HOMESCHOOLING;
An Alternative Islamic Education Institution in Muslim Family

Ilman Nafi'a[1], Septi Gumiandari[2]
IAIN Syekh Nurjati Cirebon
ilman.crb72@gmail.com, septigumiandari@mail.com

ABSTRACT

This study aims to explain how homeschooling concept can be an alternative Islamic educational institution in the Muslim family. This study used qualitative methodology with a literature approach. The results showed that (1) Homeschooling is not a new issue in Islamic education. Rasulullah is an originator of homeschooling-based education. The education process was carried out by the Rasulullah at Arqam's house where Rasulullah educated many of his friends and gave birth to many students of extraordinary abilities; (2) There are 3 types of homeschooling in the Islamic tradition: single homeschooling (family), compound homeschooling (halaqah), and homeschooling communities (mosque); (3) Homeschooling based on fitrah education contains monotheism, religious, moral, leadership, and vocational educations; (4) There are seven aspects that must be a concern in family education such as faith, morals, physical, intellectual, psychological, social, and sexual aspects; and (5) To internalize these seven aspects of education, it is necessary to use several methods: education by examples, customs, giving advices, attentions, rewards and punishments.

Key Words: *Homeschooling, Family, and Islamic Education*

A. INTRODUCTION

Formal education institutions (schools) are agents of socio-cultural change so that educational institutions should be a motor of change in addressing social problems in society. Even more, some people still think that school is the only very effective educational tool to get an education. Unfortunately, many functions and roles of these educational institutions are not functioning as they should. For example, criticism of the implementation of education management which is still bureaucratic. The current education system is less empowering the potential of children, but rather 'curb' and increasingly makes children unable to explore their potential. Education has killed the creativity of students (Ariefianto, 2017). The curriculum that changes frequently has placed the child as an object of education, thereby hampering optimization in children's mental health (Simbolon, 2017). The State Examination only asks the cognitive dimension, so that students do not feel

the need to experiment in the laboratory, read novels, compose exercises, and do not need to be disciplined in a variety of learning activities whose essence is directed to instill values and develop attitudes (Herwina, 2016). As a result, formal schools tend to pursue values and less promote social life skills.

Many researchers showed that formal schools are oriented toward report card grades rather than prioritizing life and social skills, including faith and moral values (Salabi, 2017). At school, many students are motivated to pursue report grades by cheating. Students don't get the teacher's attention personally. Even the child's identity is stigmatized and determined by his friends who are smarter, superior, or smarter. Such circumstances add to the school atmosphere becomes unpleasant and unenjoyable (Mahariah, 2014).

Looking at the complexity of the above problems, many parents worry that their children will become victims of an unhealthy environment. Although not all children in schools become perpetrators or victims of violence. But this reality has motivated parents to choose to educate their children at home, even at the risk of having to spend a lot of time and energy. Homeschooling is a place of expectation for parents to improve the quality of children's education (Murray, Handyside, Straka, & Artititus, 2013), develop faith/religious and moral values and obtain a pleasant learning environment (Lie & Prasasti, 2014).

Several reasons can elaborately be revealed by parents choosing homeschooling as their children's education can be seen in the following table:

Table 1. Parents' reasons on choosing to homeschooling

Reasons	2003 2007
Worries on the school environment	85% 88%
Willingness to give moral/religious lessons	72% 83%
Unsatisfaction on academic teaching at school	68% 73%
Prefer a non-conventional approach	0 65%

Having children with special needs	29%
	21%
Children have physical and mental health problems	16%
	11%
Other reasons…	20%
	32%

Bielick (2008)

Departing from the table above, homeschooling is now a trend for Indonesian Muslim families to strengthen their family education. Through homeschooling, parents have a big role to direct the development and growth of children in line with their talents and interests. This is because Educational outcomes obtained from homeschooling are more personal and flexible. Thus, some parents return to the idea that children's education starts in the family. A family is a place of development and growth of children. Children can develop their potential and can accept their strengths and weaknesses. Homeschooling becomes an alternative education which is the substance of school activities, where children learn under the supervision and full control of parents (Khairi & Rahatu, 2018).

The above thinking is in line with the concept of Islamic education, where the most important responsibility of education is in the hands of parents so that there is a synchronization between the concept of homeschooling and Islamic education. Besides, the motives of parents entering their children into homeschooling can be classified into 2 types: ideological and pedagogical motives (Hannah, 2011). Some parents have strong religious motives so that they put their children in homeschooling, while the pedagogical motive is the notion that the school environment often does not provide a good educational experience. Departing from the aforementioned simple thoughts, the author feels interested to examine more deeply how the concept of homeschooling is reviewed from the perspective of Islamic education. That is why the author raised the title about "Homeschooling as An Alternative Islamic Educational Institution in Muslim Family".

