a mother's womb have the same right to get genuine love from both parents.

The principle of compassion in educating children carried out by parents is a major step in building family resilience. Therefore, love is not only given a day, a week, a month, a year, or a season. In fact, the outpouring of love given to children is not limited by space and time. There are several factors that cause affection in the family to survive, namely: 1). Improving the quality of religion, because religion is a source of teachings of compassion. 2). Always try to do an evaluation for future improvement, 3). Complementing each other, meaning that everyone in educating children has weaknesses and strengths, therefore it is necessary to complement and share roles.

3.2. The Principle of Exemplary

Exemplary is an important factor in the education process. The exemplary means something that should be emulated. It only includes all good deeds, if the deed is bad then it is not exemplary. In the Quran we can find the term of exemplary in the surah al-Aḥzâb verse 21, in that verse the Prophet Muhammad is positioned as a role model, both in his position as a prophet, leader, educator, husband for his wives and parents for his children. The verse becomes the theological foundation related to what the Prophet Muhammad exemplified should be followed by Muslims, including educators who set an example for students. Then the example is also found in the surah al-Mumtahanah verse 4 and 6, both of these verses explain that there is an example in the self of Abraham for his wife and children. Both the Prophet Muhammad and Prophet Ibrahim were very important to be used as models, especially in building family resilience.

In the children's point of view, parents are the first and foremost figure. Children have a tendency to look for examples in behavior both words and actions, this tendency arises because of ignorance, lack of experience and innocence of children, therefore this is where the role of parents whose actions will be imitated by children. Thus, the exemplary principle in education at home is very influential on the growth and development of the children's personality.

There are some examples that are exemplary in the context of building family resilience as implied in the Quran, namely in the aspects of faith, worship, and morals. In the aspect of faith, for example, parents set an example in terms of the belief that God is All-Seeing, with that belief whatever human beings do does not escape God's supervision. This is called *murâqabah*, a state of feeling yourself being watched by Allah. By having

the character of *murâqabah*, whatever is done will always be controlled because they feel supervised by God.

Then exemplary in the aspect of worship, for example parents always carry out prayer on time by inviting prayer in congregation, reading the Quran, fasting, giving alms with children, and many more. The attitude that parents need to avoid is when ordering children to worship but parents do not carry out what he tells them to do. This attitude also contradicts the Quran, as explained in the surah al-Shâf verse 3.

In the aspect of morals, for example parents set an example by covering *aurat* (physical limitations that must be covered). The teaching of closing *aurat* is the Islamic teaching as implied in the surah al-Ahzab verse 59. The wisdom of covering the *aurat* for men and women, that is to avoid adultery and protect themselves from potential sexual acts of crime as required in the surah al-Isra verse 32. Then another example that can be exemplified is *amanah* (attitude of trust). Trustful behavior is the opposite of betrayal. *Amanah* can also be understood as a task given to someone who must be taken care of. In Islam, the character of the trust is very important to be exemplified, as implied in the surah al-Nisâ verse 58. One example of trustful behavior is not committing acts of corruption.

3.3. The Principle of Humanist-Theocentric

The humanist-theocentric principle in education can be understood that in educating it is important to be imbued with human values that are in harmony with the values of monotheism (tawhid). Starting from these principles, the education that is held is able to sensitize humans to their position as noble beings who are experiencing growth and development of identity who then have a sense of responsibility both individually and socially [26], as well as responsibility to God as stated in the surah al-Mudatsir verse 38.

Tawhid is the core of Islamic teachings. Understanding tawhid does not stop at confession and belief in the singleness of God, but continues to the logical consequences of practicing what God has commanded in the Quran. Among the teachings of monotheism is brotherhood, it is based on that all humans come from one, the same creation of God. As descendants of Adam we are all brothers, only because of the inability of humans to control their passions, then there will be prolonged hostility, quarreling and conflict. Brotherhood is the path to unity and oneness [27].

