



## **THE URGENCY OF IMPLEMENTING FAITH EDUCATION IN CHILDREN**

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### **ABSTRACT**

Data shows a downward trend in religious activity among the younger generation. This is a challenge in maintaining faith in an increasingly secular culture. Harvey Cox's thinking regarding the concept of secularization creates space for a separate understanding of religious values. In Islam, faith education can help bridge the gap between secularization and religious values as a response to secularization trends. The younger generation tends to be exposed to secular influences, so by strengthening the urgency of instilling religious values, parents and educators have a major role in bridging the gap between secularization and religious values, with a focus on teaching, strengthening faith, and moral guidance. In an increasingly pluralistic society, faith education also broadens understanding of other religions and increases tolerance and interfaith understanding. A deeper understanding of religious values through faith education is related to the development of spiritual intelligence. Strong religious education can foster morality and spiritual awareness. Integrating faith education with formal education is the key to achieving the goal of forming strong character and morals. Schools also play a role in supporting faith education by providing a curriculum and environment that supports the development of religious and moral values. Faith education in children and adolescents can form individuals who are morally and spiritually strong amidst the challenges of the times.

**Keywords:** *Islamic faith education, secularism, social problems*

### **INTRODUCTION**

Faith education in children is an important aspect in forming strong character and good morals in society. In childhood, faith education is an important foundation in forming individuals who have morals and ethics in society. In the midst of the increasingly rapid flow of information, technological advances and cultural changes, the urgency of faith education is becoming increasingly real. Children and teenagers are often exposed to various negative influences that can damage the religious and moral values they adhere to. In this era, it is important for us to explore and observe how faith education in children can play a role in shaping their character and strengthening their connection to the religious values they believe in. Data and statistics based on various sources show that instilling faith education in children has high urgency.

According to data from the Pew Research Center in 2023<sup>1</sup>, there is a trend of decreasing religious activity among the younger generation in many countries. Among Asian Americans, for example, about 32% of millennials (born between 1981 and 1996) and generation Z (born after 1996) identify themselves as “no religion” or “not religious.” This data has increased by 6% from 2012. This shows that children and teenagers in some religious communities may face challenges in maintaining their faith amidst an increasingly secular culture.

When viewed from an educational perspective, there are three main places that greatly influence a child's personality development: the family environment, the school environment, and the community environment, or the Tricenter of Education. "Education lasts a lifetime and is carried out in the household, school and community environment," said GBHN (MPR Decree No. IV/MPR/1978). Therefore, families, communities and governments are all responsible for educating children<sup>2</sup>. In addition, data published by the Indonesian Central Statistics Agency shows that even though the majority of Indonesia's population is Muslim, there are still various social problems such as corruption, violence and human rights violations. This shows that the formation of strong character and good morals through faith education in children has a significant positive impact in fighting various social problems. The challenges in maintaining children's faith are increasingly diverse. Although on the one hand we have greater access to religious information and knowledge, on the other hand, various challenges, such as the influence of social media, promiscuity, and encouragement from popular culture, can disrupt the faith education process. Therefore, this article will review the urgency of overcoming these challenges and offer concrete solutions in maintaining and strengthening children's faith.

Referring to several previous articles with a similar theme, the first is the article with the title “Penguatan Peran Keluarga dalam Pendidikan Anak” by Siti Makhmudah (2018)<sup>3</sup>. In her writing, Siti states that the family can be considered a model of a small country, where early education has a special place. At an early age, children tend to imitate family habits and want to be like family members, said Siti. This article has the limitation of only **discussing family education in early childhood**. In the second article written by Munawir Haris (2019)<sup>4</sup> with the title "Urgensi Pendidikan Agama dalam Keluarga dan Implikasinya terhadap Pembentukan Kepribadian Anak", Munawir pointed out that the family does not only consist of father, mother and children, but also has an important role in implementing character education for children. This article also focuses on the role of parents and the challenges they can encounter in their efforts to educate children's character. Researchers found deficiencies in the article written by Munawir, namely that this article **did not provide empirical**

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<sup>1</sup> Mohamed and Rotolo, “Religion Among Asian Americans.”

<sup>2</sup> Wahyoetomo, *Perguruan Tinggi Pesantren; Pendidikan Alternatif Masa Depan*.

<sup>3</sup> Makhmudah, “PENGUATAN PERAN KELUARGA DALAM PENDIDIKAN ANAK.”

<sup>4</sup> Haris and Auliya, “Urgensi Pendidikan Agama Dalam Keluarga Dan Implikasinya Terhadap Pembentukan Kepribadian Anak.”

**data or research that supports his claims about the importance of religious education in the family.** The third article with the title “Urgensi Pendidikan Keimanan Bagi Anak” written by Mahsunudin<sup>5</sup>. Mahsunudin provided a fairly in-depth discussion regarding the importance of faith education for children. There are limitations to the discussion carried out, namely the focus of this article is on the study of Surah Luqman verses 13 – 19.