B. RESEARCH METHOD

This study used qualitative methodology with a literature approach, a study referring to written data or materials related to the topic of the discussion being raised (Davis & William, 2011). Since this study explored "homeschooling as an alternative Islamic educational institution in Muslim family", the first and foremost source is all kinds of literature such as journals, books, and other writings that explain homeschooling, family, and Islamic education (Creswell, 2013). As much as possible data is attempted to be obtained from primary sources, but it does not rule out the retrieval of data from secondary sources. Data collection techniques that the writer uses are documentation techniques. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge. The documentation technique is a method of data collection carried out by finding data on research variables from various kinds of documentation, both in the form of notes, transcripts, books, newspapers, magazines, journals, etc. (Arikunto, 2010). The analytical method writer used is content analysis. Methodologically, this analysis tries to offer epistemological assumptions about understanding that not only dwell on text analysis but also emphasize the surrounding context and its contextualization in different periods. To conduct a content analysis on any such text, the text is coded, or broken down, into manageable types on a variety of levels--word, word sense, phrase, sentence, or theme—and then examined using one of content analysis' basic methods: conceptual analysis or relational analysis (Prasad, 2016).

C. RESULTS AND DISCUSSION

1. THE MEANING OF HOMESCHOOLING

Homeschooling is an English vocabulary consisting of two words: home and school. Homeschooling is also interpreted as the school at home, school/study at home (Muhtadi, 2012). In the English dictionary (2018), homeschooling is to instruct (a pupil, for example) in an educational program outside of established schools, especially in the home.

Many terms are used to mention homeschooling. There are home education and home-based education/learning (Farenga, 1998: Neuman & Guterman, 2017). Home education is the education of children at home, typically by parents or guardians, rather than in a public or private school. This type of education is usually carried out by emphasizing the role of parents or mentors (Dictionary, 2018). Whereas the understanding of home-based education can be illustrated by (1) a commitment for parents to educate their children, (2) Family-based education and parents are usually as leaders (but sometimes students are also leaders), (3) Conducive atmosphere to achieve independence, (4) it is generally not in a conventional class and unset in an institution (Ismail, 2016: 102).

In Indonesian, the term introduced by the Ministry of National Education is *"sekolah rumah."* The term is also used by the homeschooling association called ASAH PENA (Indonesian Association of Home Schools and Alternative Education). The use *of sekolah rumah* seems to be a translation effort from homeschooling by giving the name *sekolah rumah*. The most common perception in society when hearing the term homeschooling is that parents become teachers for their children. This perception is not wrong because it is one of the definitions of homeschooling, but actually, homeschooling is much broader than just schooling at home or parents who educate their children (Razi, 2016). In addition to *sekolah rumah*, homeschooling is sometimes also translated as "*sekolah mandiri"* (independent school) (Mariana, 2018). Even though there are many terms used, it is not a major issue that needs to be debated, because all that matters most is the essence of the same meaning, namely the essence of homeschooling lies in alternative educational models other than at school.

2. HOMESCHOOLING IN ISLAMIC EDUCATION PERSPECTIVE

Before understanding homeschooling from the perspective of Islamic education, it would be better to know in advance about Islamic education itself. Education, in general explanation, can be interpreted as a conscious effort

made by an adult towards students to achieve maximum positive development. In Arabic, the word "education" is *Tarbiyah* in the form of the verb *rabba-yarubbu*, which means to improve, master, lead, and maintain. Education and teaching in Arabic is "*tarbiyah wa ta'lim*", while Islamic education in Arabic is "*tarbiyatul islamiyah*". From this etymological meaning, it can be concluded that *Tarbiyah* means an effort made to maintain and develop children's potential based on their talents, and exert all efforts in developing these potential gradually to achieve perfection (Ridwan, 2018).

Homeschooling is not a new issue in Islamic education. Before there was a modern education system (school) as it is known today, education in the Islamic tradition was also carried out on a home-based basis. Rasulullah is an originator of homeschooling-based education. The process of education was carried out by the Messenger of Allah at the house of Arqam bin Arqam. From Arqam's house, Rasulullah educated many of his friends and gave birth too many students of extraordiry abilities, such as Abu Hurairah (a hadith expert), Umar ibn khattab (a law and government expert), Salman al-Farisi (an expert at the field of comparative religion), then Ali bin Abi Tholib (an expert in the field of law and Tafsir al-Qu'ran). From the companions of the Prophet were born *tabi'in*, many of them who became an expert in various fields of science, technology, astronomy, and philosophy which brought Islam to the golden era, especially in the early phases of the Abbasid dynasty (Syalabi, 1997).

