

Integration of Amanah Educational Value In Children at A Family Institutions

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ABSTRAK

Abstract: This study describes one of the processes of integrating educational values for children. Children as an important part of the family need to be educated and instilled values that form the basis of attitude as an individual, one of which is trustworthiness in family institutions. The attitude of the value of trust is one of the noble qualities that must always be present in everyone, both in building relationships with God Almighty, even with fellow human beings. Providing trustworthy education for children is a must for parents, because this trait is one of the characteristics that shows the attitude and personality of a child which will later color their daily lives. This study is in the form of a descriptive literature study by examining various reading sources related to trust education. The results of the study show that the integration of trustworthiness can be carried out by parents in the family environment through exemplary, even so accompanied by advice and other education such as in interacting, communicating and personality. All of these actions can be carried out by parents by communicating and setting an example for children, especially when interacting with fellow family members.

Abstrak. Penelitian ini menggambarkan salah satu proses integrasi nilai-nilai pendidikan pada anak. Anak sebagai bagian penting dalam keluarga perlu dididik dan ditanamkan nilai-nilai yang menjadi landasan sikap sebagai individu, salah satunya adalah sifat dapat dipercaya dalam institusi keluarga. Sikap nilai amanah merupakan salah satu sifat mulia yang harus selalu ada dalam diri setiap orang, baik dalam membangun hubungan dengan Tuhan Yang Maha Esa, bahkan dengan sesama manusia. Memberikan pendidikan yang amanah kepada anak merupakan suatu keharusan bagi para orang tua, karena sifat tersebut merupakan salah satu ciri yang menunjukkan sikap dan kepribadian seorang anak yang nantinya akan mewarnai kehidupannya sehari-hari. Penelitian ini berbentuk studi literatur deskriptif dengan mengkaji berbagai sumber bacaan yang berkaitan dengan pendidikan kepercayaan. Hasil penelitian menunjukkan bahwa integrasi sifat amanah dapat dilakukan oleh orang tua dalam lingkungan keluarga melalui keteladanan, meskipun begitu disertai dengan nasehat dan pendidikan lainnya. seperti dalam berinteraksi, berkomunikasi dan berkepribadian. Semua tindakan tersebut dapat dilakukan oleh orang tua dengan cara berkomunikasi dan memberi contoh kepada anak, terutama saat berinteraksi dengan sesama anggota keluarga.

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INTRODUCTION

Family is the first environment a child to know, because family is the environment and *madrassatul ula* for children. This means that the family environment plays a very dominant role in the process of education and the formation of a child's personality (Syamsuar et al., 2019). The growth and development of children both physically, psychologically, spiritually and socially is determined by the family environment. Conducive family conditions really help optimize personal development, morals,

intelligence, creativity, social life and self-improvement towards goodness and perfection in accordance with Islamic faith. This is in line with the opinion of Rehani Idris, (2005) that religious education and the way a child behaves are largely determined by education in the family environment.

Education has an important meaning in improving the welfare of society, because education aims to direct people to achieve a better life, in the form of knowledge, skills and behavior according to applicable norms (Atmodiwirio, 2000). These reason is every child needs to receive the right education optimally in the family, school, and community environment, so that children can grow and develop well and have good morals (Yunita et al., 2020). This demand is in accordance with the objectives of Islamic education, namely, to improve and enhance moral values, so that they are able to achieve noble morals according to the apostolic goals of the Prophet Muhammad, namely:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

In addition, to achieve a better community life, it is necessary to have cooperation in three educational environments, namely the family, school and community environment in a good manner (Syarifah Rohana et al., 2022). Because these three environments both play a role as a forum for forming a better generation of the nation intellectually, skillfully and in good morals. That is, education is a measure of the quality of a society/nation. The better the education of a society, the better the quality of the nation. Therefore, all countries try their best to improve the quality of education in their country, continuously and continuously (Purwanto, 2006). But what is more important is the morality of a nation, meaning that it is not just being educated, but being able to apply knowledge from the results of education according to what it should be so that it can give birth to a generation of people with high morals.