In Islam, fraternity is not limited only because of blood relations and marriage, but it is broader than that, namely fraternity in the bond of society and nation, as implied in the surah al-Hujurât verse 13. The verse explains that differences in ethnicity and nationality do not prevent people from getting to know each other and are related. The Quran recognizes the plurality of religious communities and competes in doing good (Surah al-Baqarah 148) [28]. Strong fraternity is a big capital in building family and state resilience. Conversely, if the sense of brotherhood is gone, then unity will be destroyed which results in the destruction of the joints of life. Family and community conflicts that occur due to one of the senses of brotherhood is disappear.

The next monotheistic teaching in Islam or Quran is about human rights. Human rights inherent in humans are based on that humans are noble and civilized creatures, as implied in the surah al-Isrâ verse 70. On the basis of man's position as a noble being, human rights are attached to him. In educating must uphold human rights. For instance, the right to express an opinion in the learning process. It is important to know that the meaning of rights in freedom here is not meant to be free to do as they wish, because there is no absolute freedom in this life, all rights are limited on the basis of interests and for the sake of mutual safety. Thus, in education it is very important to uphold the values of humanity and the values of monotheism in order to build family resilience.

4. Conclusion

Based on a comprehensive study, building family resilience is a must, it is based on orders in the law (juridical) and religious (theological) command. Education is one way in an effort to build family resilience. First and foremost, education was born in the family, this is where the role of parents as educators in the family. There are principles in educating as implied in the Quran. First, the principle of compassion; educating children must be based on sincere affection. This is based on the human nature of love. Education with compassion will shape the character of children who are loving and compassionate. Second, the principle of exemplary; the child phase is the phase of the condition of not much knowledge, this is where the role of parents as exemplary for their children. Therefore, parents are obliged to provide role models for their children, so that children can imitate what their parents do. Third, principle is humanist-theocentric principle; this principle requires that in educating must uphold human values derived from monotheism (tawhid). The human values in question are brotherhood and respect for human rights.

Quran-based education, as offered in Islamic teachings, is education that is sourced from the instructions and a set of values contained in the Quran. The difference of Quran-based education with other (Western) education models is that education in the Islamic perspective boils down to one goal, namely worship of God.

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Whereas in the case of pornography in Indonesia, the Indonesian Child Protection Commission (KPAI) noted that from 2011 to 2018 cases of pornography had increased. The total number of complaints of pornography and cybercrime cases in 2014 was 322 cases, in 2015 there were 463 cases, 2016 increased by 587 cases, 2017 to 608 cases, and 2018 rose to 679 cases. Forms of complaints received in the form of cases of pornographic videos, sexting (chat containing pornographic content), engaging in pornographic groups, grooming (the process of establishing communication with a child through the internet with the aim of luring, manipulating, or inciting the child to engage in sexual activity), and there is also sextortion (online dating that leads to extortion) [3].

Then what needs to be watched out for by the family are radical ideologies that can influence children who lead to acts of terror. Terror cases have occurred in Indonesia, including in Jakarta and Bali [4]. There are four causes of terrorist acts, namely Structural Causes, Facilitator Causes, Motivational Causes and Triggering Causes.

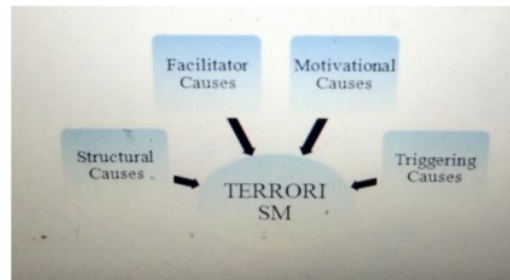


Figure 1. Four Factors Causing Terrorism

From the chart above there are four factors causing terrorism, namely:

1. Structural Causes, that is the causative factors that affect people's lives at the macro level, including demographic imbalances, globalization, modernization, community transitions, individualist life, alienation in society and many more;
2. Facilitator Causes, which are factors that cause terrorism to be an attractive choice to make, even though they are not the main drivers of terrorism. For instance, the development of mass media in the modern era, weapons technology, weak control of

2. State over its territory, and many more;
3. Motivational Causes, namely the actual dissatisfaction experienced at the personal level, which motivates a person to act on the ideology that makes him move;
 4. Triggering Causes, namely the direct cause of terrorist acts. Triggering factors can be provocative events or certain political events or actions taken by the enemy that cause certain reactions [5].