From the explanation above, it is clear that homeschooling is not new topic in Islamic education. It can be seen clearly that there are signs that indicate that homeschooling in Islamic education is an alternative education that can develop students' creativity. Even though the legalization of homeschooling during the time of the Prophet was not explicit, implicitly the Koran gave a signal of the urgency of family education (home). We can pay attention in the word of God: "O you who believe, preserve yourself and your family from the fires of hell" (*Surah al-Tahrim: 6).*

In the history of Islamic education, Muslim scientists generally get an education not from the formal school model as it exists today, but from a school model that is freer to choose, and not bound by the curriculum. Although the education model does not use the term homeschooling, how experts choose the field of study they want to pursue, or how their parents choose a source of knowledge for them, is similar to the practice of homeschooling today. Just look at how at-Tusi gained his knowledge outside of formal education: "In the early days, al-Thusi got religious education from his father, Muhammad Ibn al-Hasan who was also an expert on Fiqh. In this environment, al-Thusi matured his religious knowledge. Aside from his father, al-Thusi was also mentored by his uncle who provided the basics of understanding which greatly influenced him in subsequent periods. From his uncle, al-Thusi (2003) gained basic knowledge about logic, physics, and metaphysics".

The history of Islamic educational institutions illustrates how a standardized curriculum is not the main thing in education, but teachers, teaching materials that are of interest and places of learning supported by adequate learning facilities and infrastructure are the main things that play a major role in the acquisition of knowledge of classical Muslim scientists. Homeschooling classifications carried out by Fadlullah (2008) by aligning with Islamic traditions are as follows:

a) *Single Homeschooling*, a homeschooling type where all learning activities are organized and carried out by parents in one family without joining others. The format of a single home school is usually chosen by families who want to have maximum flexibility in the organization of homeschooling. They are fully responsible for the entire process in homeschooling, from planning, implementing, evaluating, administering, to providing educational facilities. In this type, families usually use family facilities or public facilities to support the learning activities of their students. This homeschooling type has a high complexity because all the burden or responsibility is in the hands of the

family. Although families can use any support system that exists, all initiatives are in the realm of family policy (Sumardiono, 2007: 60). In the Islamic tradition, family education falls into this type (Fadlullah, 2008)

b) **Compound Homeschooling,** a homeschooling type where all learning activities are carried out by two or more families for certain activities while the main activities are still carried out by their respective parents (Kembara, 2007, 31). The argument for the presence of this classification, because of the needs that can be compromised by some families to do joint activities. Families who decide to join this plural homeschooling usually have needs that can be compromised in joint activities. For example, curriculum, sports activities, musical expertise, social activities, and religious activities. Because it involves other students, of course, the learning process becomes dynamic. Social instincts in children can be stimulated as they should Fadlullah (2008) equates this homeschooling type with *halaqah* in the Islamic tradition. *Halaqah* is a scientific forum, where people who participate in the study sit in a circle. At the beginning of Islam's presence in Mecca and Medina, the house of Rasulullah Muhammad SAW and the house of the companions were used to learn and teach about the Qur'an and Islamic laws.

c) **Homeschooling Community,** a homeschooling type which is a combination of several compound homeschooling that compiles and determines syllabus, teaching materials, main activities, facilities/infrastructure, and learning schedules. The commitment to organizing learning between parents and their community is approximately 50:50. Some reasons for choosing a homeschooling community are: (1) this model is structured and more complete for academic education, building moral values and achieving learning outcomes; (2) better learning facilities are available; (3) the scope of socialization for students is wider but can be controlled; (4) it has greater support because each is responsible for teaching each other according to their respective expertise. This model is different from conventional schools because homeschooling activities and learning time are determined by the parent, child,

or community (Kembara, 2007, p. 31-32). At the community level, non-formal educational institutions that are very important in the traditions of the Islamic community are mosques or *langgar*. During the classical Islamic period, aside from being a place of worship, the mosque also became a center of education, preaching, social and political activities of Muslims (Fadlullah, 2008).

Of the three types above, this study will focus more on the first type, single homeschooling, where parents have a very large institutional role in the family's educational process.

3. THE ROLE OF THE FAMILY IN ISLAMIC EDUCATION

There is no doubt, that Islam has explained the role of parents who are governed in the implementation of obligations and the granting of their rights to children such as: since children are in the mother's womb until they reach adulthood, they have the right of *al-hadanah* (the right to get love and care) which must be carried out by their parents. *Hadanah* has the meaning of overall maintenance, both in terms of physical, mental, social health, as well as in terms of education and development (Ministry of Religion of the Republic of Indonesia, 2012). This is as the guidance of Islam which explains that educating and teaching children is a basic need and an obligation for parents, as God says: "O you who believe, protect yourself and your family from the fires of hell whose fuel is human and stone" (Qs. At-Tahrim: 6).

Surah at-Tahrim above elaborately gives the meaning that family factors have a very big influence on children. Family is a child's initial environment is very influential in children's education. The family environment is the first and foremost environment in raising and educating children who are healthy, creative, and confident. In this case, parents bear enormous responsibility for the implementation of children's lives. Circumstances and attitudes of parents towards children from the womb to adulthood greatly affect the child's mental growth in the future. As a value base for children, parents must make time for their children. They need to get around so that every time given to their children becomes meaningful. This is as expressed by the education

practitioner, Sitepu (in Ratnawati, 2000), that the first child contact is with the family. Families have plenty of time to develop children. The values that parents instill will be more digested and adhered to by children.