Thus, to achieve this goal, parents are the first teachers for children in family life. So attention, affection, words, actions and advice is one of the important factors that affect the growth and development of children (Marhamah, 2018; Mitra & Adelia, 2021; Waruwu & Panjaitan, 2023). Advising means giving suggestions for children to solve problems based on experience, knowledge and healthy thoughts they have. This advice has a big effect in opening children's eyes to the nature of things and encouraging them to do better things. This is like the description of the Qur'an in the letter Luqman Verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Family education is basic education for a child in understanding religious education and further education. Therefore, family education is very important to achieve an essential and happy life for them (Muhammad Yunus, 2004). Educating and teaching knowledge to family members is an obligation for parents. Allah SWT said that:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارٌ

The verse above provides an understanding that educating and teaching children is an obligation that must be carried out by every parent as an effort to save themselves and their family from the punishment of hell. To achieve a better generational life, starting from good parents. Because parents are *uswahtun hasanah* for every child, before taking formal education at school and non-formal in the community. This means that parents are the main controller of the fulfillment of education for their children (Mutafarrida, 2023). Now the reality of life, it seems that many children make the mistake of making idols in their lives, the behavior and attitudes shown are far from proper religious teachings. What's more in the global era with rapid technological developments, the wide world becomes narrow, long distances become close, information is spread in a short time (Samsuar A. Rani et al., 2023; Syamsuar et al., 2019). These changes in life have affected human life in various ways, even regardless of age, from children, teenagers, youth to the elderly. What is really unfortunate is the age of the children, every day they are allowed to be friends with cellphones (social media). So that parents can move freely and do their activities, they also modestly provide cell phones for their children. What is

seen and watched from the media will color the lives and personalities of their children (Nasution, 2019).

Meanwhile, overcome and rapid and rapid changes in life, families need to provide a strong religious education for their children, including the inculcation of trustworthy educational values for children from an early age in family life. With the habit of being trustworthy in the family environment, children will get used to being trustworthy to anyone. On the other hand, if this attitude is not paid attention to, it is not accustomed to in children, children will grow up with the habit of not being trustworthy with anyone, they will abuse other people's trust in them, sometimes even with their own parents who also start to be insecure or dare to betray / cheat. Neglect of parents to instill an attitude of trust in children, will result in children growing up with bad habits, losing people's trust in them, even becoming a trait that is inherent in behavior that is unhealthy and contrary to norms and religion. Therefore, this research intends to studying more deeply the importance of instilling trustworthiness education in family life by studying various reading sources from various references related to trustful education, so as to provide a good understanding for all people of the importance of trustworthiness in life.

METHOD

This research adopts a qualitative descriptive method using a content analysis approach. This approach is used to analyze texts and literature related to research problems. Asfar (2019) explained that content analysis is research that is an in-depth discussion of the content of written or printed information in mass media. This analysis is usually used in qualitative research. This researcher will identify and analyze the core material contained in data sources, especially literature related to the integration of the value of trustful education in children in family institutions. Sources of this research data include books, journals, newspapers, magazines, essays, and other materials deemed relevant. Data analysis will be carried out descriptively by adopting a deductive-inductive approach. Researchers will describe and explain the findings found from the analysis of texts and literature related to the value of trustful education in children through family institutions.

RESULTS AND DISCUSSION

Family Concept in Islam

The family in Islam is a family which built through a legal marriage process, whose members have the ability and responsibility to realize peace through association that is *ma'ruf*, love and affection with the division of tasks according to position (Aunur Rahim Faqh, 2004). According to the Qur'an, the family is arranged structurally with the identity of its membership status which is clear and functionally has their respective responsibilities (Hasan Langgulong, 1990).

In general, the family has internal and external functions, namely internally functioning to maintain themselves and their members in establishing *hablum minallah*. And externally functions as the basis for the formation of the Ummah (the next generation) that grows and develops from the family. Therefore, family education is very attached to the responsibilities carried out together by each of its members. This is in accordance with the statement of Jailani (2014) the family is a place where students receive education and first guidance from both parents and other family members. Hasan Langgulong continues the family is the first and main social unit for children and through individuals prepared cultural values, habits and traditions from this opinion appear that the family has an important and dominant role in the formation of a child's personality to achieve the people of Kamil (Hasan Langgulong, 1990).