Some important conclusions that can be drawn from the previous article are that it highlights the key role of the family in developing a child's personality. Young children tend to imitate the behavior and values they observe in their families. Family, not just father, mother and child, plays an important role in shaping a child's personality. The importance of family in raising children because it has a big influence on the child's personality and character. However, previous research is still limited in examining the importance of instilling faith education in children today. Therefore, this research aims to fill this gap by focusing on instilling faith education in children today with trust in the family and school environment, and making it the main foundation in shaping children's personalities.

## **RESEARCH METHODS**

The current review of family faith education is very interesting to research, because of the worrying trend related to the increasing prevalence of moral crises in children. This encourages the need to increase the role of education in families and schools to prevent moral problems in the future. Therefore, studies on the urgency of instilling faith education in children are becoming increasingly important to understand how moral crises can be avoided and to understand how families or schools can play an active role in shaping children's character and morals. This research uses a descriptive qualitative approach<sup>6</sup>. This approach aims to provide an in-depth picture of the research subject. The author tries to use this method to explain all aspects related to the urgency of instilling faith education in children. This allows the author to provide a complete picture of the research subject and support the research results.

The type of research used is literature study<sup>7</sup>. This research was carried out by taking data from books and journals which discuss the urgency of faith education in children, namely by collecting literature such as books and journal articles about religious character education methods regarding faith in the family. The goal of collecting these sources is to find, summarize, and analyze content relevant to the research topic.

The analysis technique used is data analysis, namely by describing and focusing on the aspects that have been researched and by selecting data<sup>8</sup>. The process includes steps such as data reduction, data presentation, and drawing conclusions or verifying survey results. These steps will be shortened and presented in a more understandable form, emphasizing

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<sup>5</sup> Mahsunudin, “Urgensi Pendidikan Keimanan Bagi Anak.”

<sup>6</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*.

<sup>7</sup> Darmalaksana, “Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan.”

<sup>8</sup> Miles, Huberman, and Saldana, *Qualitative Data Analysis A Methods Sourcebook*.

important aspects. The data will then be presented in descriptive form, after which the data will be analyzed and conclusions drawn using the inductive method. The results of the analysis will be presented in narrative form.

## **RESULTS AND DISCUSSION**

Religious education is an irreplaceable basis for shaping children's character from an early age. In this vulnerable stage of development, family environmental influences play a central role in shaping children's beliefs and values. Religious education, as a basic component, should be started at home by parents, considering the important role of family structure in the process of character formation. The deep instillation of faith into a child's soul is the essence of true religious education, and this process is most effective when it begins in the home environment<sup>9</sup>.

Religious education is not a responsibility that is only delegated to religious institutions or schools. On the other hand, parents play a major role in providing the basics of faith, ethics and religious values to their children. At home, children can gain a deep understanding of their family's beliefs and learn how to apply them to everyday life. Instilling religious values in the home also allows for more personal interactions between parents and children, allowing for questions, discussions, and deeper understanding. Faith education in children is an urgent and important aspect in forming strong character and good morals in society. Faith education is not only about understanding religious values, but also about how these values are implemented in everyday life.

### **Challenges in the Age of Secularization**

Data from the Pew Research Center shows a downward trend in religious activity among the younger generation in many countries. In some communities, young people may face challenges in maintaining their faith in an increasingly secular culture. This highlights the urgency to strengthen faith education so that the younger generation can understand and absorb religious values. Apart from that, in his magnum opus "The Secular City" Harvey Cox explains secularization as a process of freeing humans from the influence of religious teachings and metaphysical thinking, as well as shifting their attention from other worlds to the current world. Although secularization is related to the concept of secularism, Cox emphasizes the essential differences between the two. According to Harvey Cox, secularism tends to become a rigid doctrine and ideology, even to the point of becoming like a new belief and religion. On the other hand, the concept of secularization refers to a historical process that describes changes in human worldview over time. Therefore, secularization is essentially a development that presupposes human liberation from uncertainty and dependence on religious thinking<sup>10</sup>.

Harvey Cox's views regarding "liberation" and the distinction between secularization and secularism adopted by Nurcholish in presenting

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<sup>9</sup> Nasution, *Islam Rasional Gagasan Dan Pemikiran*.

<sup>10</sup> Cox, *The Secular City*.

his ideas regarding the logical implications of Islamic monotheism in his paper, are very relevant to the views expressed. Cox clarifies that secularization is not an attempt to implement secularism, because secularism is a closed ideology that seems to be a new worldview that functions very much like a new religion. In this context, what is meant by secularization is a liberation effort that involves the development of freer thinking and individual independence in living life in the world.

This liberation process becomes relevant in the Muslim community, considering the long and complex history it has gone through. At a certain point, values that should be universal and eternal (transcendent) and those that are temporary (temporal) become difficult to distinguish. Therefore, secularization is not about turning Muslims into secularists who ignore their religion, but rather about grounding and releasing aspects that are worldly and temporal, which are still in accordance with religious values, from those that are transcendental. In this way, the term "secular" can be used in an Islamic context, and it is a concept that needs to be more strongly instilled in children to help them understand and live their daily lives in harmony between religious values and the secular world.<sup>11</sup>

In the context of children and youth education, the secularization trend is increasingly developing into a significant challenge. Children and teenagers are often more exposed to secular influences and often feel less connected to religious values. Therefore, instilling faith education in children is becoming increasingly urgent. How can we, as parents and educators, bridge this gap between the development of secularization and the importance of religious values.