In the Islamic tradition, Mother is the first person to give a touch of affection in such a way, starting from conceiving, giving birth, breastfeeding, and caring for children with more frequent intensity and quality of educational interactions. A mother has the closest affection to her child. It is the mother who knows better the potential of their children. She has the sensitivity to any changes that occur in her children. It can be said that the mother is the first and foremost educational institution for the child.

Based on this consideration, it is very appropriate if the mother is referred to as the main *madrasa* as expressed in a statement: "Mother is a *madrasa* (an Islamic education institution), if she is well prepared, then she can form a good and strong nation". Moreover, in Arabic, the concept of mother is symbolized in the word "*Umm*". The word "*Umm*" is the same as the word "*Imam*" which describes the concept of leadership and the word "*Ummah*" which describes the social unity of people or nations. Through this linguistic approach, an understanding can be drawn that the role of the mother (*Umm*) as the main *madrasa* is very strategic in fostering and preparing a dignified community (*Ummah*), as well as hacking future leadership cadres (*Imam*) who possess integrity of character, intellectual acumen, high creativity, strong leadership spirit and full of confidence (Musahar, S. J., Talib, H., Musahar, R., Azmi, F., & Zakaria, M. Z. (2019).

In this position, the mother (and of course, also the father) has a noble duty and responsibility to educate children who are healthy, intelligent, and of good character. Family education can be done through habituation, delegation, and giving responsibilities to carry out certain tasks on behalf of the family. The success of education can be seen in its ability to maintain the good name and dignity of the family in social relations.

Based on the above explanation, the home environment, especially parents, becomes very important as a "nursery" of seeds that will grow and develop further. Parenting in early childhood is certainly different from children who are in school or teenagers. At this age, children are often referred to as the golden age. These periods are critical periods in which a child needs the right stimuli to achieve perfect maturity (A'yun, Prihartanti & Chusniatun, 2016).

In the context of family education, Yusuf al-Qardhawi explained that as an understanding of Islamic education, namely the education of whole people, mind and heart, spiritually and physically, as well as their morals and skills (al-Qardhawi, 1980: 157), then what they want to produce from the process education, according to al-Attas is a civilized human being. Because Islamic education is related to science. Science cannot be taught to children if the child does not have the proper etiquette of science. The loss of etiquette has given birth to a life filled with tyranny, ignorance, and madness (Wan Daud, 2003. 24-25)

To create civilized individuals, according to Abdullah Ulwan (141-572), there are at least seven aspects of humanity that must be a concern in family education, as mentioned below:

a) Faith aspect, which binds children with the basics of faith, the pillars of Islam, and the basics of sharia, since children begin to understand something.

b) The moral aspect is the education of the moral basics and the virtues of temperament, the character that must be possessed, and made a habit by the child from the time of *tamyīz* until he/she becomes *mukallaf*.

c) Physical aspect. This aspect is intended so that children can grow up with a strong physical condition and are safe, healthy, passionate, and excited.

d) Intellectual aspects are efforts to form and foster children's thinking with all that is useful, legal science, scientific and modern civilization, and

awareness of thinking and cultured, so that science, ratios, and civilization of children can be fostered.

e) Psychological aspects are to educate children to be brave, to be honest, to feel perfect, to behave well toward others, to hold back when angry and happy to all forms of psychological and to have moral virtues as a whole. The purpose of this education is to shape, and balance the child's personality so that when the child reaches the age of *taklīf*, he can carry out the obligations imposed on him well and full of self-glory.

f) The social aspect is the education of children from childhood to get accustomed to running good social etiquette and noble psychological bases, based on Islamic creed and deep feelings of faith, so that in society they will be able to appear with good association and manners, balance mature and wise sense of action.

g) Sexual aspects are the efforts of teaching, awareness, and information about sexual problems given to children since they understand problems relating to sex, instincts, and marriage. So that, when a child has grown into a young man, he/she already knows things that are forbidden and lawful, even able to apply Islamic behavior as morals, habits, and will not follow the lust and ways of hedonism.

In the Islamic education system, the person who first bears the responsibility of education is the parent, and more specifically is the mother. Hamam in as-Syantut (2005: 11) found that the influence of the father's absence with the child is far less than the influence of the mother away from the child. Because mom can fill in the blanks left by father. If at a certain age, parents are no longer able to educate their children, parents should find a pious teacher to educate their children. That is, the task of educating is the obligation of parents who should not be delegated to other people including schools, except because there are *udzur syar'i* (Islamic reasons) which makes parents unable to shoulder these responsibilities. Based on that, Islamic principles regarding education, especially

in the early stages of child development are family-based, it's just that the term homeschooling is not yet known.