Family education in its implementation, must refer to the Qur'an as the main guideline of life. The purpose of education according to the Qur'an is to form a complete human being, in the sense of guiding humans to become Muslim intellectuals who are devoted to Allah SWT to achieve the *Hasanah Fiddunya Wal afterlife* (Jailani, 2014). The achieve the intended goal, the first revelation that must be

followed is the first verse al'alaq, namely: **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** Iqra' the means is reading. Reading means studying, studying, researching, reviewing, predicting, and practicing something in this universe, both at sea, on land and in the air, even stored in the stomach of the earth, through the process of education and teaching for humans, so that it can be applied In accordance with the demands of the Qur'an and Hadith. Thus, as stated by Sulaiman et al. (2018), Islamic education aims to produce intellectuals, noble morals and devotion to God.

Another hand to achieve the above goals of life, can be done through the following steps, namely: Introducing Aqeedah Islamiyah, Understanding the Fundamentals of Worship and Its Implementation, Fostering Morals Islamic spirit. In addition to some of these things, there are still very many ways that can be taken to achieve life goals. In accordance with the potential of reason as a means of thinking, contemplating and finding various events of heaven and earth in order to be able to believe in God, develop children's talents and interests, give attention and educate as well as possible so that they can achieve the goals of life as described by God in the Az-Zariyat 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

The above verse illustrates that the purpose of human creation is the same as the purpose of Islamic education, namely worshiping Allah SWT, doing good to fellow humans and the surrounding nature. Besides, forming an intellectual man with broad-minded, able to explore the treasures (secrets) of God stored in the universe to the happy life of the world and the hereafter.

The Concept of Amanah Education (Trust) in the Formation of the Young Generation

The concept of trust education aims to realize the younger generation to become a complete human being according to the teachings of the Qur'an and the hadith of the Prophet. Because the Qur'an and Hadith are the basis of religious education and learning in fostering the Islamic education system. This means that the Qur'an and Hadith are the first and foremost references in the lives of Muslims covering various lines of life. This is in accordance with the hadiths of the Prophet:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا : كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ

Forming and changing a person's behavior is not an easy and matter, because he cannot be done in a short time. However, he needs a long and continuous time, through several steps, including: the inculcation of good and true religious knowledge from an early age, planting of strong and steady faith from the beginning, and mental formation that is patient and sturdy includes patience in trials/tests , patient in obedience, patient to leave disobedience, istiqamah in trying, praying and resignation. In addition, there are still many other roads that can be taken.

The formation of the nature of the mandate in children is a very important psychological development that must be carried out in every educational institution, both formal, informal and non-formal education. In this case, good cooperation is needed from the three educational institutions as they have been made above to give birth to a healthy and religious environment (Hirashita et al., 2018).

Religious life is one of the many factors that must get great attention compared to other factors. Because giving birth to a generation of moral and civilized nation is largely determined by aspects of religious life, especially in fostering for children. Coaching here means as an effort to foster awareness of maintaining continuously against the religious order, so that the behavior of daily life is always in accordance with existing norms (Hirashita et al., 2018). The coaching in question is not just an attempt to reduce negative actions as low as possible, but rather therapy for community members to reduce bad behavior, as well as a valuable lesson in shaping civil society and *uswahtun Hasanah* for the nation's generation who are growing and developing in their environment.

Building awareness of its meaning that is accompanied by the intention of intensifying the ownership of the values that have been owned, so as to be able to realize dynamic and sustainable maintenance (Zakiah Daradjad, 1992). The element of coaching and dynamization is a supporter to realize a construction of a complete and essential coaching. In this case, there are two types of values

that actually must be maintained, namely universal primary values and local secondary values. Universal primary values are the good and bad of an action and action based on the Qur'an and the hadith. While the secondary value is the development value of the results of understanding the primary value, where the condition of a particular place has an effect on a person's personality (Hardiono, 2020).