From the various negative influences and problems above, every family needs to be aware and protect themselves for the survival of the family's resilience. Family resilience is very important, and therefore must receive special and serious attention. The future of the nation is determined by the family, which means that the resilience of the nation depends on the quality of family resilience. Then how to build family resilience? It is not easy to build family resilience, it requires strategic effort and seriousness.

In this paper, the authors suggest that to build family resilience, the strategic effort is through education [6]. Why education? Education is a conscious effort to improve the quality of human resources. By way of education, a person can know what to do, and know how to anticipate things that can threaten the resilience of himself and his family.

In an effort to build family resilience, the authors, in this case, uses the Quran-based education model approach. Quran is a guide to human life which implies the answers and solutions to the problems of life Surah Al-Baqarah verse 185) [7], [8], including how to build family resilience through education. There are many signs from the Quran regarding the importance of education and family resilience which are scattered in various surahs and verses. But, these verses are still too common, hence it is deemed necessary to be examined more deeply in order to reveal the contents and messages contained in these verses. It is hoped that this article can contribute to Islamic thought related to how to build family resilience through the education of the Quranic perspective.

2. Methodology

In this research, the researchers used *maudhû'î* method in order analyze the meaning of family resilience in many surahs in the Quran [9]. The way to do this is by gathering all the verses related to the theme discussed, then explaining their meaning by considering the opinions of interpreters and other literature sources as supporters, so that the author can present the results of this research comprehensively, integrally and systematically [10].

The reason for using this method, because it can be used as a way to delve any verses that related to effort in building family resilience through education. Furthermore, the contents of these verses are analyzed so that a unified answer or instruction is created that is closer to the truth.

3. Results and Discussion

When referring to the Quran, there is a word that implies the understanding of the family, that is the word *ahl*, that word is included in the surah al-Aḥzâb verse 33, surah al-Qhasash verse 12, surah Hûd verses 40, 45, 46 and 81, then surah At-Tahrîm verse 6. Then the word '*asyîrah*' in surah Al-Mujâdilah verse 22 and surah At-Taubah verse 24. According to ar-Râgib al-Asfahânî, the word *ahl* refers more to the nuclear family which consists of father, mother, and child. While the word '*asyîrah*' means more on the understanding of extended family or more than the nuclear family [11]. The author concludes from the many verses that talk about family, it shows that the position of the family in the Quran is very important and strategic position.

The purpose of family in the Qur'an is in the surah ar-Rûm verse 21. In that verse, the

purpose of family to get peace of mind with a partner, calmness and peace in the Quran is called *sakinah* [12]. With a peaceful and happy heart, in living life and life becomes beautiful and passionate [13]. In line with this opinion, in [14] explained that the purpose of a family is to avoid the anxiety and loneliness of living alone, and also can maintain descent. In addition to taking care of descent, the purpose of family is to be able to work together in facing life's difficulties and transferring inheritance.

The family is a place where a person is first raised, educated and introduced to a life then grows and develops. The family is the first human environment in understanding religion, culture, morals and others. The family includes several people who work together and share roles to achieve a common goal, namely to live happily, prosperously, harmoniously and peacefully.

In order to achieve these goals, family resilience is needed. Resilience can be interpreted as heart or physical strength, while the definition of resilience is a dynamic condition of a family that has tenacity and toughness and contains physical-material and mental-spiritual abilities to live independently and develop themselves and their families to live harmoniously in increasing physical well-being and inner happiness.

In the Quran, building family resilience is very important [15]. This is as hinted in in the surah at-Tahrim verse 6, God says: *O believers, preserve yourself and your family from the fires of hell whose fuel is human and stone*. In this verse, it is very clear that God commands believers to always guard or care for themselves and their families from the fires of hell. Not only avoiding the fire of hell in the hereafter, but also must avoid all the problems that are sad and detrimental, such as in the family of a child involved in drug abuse, adultery, theft, and brawl all of which are acts that bring problems to life [16]. Family is a gift and mandate from God that must be safeguarded and guaranteed safety both physically and spiritually.