4. HOMESCHOOLING AS AN ALTERNATIVE ISLAMIC EDUCATION INSTITUTION IN MUSLIM FAMILY

The difficulty of finding an ideal school for children has become an issue that is often discussed lately among parents who have school-age children. It is undeniable that the ideal school standard desired by parents and education observers is becoming increasingly difficult to find. Formal schools are often unable to develop children's intelligence because the formal school system sometimes suppresses children's intelligence. The ignorance of educational practitioners towards the psychological condition of children is often considered to be the cause of this situation. On the other hand, the shifting of educational motives from the social sphere to the business sphere is also one of the most decisive factors. Not to mention, the human resource factor (in this case the teachers) is already very far from the idealism of educators. This condition is more complete when the government does not pay serious attention to solve educational problems, especially to provide meaningful subsidies for the world of education. Education has a very large role in determining the progress of a nation (Nasution, 2015).

As a consequence, homeschooling is starting to become one of the parents' preferred models in directing their children in the field of education. Homeschooling as an alternative model of family-based education has recently become a new trend in education in Indonesia. As a family-based education model, homeschooling requires the active involvement of parents in determining the direction of goals, processes, methods, and evaluation of children's education. The homeschooling model is an ideal alternative for parents who understand how to educate their children at home. Islamic education is becoming more effectively applied in homeschooling because schools cannot educate several things that are very important in the concept of Islamic education. Moral development, instilling of faith, internalization of values, and functionalization

of knowledge learned in real life, are some examples of educational processes that cannot be obtained from schools (Naufal, 2015).

Sarwar's research (2013) showed that Muslim families choose homeschooling as an effort to maintain the nature of children, which is a pure condition as a child. Parents want to protect from bad deeds, violence, dating, lying to parents. Homeschooling is a natural educational environment that is different from schools that are deliberately set for education.

Human nature is a person's innate since birth (Shihab, 1998) From the aspect of language, *fitrah* is interpreted as a natural trait of humans, whereas in terms of religion, *fitrah* is a religious belief that is carried from birth, that is, the nature of monotheism, or insistence on God (Baharuddin, 2007). *Fitrah* is a basic potential that must be maintained and developed since the child is born. Therefore, the role of parents becomes so important. As in QS. Ar-rum verse 30: "Then face your face straight to the religion of God; (stay on top) the nature of God who has created humans according to that nature. There is no change in the nature of God. (That is) right religion; but most humans do not know."

The man was created by God by bringing religious instincts, namely monotheism. If there are humans who are not monotheistic, it happens because of the large influence of the environment in their lives. Therefore, it is precisely the reason that Muslim families choose homeschooling as an effort to preserve the unity of the child monotheism. Based on this, the children's educational materials to maintain the nature said by Murjaya & Ali (2010) are grouped in five dimensions, namely monotheism, worship, character/ morals, leadership, and expertise. Homeschooling based on *fitrah* education can adopt these five dimensions below:

a) ***Monotheism (Tauhid) Education*** is the process of planting in terms of singles God both in the dimensions of *rububiyah, uluhiyah*, and the perfection of his name and character (Wahhab in Naufal, 2019). Monotheism education is inculcation of awareness and belief in the oneness of Allah and his greatness into the child accompanied by guidance so that children have a strong

monotheistic soul (Asmuni, 1993). This is confirmed in QS. Luqman verse 13: "And (remember) when Luqman said to his son when he gave a lesson to him:" O my son, do not associate God, Truly associating (Allah) is a great tyranny". Family education is the center of monotheism education first and foremost, then parents are required to have a strong monotheism to be a role model for their children. To provide monotheism education in homeschooling requires an affective, experience-based, and rational approach.

b) *Worship (Ibadah) Education* is an implementation of monotheism education. QS. Luqman verse 17: "O my child, establish prayer and ask (people) to do well and prevent (them) from wrongdoing and be patient with what befalls you. Truly this includes things that are required (by Allah)". Worship is a benchmark of human unity to God. However, the lightness of the deed if it is not accustomed, will feel heavy, on the contrary, if the deed is very heavy even if accustomed it will feel light. Worship education for students should be familiarized and started as early as possible because the guidance is in line with Islamic teachings (Murjaya & Aly, 2010).

c) *Character education* is a conscious effort undertaken to internalize moral values into children's attitudes and behaviors so that they are willing to accept moral values in daily life, both in interacting with God, with fellow humans, and with the environment (Heidar, 2004). In the concept of educational psychology, Lickona (1992) said that in the process of moral education, teachers and parents should not focus solely on providing material about the concepts of moral education/character to children, but also on the formation of good character, that is a person who has moral knowledge, moral feelings and moral actions or behavior.

d) *Leadership education* is the process of educating children so that they can have leadership skills, including being able to influence people, directing, motivating, collaborating. In Islam, the concept of leadership is often called the caliph which means representative, as in the QS. Al-Baqarah verse 30: Meaning: "Remember when your Lord said to the Angels:" Verily I want to

make a caliph on the face of the earth. " They say: "Why do you want to make (the caliph) on earth a person who will cause damage to him and shed blood, even though we always glorify by praising you and purifying you?" God says: "Surely I know what you do not know."