Mastery of this primary value must be prioritized before the secondary value, because in the primary value contains definitions of something good and bad (which must be done or abandoned). While the secondary value will only make a clarity of the purpose of the formation of the value of the value with a guarantee does not exceed the primary value. The combination of these two values in a order will eliminate the impression that the primary value only functions as a mines that are very dangerous for those who implement it, even though he needs something that has all been regulated by the primary value he has. Thus coaching must be in the form of a whole and essential construction that inevitably must include these two elements into a value order that it does at any time, namely maintenance and dynamization. Dynamization is intended so that the value order is not only in the form of one substance in the same direction will create a work that is not useful, even in vain, because there is no order that supports it from other aspects (Hernita Wati, 2017).

Coaching is intended here is religious guidance with the aim of the psychiatric of each individual including children, so that it can be said to have its achievements and is its own characteristics and uniqueness. The uniqueness is not intended because the priority of the theme of the discussion is determined, but because the target taken is a group of demographics that continues to undergo changes and the development of child psychology.

In a young age, identity and arrogant attitude still need to be fought, so that it requires extra tight caution to be able to instill the values and concepts of coaching, especially moral development through the teachings of Sufism in changing the behavior of the younger generation in everyday life. Because the main purpose of coaching is to give the meaning of Sufism to coaching efforts that lead to self-awareness of religious values in general in their daily basis (Achlamy, 2015). Religious or Islamic pattern coaching will always be guided by two aspects, namely spiritual aspects and material aspects (Suriani Sudi, 2017). The spiritual aspect of its emphasis on forming inner conditions that can realize a peace and peace in it, so that the emergence of awareness to find noble and dignified values that must be possessed as life provisions that must be applied and developed in their daily lives to welcome life later. The self-awareness of a child is needed as the ability to capture and accept these spiritual values, without coercion and intervention from outside (Nuraisyah Annas, 2017; Syarifah Rohana et al., 2022).

The formation of Islamic morality in every child must be a priority of coaching. Because in the hands of young people the responsibility of the realization of Islamic reality. This means that all activities that must and should be carried out constructively and continuously in building good identity and behavior. For this reason, it is necessary to make efforts to realize the reality that they must have a personal responsibility or coordinated into a group of doing and struggling to uphold the truth and destroy the tyranny and evil at all times. The Word of Allah SWT said :

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَ مَا جَعَلَ لَكُمْ فِي دِينِكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Artinya: "And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper." (Q.S. Al-Haj: 78)

Based on the verse above moral development in the form of practices that have been determined in Islamic teachings as a way to motivate their people to work hard in changing human life and life for the better. Based on the statement above, it can be concluded that a child will grow into a trustworthy child, diligently doing, having the principle is greatly influenced by the pattern of parenting in the family environment. In connection with the pattern/style of parenting and its relationship with the independence of children, the most important thing that parents need to know is that a child really needs guidance rather than just protection, children need direction not just socialization, children really need attention and affection not just fulfilling needs physical.

Instilling the Amanah Education Value in Children Through Family Institutions

The child is a mandate/entrusted by God for both parents to be maintained, maintained with full responsibility, so that he can grow and develop well and healthy, including fulfilling education, especially character education and religious education (Al haq et al., 2015; Harlina et al., 2018; Tekerop et al., 2022). Then followed by school education to increase intellectual education (knowledge) and skills education (skills) related to the needs of children for life in the community later. While the community is the third environment for children after school. The role of society in this case is the need for awareness to create a conducive (healthy and good) environment so that children, adolescents, and youth can grow well and healthy, both physically, intellectually, and mentally.

The fulfillment of the determination is closely related to the style of parenting played by, his parents, who ultimately affect the self-independence of a child when he grows into an adult person later. In addition, there are also several attitudes or other behaviors that support the achievement of attitudes Amanah, like:

The nature honesty and self-confidence

The building communication between parents and children in family life is very important for the child's personality development (Alfaridzi & Kurniadi, 2023), because the family is the first place known to be children and through the family he gets information about the outside world. Communication in the world of psychology is known as a human effort to carry out social processes that is a condition that is a network of the exchange and acceptance of human stimulation with one another. Communication is closely related to language because language is a communication media held by humans. The family is a responsible fundamental unit and must serve the physical and psychological needs of children as long as they are in growth and development to maturity (Efendi, 2021).