In order for people to succeed in building family resilience, education is needed. Therefore, education starts from home or family. The purpose of education in the perspective of the Quran is that human get success in the world and the hereafter [17]. Education is also an effort to form a good generation [18].

In Islam, children are entitled to get education from their parents [19]. In the family, parents are the first and foremost educators for their children, the presence of the first child in the world even to leave the world cannot be separated from the role of parents. Education that is given by parents to their children is a determining factor for the formation of the child's character. Good and bad character of one of the children is influenced by the education of parents in the family. From this it can be understood how important the role of parental education is as efforts to build family resilience [20].

The family is the "school" where children learn. In the family, children learn noble qualities, such as loyalty, respect for others, care for each other, and others. In family, children are warned about things that are harmful and detrimental, such as the dangers of promiscuity, the dangers of drugs, the danger of anarchist behavior, and others. By getting the education and warning, children will have an introspective attitude and think before acting.

In order to build family resilience, for Muslim, education should be carried out in the family based on principles derived from the Quran. The principles are:

3.1. The Principle of Affection

The teaching of love is a principle that must be exist in the family. Families that are far from affection will result in disharmony, conflict and violence that will lead to the destruction of the family. Quran is a source of teachings of compassion, it can be seen

from the many verses of the Qur'an that indicate behaving with love and affection, as in the surah al-Anbiya verse 107, surah al-Rûm verse 21, surah Maryam verse 96 and others [21]. Quran suggests that all forms of education must be based on compassion, because humans in nature have compassion, this is as implied in the surah al-Sajdah verse 9 [22].

In the family, father and mother must play a role in presenting love and affection in the family, especially in educating children [23]. The importance of love for children is based on imperfect thinking and the mental condition of children who are not yet stable. In addition to material needs, children also need love and affection from their parents. A child who is educated by his parents is full of affection for his influence on the formation of his character [24], which is a character that is responsible, competent and democratic [25].

Parents must be sincere in giving love to all their children. Do not discriminate in giving affection, because the discriminatory behavior of parents will lead to disappointment of children because they feel treated unfairly, and it is feared that due to the treatment of discrimination will make children frustrated which results in the destruction of family security. Do not because of different sexes, physical form, and character make parents unfair in giving affection. All children born from a mother's womb have the same right to get genuine love from both parents.

The principle of compassion in educating children carried out by parents is a major step in building family resilience. Therefore, love is not only given a day, a week, a month, a year, or a season. In fact, the outpouring of love given to children is not limited by space and time. There are several factors that cause affection in the family to survive, namely: 1). Improving the quality of religion, because religion is a source of teachings of compassion. 2). Always try to do an evaluation for future improvement, 3). Complementing each other, meaning that everyone in educating children has weaknesses and strengths, therefore it is necessary to complement and share roles.

3.2. The Principle of Exemplary

Exemplary is an important factor in the education process. The exemplary means something that should be emulated. It only includes all good deeds, if the deed is bad then it is not exemplary. In the Quran we can find the term of exemplary in the surah al-Ahzâb verse 21, in that verse the Prophet Muhammad is positioned as a role model, both in his position as a prophet, leader, educator, husband for his wives and parents for his children. The verse becomes the theological foundation related to what the Prophet Muhammad exemplified should be followed by Muslims, including educators who set an example for students. Then the example is also found in the surah al-Mumtahanah verse 4 and 6, both of these verses explain that there is an example in the self of Abraham for his wife and children. Both the Prophet Muhammad and Prophet Ibrahim were very important to be used as models, especially in building family resilience.

In the children's point of view, parents are the first and foremost figure. Children have a tendency to look for examples in behavior both words and actions, this tendency arises because of ignorance, lack of experience and innocence of children, therefore this is where the role of parents whose actions will be imitated by children. Thus, the exemplary principle in education at home is very influential on the growth and development of the children's personality.

There are some examples that are exemplary in the context of building family resilience as implied in the Quran, namely in the aspects of faith, worship, and morals. In the aspect of faith, for example, parents set an example in terms of the belief that God is All-Seeing, with that belief whatever human beings do does not escape God's supervision. This is called *murâqabah*, a state of feeling yourself being watched by Allah. By having

the character of *murâqabah*, whatever is done will always be controlled because they feel supervised by God.