Furthermore, the term *Ulil Amri* which the one rooted with the word Amir as mentioned above. The word *Ulil Amri* means the highest leader in Islamic society, as Allah said in the an-Nisa 59: "O you who believe, obey Allah and obey the Messenger (Him), and *Ulil Amri* among you. If you have different opinions about something, then return it to Allah (al-Quran) and Rasul (his *Sunnah*), if you truly believe in Allah and the day after. That is more important (for you) and better consequences." Based on this verse, leadership education must be given early. The spirit of leadership can be grown by learning in homeschooling because it allows children to experience leadership experience directly in their environment.

e) *Vocational education* is the education of skills to have special skills so they can manage and utilize the universe. Creativity and entrepreneurship are essential skills in the 21st century. Current conditions of employment require a creative and innovative workforce. Therefore, it is necessary to develop an entrepreneurial spirit so that children can survive in the community. Besides, children must master information technology, including being able to access, organize, integrate, evaluate, and create information through the application of digital communication technology. This ability allows children to master other skills so they can achieve success in their lives (Trilling & Fadel, 2009).

Based on these descriptions, homeschooling can provide a comprehensive education. The methods that can be used by parents as below (Ulwan, 142-147):

1). Education by example (Uswah Hasanah Method)

The exemplary method *(uswah hasanah)* is a method of learning through actions or behavior that is worth imitating (modeling). In the Qur'an, *Surah al-Ahzab* verse 21 says: "Indeed, the Prophet (s) was a good role model for you

(that is) for those who expect (grace) Allah and (coming) the Day of Judgment and He often mentions Allah". This example is the most convincing method of success in preparing and shaping children morally, spiritually, and socially. This is because parents are the best example in the view of children, who will be imitated in their behavior, and manners, even printed in their souls. Through good role models, children can learn noble morals, on the contrary, if the role models are bad the child will fall into despicable morals. According to Bandura, in social learning theory, the majority of human behavior is learned through imitation or modeling examples of behavior (modeling). In this case, parents play an important role as a model or character for children to imitate behavior.

2). Education with Customs (Ta'wied Method)

The point here is to educate by forming a good environment or choosing good friends. When a child is born, he is in a state of *fitrah* (monotheism), the social environment is what will then affect the child's subsequent development. As the Prophet stated in a hadith: "A person depends on the religion of his friend. Then let one of you see who his friend is! (Narrated by Ahmad, at-Tirmidzī, Abū Daūd, and al-Baihāqī) (At-Tabrizi, 1985: 1397). The above hadith shows that the association is a very big influence on the good and bad of a person. Association here is a factor of the social environment, school, or other outside the home. From this, it can be understood that the first point to fix a broken child (even though he is an adult) is to change the damaged environment, keep him away from bad associations.

3). Education with Advice (Mau'izah Method)

This method is a way to convey material with the speech that contains advice and reminders about the pros and cons of something (Syahidin, 2009), done by touching the heart so that it inspires children to practice it (An-Nahlawi, 1989). Advising children can open the child's eyes to the nature of something, and push it towards a noble situation, decorate it with noble morals,

and provide it with Islamic principles. Therefore, it is not surprising if this method is written in the Qur'an, as if Allah Almighty spoke to the soul, and repeated it in several verses and places.

4). Education by giving attention.

The point here is to devote, pay attention and always follow the development of children in fostering faith and morals, spiritual and social preparation, besides always asking about physical education situations and the power of scientific results.

5). Education by Giving Rewards & Punishments (targhib and tarhib methods)

According to an-Nahlawi (1989), *targhib* is a promise that is accompanied by persuasion and makes an interest in a certain good, and pleasure of hereafter, and is free from all forms of ugliness, then by doing good deeds and away from world seduction that contains danger or bad deeds. This is nothing but to reach the pleasure of God which is His mercy for His servants. Whereas *tarhib* is a threat accompanied by punishment as a result of sin and guilt he committed and is an act that is forbidden by Allah SWT, as well as an act that neglects Allah's command. *Tarhib* is done to foster a child's fear, by displaying his greatness and greatness to always be careful in acting.

In the context of homeschooling, this understanding implies that children who are always diligent and behave well, then they should be given an award by parents, whereas children who violate religious rules, they get an educative punishment so that children realize their mistakes and will not repeat their actions. The concept of reward and punishment in behavioristic theory was raised by Thorndike in terms of reinforcement. The effect of giving reinforcement to behavior is far greater than by giving punishment to reduce the emergence of negative behavior (Elliot, 2010).

Besides that, basically, the *Shari'ah* laws revolve around safeguarding on five things *(al-kulliyat al-khams),* namely guarding religion, guarding the soul, guarding honor, guarding reason, and protecting property. To guard and

preserve the problem, God has put in place various deterrence sentences, even for every violator will feel pain. These punishments are known as *hudūd* and *ta'zīr*.