Giving the time together is the main requirement to create communication between parents and children. Because, intonation/tone of speech and time together increases the intimacy and intimacy of relationships between family members. Conversely, communication will not exist if they never meet or talk together. If parents get used to taking time together, then the foreign sense of the child will disappear. Especially if the familiar atmosphere has been fostered, parents can take a personal approach to children. So the problems felt by children are certainly easy to know, even children will make their parents a place of cuhat for everything they feel

In the interaction and communication that was built, the education process took place in the family, whether intentional or not, whether realized or not. The interaction of parents in this case includes the expression of attitudes, values, attention in managing and practicing the behavior of children towards development towards adulthood (Syamsul Hadi, 2013). According to child science experts, the most important need for early childhood is a scouted, because through this communication a mother can pour out all the needs needed by a child, such as the need for affection, safe and self-esteem (Ahmad, 2021).

Needs a affection

Affection is one of the needs of children, they really need direct maintenance from both parents, especially from the mother because with the mother the children spend more time at home. Conversely, in a family whose atmosphere is not calm even always hit by disputes, mothers cannot give love and

direct maintenance to Sianak. Zakiah Daradjat mentions that affection for children is something that is very important and valuable, however the reason, lack of affection in the first years of Sianak's age will result His personality will experience a shock which as a result is still felt until he is an adult (Keikazeria & Ngare, 2020).

Family that is always in disputes, parents often treat their children in a way that causes the child to feel uninhabited that it will result in disruption -The complaint and screaming or laughing loudly, likes to make a fuss, chaos and so forth. The meaning of households hit by disputes is difficult to be able to pour affection for their children. For this reason, a harmonious atmosphere of the house is needed according to the opinion of Mustafa Fahmi (1997) that: "The absence of parents' love for children is a very dangerous factor for children's lives. The lightest influence of losing affection is anxiety and various soul shocks" (Mustafa Fahmi, 1997). For this reason, parents need to give great attention to their children's growth and development by creating a safe, peaceful, peaceful and loving atmosphere.

The need for sense of peaceful

There are several main elements in a sense of security, including love, peace and acceptance. Children who feel truly loved by parents and their families, in general they are happy and safe. The condition of the household full of affection, calmness, phenomenon that confidence in children will appear in a calm and harmonious household atmosphere. This is in tune with Abdul Azis Alquussy's opinion that: "Family shaking, disputes and disputes between parents are the most important factors that cause loss of trust in the family atmosphere" (EL-Quusy, 1997). A child will feel accepted by his parents, he feels that all his interests are considered, and feel that there is a close relationship between him and his family. Peace of family atmosphere is the main requirement so that children feel safe.

The need for self-esteem

Every child wants theirselves to have a place in the family, his desire to be considered, something he wants to say/conveyed to his father and mother want to listen to it. The attitude of parents who accept children as it causes the child to be physically safe. Acceptance as it is unconditional intended parents recognize and respect the strengths and weaknesses of children and give trust to him that he is basically good and able to fulfill his wishes (Abdi & Anom, 2023).

Conversely, parents who often make fun of children in any form, causing sianak to feel unappreciated. Punishment, commands and prohibitions, promises, punish without reason that make sense and reasonable, also causes sianak to feel unappreciated. As a result of the loss of self-esteem, among others, feeling inferior, do not dare to act, quickly offended, quickly angry even cannot be independent of all the problems he faces (Fabiani & Krisnani, 2020). While the right time in an effort to instill honest nature and confidence according to the concept of Islamic education is when children are still young and instilled with religious guidance and noble morals.

The family atmosphere in which is decorated with the implementation of congregational prayers will give birth to calm and inner peace, is also a medium for the family to build communication after a day of busy working outside the home for parents, even though the prayer in congregation is not carried out every time praying with various busyness outside the home. At least attempted evening prayers, Isha to gather with family members. Families who are accustomed to carrying out worship together there are some worldly benefits, namely:

Build communication smoothly

Through prayer in congregation will build communication smoothly between fellow family members, who previously each family member had a busy life that caused communication to be unfavorable, so by gathering during the congregational prayer, each family member would tell the problems they faced as long as his parents are not at home. The meaning through this association can rebuild the disconnected and less smooth communication to be better and more friendly.