Then exemplary in the aspect of worship, for example parents always carry out prayer on time by inviting prayer in congregation, reading the Quran, fasting, giving alms with children, and many more. The attitude that parents need to avoid is when ordering children to worship but parents do not carry out what he tells them to do. This attitude also contradicts the Quran, as explained in the surah al-Shâf verse 3.

In the aspect of morals, for example parents set an example by covering *aurat* (physical limitations that must be covered). The teaching of closing *aurat* is the Islamic teaching as implied in the surah al-Ahzab verse 59. The wisdom of covering the *aurat* for men and women, that is to avoid adultery and protect themselves from potential sexual acts of crime as required in the surah al-Isra verse 32. Then another example that can be exemplified is *amanah* (attitude of trust). Trustful behavior is the opposite of betrayal. *Amanah* can also be understood as a task given to someone who must be taken care of. In Islam, the character of the trust is very important to be exemplified, as implied in the surah al-Nisâ verse 58. One example of trustful behavior is not committing acts of corruption.

3.3. The Principle of Humanist-Theocentric

The humanist-theocentric principle in education can be understood that in educating it is important to be imbued with human values that are in harmony with the values of monotheism (tawhid). Starting from these principles, the education that is held is able to sensitize humans to their position as noble beings who are experiencing growth and development of identity who then have a sense of responsibility both individually and socially [26], as well as responsibility to God as stated in the surah al-Mudatsir verse 38.

Tawhid is the core of Islamic teachings. Understanding tawhid does not stop at confession and belief in the singleness of God, but continues to the logical consequences of practicing what God has commanded in the Quran. Among the teachings of monotheism is brotherhood, it is based on that all humans come from one, the same creation of God. As descendants of Adam we are all brothers, only because of the inability of humans to control their passions, then there will be prolonged hostility, quarreling and conflict. Brotherhood is the path to unity and oneness [27].

In Islam, fraternity is not limited only because of blood relations and marriage, but it is broader than that, namely fraternity in the bond of society and nation, as implied in the surah al-Hujurât verse 13. The verse explains that differences in ethnicity and nationality do not prevent people from getting to know each other and are related. The Quran recognizes the plurality of religious communities and competes in doing good (Surah al-Baqarah 148) [28]. Strong fraternity is a big capital in building family and state resilience. Conversely, if the sense of brotherhood is gone, then unity will be destroyed which results in the destruction of the joints of life. Family and community conflicts that occur due to one of the senses of brotherhood is disappear.

The next monotheistic teaching in Islam or Quran is about human rights. Human rights inherent in humans are based on that humans are noble and civilized creatures, as implied in the surah al-Isrâ verse 70. On the basis of man's position as a noble being, human rights are attached to him. In educating must uphold human rights. For instance, the right to express an opinion in the learning process. It is important to know that the meaning of rights in freedom here is not meant to be free to do as they wish, because there is no absolute freedom in this life, all rights are limited on the basis of interests and for the sake of mutual safety. Thus, in education it is very important to uphold the values of humanity and the values of monotheism in order to build family resilience.

4. Conclusion

Based on a comprehensive study, building family resilience is a must, it is based on orders in the law (juridical) and religious (theological) command. Education is one way in an effort to build family resilience. First and foremost, education was born in the family, this is where the role of parents as educators in the family. There are principles in educating as implied in the Quran. First, the principle of compassion; educating children must be based on sincere affection. This is based on the human nature of love. Education with compassion will shape the character of children who are loving and compassionate. Second, the principle of exemplary; the child phase is the phase of the condition of not much knowledge, this is where the role of parents as exemplary for their children. Therefore, parents are obliged to provide role models for their children, so that children can imitate what their parents do. Third, principle is humanist-theocentric principle; this principle requires that in educating must uphold human values derived from monotheism (tawhid). The human values in question are brotherhood and respect for human rights.

Quran-based education, as offered in Islamic teachings, is education that is sourced from the instructions and a set of values contained in the Quran. The difference of Quran-based education with other (Western) education models is that education in the Islamic perspective boils down to one goal, namely worship of God.

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