When the school education model is unable to carry out this role, here is the need for family education in Islam through homeschooling. The homeschooling model automatically demands the role of the family, especially older parents in the education process. This is in line with Islamic principles.

Besides, Sadid (2012), said that in line with the main purpose of homeschooling that seeks to implement education to optimize children's growth and development naturally, the appropriate learning approach is learning-oriented to the constructivism paradigm. The constructivism paradigm is giving children the freedom to utilize all their potential and environment creatively and independently to create their world.

D. CONCLUSION

This research reveals that (1) homeschooling is not a new issue in Islamic education. Rasulullah is an originator of homeschooling-based education. The education process was carried out by the Rasulullah at Arqam's house where Rasulullah educated many of his friends and gave birth to many students of extraordinary abilities; (2) there are 3 types of homeschooling in the Islamic tradition: single homeschooling (family), compound homeschooling (*halaqah*), and homeschooling communities (*mosque*); (3) homeschooling based on *fitrah* education contains monotheism, religious, moral, leadership, and vocational educations; (4) there are seven aspects that must be a concern in family education such as faith, morals, physical, intellectual, psychological, social, and sexual aspects; and (5) to internalize these seven aspects of education, it is necessary to use several methods: education by examples, customs, giving advices, attentions, rewards, and punishments.

REFERENCES

A'yun, Q., Prihartanti, N., & Chusniatun, C. (2016). Peran Orang Tua dalam Pendidikan Anak Usia Dini (Studi Kasus pada Keluarga Muslim Pelaksana Homeschooling). *Indigenous: Jurnal Ilmiah Psikologi*, *13*(2).

Al-Qardhawi, Y. (1980). *Pendidikan Islam dan Madrasah Hasan al-Banna*. Beirut: Maktab al-Islāmī.

An-Nahlawi. (1989). *Prinsip dan Metode Pendidikan Islam*, Bandung: Diponegoro.

Ariefianto, L. (2017). Homeschooling: Persepsi, Latar Belakang dan Problematikanya (Studi Kasus pada Peserta Didik di Homeschooling Kabupaten Jember). *Jurnal Edukasi*, *4*(2), 21-26.

Arikunto, S. (2010). *Prosedur penelitian: Suatu pendekatan praktik: Edisi revisi*. Jakarta: Rineka Cipta.

Asmuni, Y. (1993). *Ilmu Tauhid*, Jakarta: PT. Raja Grafindo.

Asy-Syantut, K.A. (2005). *Rumah: Pilar Utama Pendidikan Anak*. Jakarta: Robbani Press.

At-Tabrīzī. (1985). *Misykāt al-Māshābīh;* tahqīq al-Albānī. Beirut: Maktab al-Islāmī, Jilid III.

Baharuddin. (2007). *Paradigma Psikologi Islami*, Yogyakarta: Pustaka Pelajar

Bielick, S., Chandler, K., and Broughman, S.P. (2001). *Homeschooling in the United States: 1999 (NCES 2001-033).* National Center for Education Statistics, U.S. Department of Education. Washington, D.C

Creswell, W.J. (2013). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed.* Yogyakarta: Pustaka Pelajar.

Davis, P. M. & William, H. W. (2011). The impact of Free Access to the Scientific Literature: A review of Recent Research. *Journal of the Medical Library Association*, *Vol 99/3*.

Dictionary, T. F. (2018, August 20). *Thefreedictionary.com/homeschool*. Retrieved from The freedictionary.com: http://www.Thefreedictionary.com/homeschool

Elliot, Stephen N. (2010). *Educational Psychology: Effective Teaching, Effective Learning*, McGraw-Hill

Fadlulah. (2008). *Dinamika Sistem Pendidikan Islam di Indonesia*. Jakarta: Diadit Media.

Farenga, P. (1998). Homeschooling: Creating alternatives to education. *Bulletin of Science, Technology & Society*, *18*(2), 127-133.

Hannah, L. G. (2012). Homeschooling education: Longitudinal study of methods, materials, and curricula. *Education and Urban Society*, 44(5), 609-631.

Heidar, P. D. (2004). *Pendidikan Islam Dalam Sistem Pendidikan Nasional di Indonesia.* Jakarta: Prenada Media

Herwina, W. (2016). Penerapan Homeschooling Sebagai Model Pendidikan Alternatif Bagi Masyarakat Perdesaan in *Homeschooling Versus Sekolah Formal Dialog Tentang Mutu Pendidikan yang Bermartabat*, 1

Ismail, M. I. (2016). Homeschooling: Sebuah Pendidikan Alternatif. *Lentera Pendidikan*, 100-111.

Kembara, M. (2007). *Panduang Lengkap Homeschooling.* Bandung: Progressio.