The Habit of reading Qur'an with family members

Reading the Qur'an will foster calmness and healing of inner, the God said:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Artinya: "And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin" (QS. Al Isra': 82).

Negative influences in the interactive framework of family members with the surrounding environment can be seen below:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

Artinya: "And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier" (QS. Al Isra': 45).

With the habit of reading the Koran can ward off negative external influences. From the explanation above, it can be seen how much the influence of reading the Koran with the family, that is, in addition to establishing good communication, it can also make the atmosphere around to be safer, more peaceful, peaceful, calm and blessing. Therefore someone who reads the Koran will get a reward that is multiplied and the kindness of Allah SWT as a pious human being.

The instill a sense of responsibility and discipline

Discipline is an awareness to do a job fold and regularly in accordance with the applicable regulations with full responsibility (Asy Mas'udi, 2000). Discipline also means compliance with regulations or subject to supervision or court. Both understanding of discipline aims to develop time in order to control themselves, in order to behave fold and efficiently.

A sense of responsibility towards discipline has an important role in achieving educational goals. Quality or failure of children's learning is greatly renewed by disciplinary factors in addition to other factors. Other opinions define discipline are: Creation and preparation of basic conditions for work, self-control, training and learning behavior that can be accepted, a number of teacher control of students. While teacher discipline is a narrative of self to achieve the objectives of the regulation (Subari, 1994).

Schools whose discipline is good, teaching and learning activities will take place in an orderly and directed manner. Conversely, schools whose disciplines are low, so teaching and learning activities will also take place in order not to be orderly, eventually affecting quality. low education. Indeed discipline in learning functions as follows: 1) *Arranging life together*. Humans are social creatures whose lives always depend on others, discipline in this case functions as a means of regulating human life, in certain groups or in society; 2) *Build personality*. A person's personality growth is usually influenced by family, association, and environmental factors. Discipline in the environment has an impact on the growth of a person's personality, because the disciplined environment will have an effect on the growth and formation of one's personality; 3) *Practice personality*. Good attitudes, behaviors and lifestyle and disciplinary life are not formed immediately in a short time. Aka, but, he was accompanied through a long time process. One of the processes to form the personality is carried out through exercise; and 4) *Coercion*. Discipline can occur because of the encouragement of self-awareness. Discipline with better and stronger awareness motives. Discipline can also occur due to coercion and external pressure. It is said to be forced to do it not based on self-awareness, but because of fear and the threat of disciplined sanctions. So discipline functions as coercion to someone to follow the rules that apply in the family environment.

Dynamic, orderly and safe conditions are a reflection of discipline or attendance and compliance, both to the principal, teachers and children based on awareness in carrying out and implementing regulations. Discipline is very important and needed by every child. Discipline is a prerequisite for the formation of attitudes, behavior and disciplined life rules, which will lead a successful child in learning (Putra et al., 2020). Discipline as an educational tool is an action, acts deliberately applied for the

benefit of education in schools. Actions or actions can be in the form of orders, advice, prohibitions, expectations, punishment or sanctions. Discipline as an educational tool is applied in the framework of the process of forming, coaching, and developing good attitudes and behavior, such as diligent, virtuous, obedient, respectful, tolerance and disciplined. Besides that, discipline also functions as an adjustment tool to the existing environment. In this case, discipline can function as a person's director to adjust, especially in obeying the control and rules.

CONCLUSION

Education is one of the important that everyone must have and needs to get great attention for parents in fulfilling education for their children. It is said so, because this trustworthy education is closely related to the attitudes and behavior as well as a reflection of one's personality. Development of trust education by parents in the family began with a child with the *uswatun Hasanah* method more importantly, because the child in the family is an accomplished imitator. This means that the initial ability of a child is more dominant, which is to imitate everything that is seen from the people around him both deeds, attitudes and even actions. For this reason, the guidance/planting of the mandate education starts from the personalities of both parents and people closest to children in family life, such as the habit of parents to be honest, say right, polite and gentle. All of these attitudes and behaviors will be imitated and followed by Sianak, then will shape their attitudes and personality both in *Hablum Minallah and Hablum Minan Nas*.

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