Khairi, A. M., & Rahayu, D. S. (2018). Anak Homeschooling: Studi Pada Keluarga Pelaku Homeschooling. *SHAHIH: Journal of Islamicate Multidisciplinary*, *3*(2), 203-212.

Lickona, T. (1992). *Educating for Character, Hoe Our School can teach Respect & Responsibility*, New York: Bantam Book

Lie, A., Andriyono, T. & Prasasti, S. (2014). *Menjadi Sekolah Terbaik: praktik strategis dalam Pendidikan*, Jakarta, Tanoto Foundation.

Mahariah (2014). Homeschooling dalam system pendidikan nasional dan Islam. *al-Irsyad, 4*(1), 16-35.

Mariana, N. (2018). Peran Homescholing dalam mengembangkan kecerdasan spiritual anak dalam *Jurnal Penelitian Pendidikan Islam,* Vol. 6 No. 1, 237-254.

Muhtadi, A. (2012). Pendidikan dan pembelajaran di sekolah rumah (Homeschooling). *Jakarta: Raja Grafindo Persada*.

Murjaya & Aly, A. (2010). Materi Pendidikan Islam Berdasarkan Fitrah Manusia, *Jurnal Penelitian Humaniora*, 11 (1), 88-102.

Murray, M. M., Handyside, L. M., Straka, L. A., & Arton-titus, T. V. (2013). Parent Empowerment: Connecting With Preservice Special Education Teachers. *School Community Journal*, *23*(1), 145–168.

Musahar, S. J., Talib, H., Musahar, R., Azmi, F., & Zakaria, M. Z. (2019). Ambiguity in Holy Quran Commentaries: The Use of Polysemic Words "Imam & Ummah". In *Proceedings of the Regional Conference on Science, Technology and Social Sciences (RCSTSS 2016)* (pp. 443-454). Springer, Singapore.

Nasution, S. M. (2015). Homeschooling dan Pendidikan Islam, https://srimulyaninasution.wordDress.com/islamiceducation/homeschoolingdan-pendidikan-islam-2/

Naufal, A. (2015). Homeschooling: Paradigma Baru Pendidikan Islam Di Indonesia. *Tawazun: Jurnal Pendidikan Islam*, *8*(1), 27-48.

Naufal, M. (2019). *Konsep Pendidikan Aqidah Perspektif Syaikh Muhammad Bin Abdul Wahhab Didalam Kitab Tauhid* (Doctoral dissertation, UIN Raden Intan Lampung).

Neuman, A., & Guterman, O. (2017). Homeschooling is not just about education: Focuses of meaning. *Journal of School Choice*, *11*(1), 148-167.

Prasad, D. B. (2016). *Content Analysis a Method of Social Science Research.* Retrived from https://www.slideshare.net/DeviPrasad23/how-to-do-content-analysis-abriged

Ratnawati, S. (2000). *Keluarga, Kunci Sukses Anak*. Jakarta. Retrieved from Penerbit Kompas

Razi, A. (2016). Homeschooling: An alternative education in Indonesia. *International Journal of Nusantara Islam*, *4*(2), 75-84.

Ridwan, M. (2018). Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an. *Nazhruna: Jurnal Pendidikan Islam*, *1*(1), 37-60.

Sadid, A. (2012). Homeschooling: Pilihan Di Tengah Kegagalan Sekolah Formal, *Jurnal Ilmiah VISI, P2TK PAUD NI*, 7 (2), 159-172

Salabi, A. (2017). Pendidikan Homeschooling Dalam Tradisi Islam. *Ittihad*, *13*(24), 12-24.

Sarwar, S. (2013). What motivates 21st century Muslim parents to home-school their children? *The College of Teachers practitioner Journal Education Today*, 63 (4), 25-29

Shihab, M.Q. (1998). *Wawasan Al-Qur'an*, Bandung: Mizan

Simbolon, P. (2007). *Homeschooling: Sebuah Pendidikan Alternatif*, (Online), (http://pormadi.wordpress.com/2007/11/12/homeschooling/Mccabe, Treviño, & Butterfield, 2001

Sumardiono. (2007). *Homeschooling: Lompatan Cara Belajar.* Jakarta: PT Elex Media Komputindo.

Syahidin. (2009). *Menelusuri Metode Pendidikan dalam Al-Qur'an*, Bandung: Alfabeta.

Syalabi, A. (1987). *Al-Tarbiyah al-Islamiyah, Nuzumuha, Falsafatuha, Tarikhuha.* Kairo: Maktabah al-Nahdah al-Mashriyah.

Trilling, B. & Fadel, C. (2009). *21st Century Skills: Learning for Life in Our Times*. San Francisco, Calif., Jossey-Bass/John Wiley & Sons, Inc

Ulwan, A. N. (tt.). *Pedoman Pendidikan Anak dalam Islam.* Semarang: Asy-Syifa, Jilid 1.

Wan Daud, W.M.N. (2003). *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib al-Attas.* Jakarta: Mizan.