### **Potential for Deeper Understanding**

Education is very important to help people become individuals who can be accepted and respected by the surrounding community<sup>12</sup>. This view emphasizes that education can improve human dignity and increase their dignity in the eyes of Allah SWT, as stated in the word of Allah SWT on QS. al-Mujadalah (58): 11 that state, "*Allah will surely elevate those who believe among you and those who have knowledge by several degrees*".

This emphasis on the relationship between education, values, and individual status is especially important in the context of religious education. Religious education aims to not only convey an understanding of religion and beliefs, but also to form characters that reflect these religious values in everyday life. In this way, religious education can help individuals to understand and apply their religious values, and in this case, religious education has the potential to increase their standing in the eyes of Allah SWT and be recognized by society. In addition, religious education also helps make individuals more aware of the connection between religious knowledge and their moral development, thereby encouraging better spiritual and ethical growth. In this way, religious education makes an important contribution in forming people who have values and existence that are recognized in society and before Allah SWT.

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<sup>11</sup> Majid, "Keharusan Pembaruan Pemikiran Dalam Islam Dan Masalah Integrasi Ummat."

<sup>12</sup> Saroni, *Orang Miskin Harus Sekolah*.

According to the Koran's view, humans were created by Allah SWT with various gifts such as eyes, hearing, and heart, which is different from the Western concept known as the "Tabula Rasa Theory" introduced by John Locke. Allah SWT created humans with innate talents and capacities that enable them to learn and develop. This is in accordance with the word of Allah SWT mentioned in QS. an-Nahl (16):78, "*And Allah brought you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and a heart*".

This view emphasizes that humans have potential given by Allah SWT from the beginning, and education is a process to develop this potential. In the context of religious education, this view emphasizes that individuals have a mind, reason and heart that can be used to understand and appreciate religious values. Religious education aims to guide individuals in using these gifts to achieve a deeper understanding of religious teachings and apply these values in everyday life. With a deeper understanding of Allah SWT's grace, individuals can grow in their faith, morality, and spiritual awareness. So, religious education does not only focus on teaching religious teachings, but also on developing the innate potential given to humans by Allah SWT.

Apart from that, it is narrated in the Hadith History of Bukhari and Muslim as follows :

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَيِّدَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يُنَصِّرَانِهِ

Figure 1: HR Bukhari and Muslim

From Abi Hurairah ra he said: The Prophet Muhammad SAW said: "*Every child is born in a fitrah condition, it is his parents who make him a Jew, Christian or Magian*". (HR al-Bukhari and Muslim)

With human nature established by Allah SWT as mentioned above, parents have the responsibility to maintain and grow their children's nature. For example, the Prophet Muhammad SAW said in a hadith that describes the importance of education and the influence of the environment, "*Every child is born in a state of fitrah (a straight condition); then his parents made him a Jew, a Christian, or a Magian*". This hadith emphasizes that the original nature of every child is the Islamic nature, and the responsibility of parents and the environment in educating children is to maintain this nature.

This sentence illustrates the importance of maintaining children's fitrah, which is a natural tendency to understand and seek Allah SWT. Parents, in their role as caregivers and educators, have a responsibility to ensure that their children grow up in an environment that supports their natural development. The hadith mentioned underlines that the nature of every individual is Islamic nature, and environmental influences can lead them to various beliefs. Therefore, parents have the responsibility to guide their children towards a correct understanding of Allah SWT and religious values. Data from the Indonesian Ministry of Education and Culture shows

that children in Indonesia, the majority of whom are Muslim, have great opportunities to improve their religious understanding and practice. While they may understand the basic aspects of the religion, there is potential for more depth. This is an opportunity for faith education to deepen religious knowledge and strengthen the faith of the younger generation.

### A Child's Faith Potential

Every individual, including the unborn baby, has a nature that recognizes Allah SWT as their Lord. This concept is explained in the Al-Quran(QS. Al-A'raf (7): 172)

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Figure 2: QS. Al A'raf (7): 172

Where every soul is given a testimony about the existence of Allah SWT. In the perspective of religious education, it is important to understand that nature is the basic foundation from which various intelligences develop.

Intelligence is the basic potential possessed by individuals, and some modern psychologists such as Howard Gardner<sup>13</sup> has developed the concept of multiple intelligences. However, in the context of religious education, it needs to be acknowledged that this intelligence potential can also be linked to faith intelligence or spiritual intelligence. Spiritual intelligence is an aspect that cannot be separated from religion. Religion requires a dimension of spirituality in order to grow and develop well, and this is the basis of the concept of spiritual intelligence.

Tasmara<sup>14</sup> explains that spiritual intelligence is still related to the imaginative and creative potential of individuals. On the other hand, spiritual intelligence provides clear direction about how this potential can be directed. Spiritual intelligence is closely related to love, especially deep love for Allah SWT and all of His creation. Love in this context is the desire to give selflessly and has a strong connection to morality and humanity. One important form of spiritual intelligence is taqwa, which reflects awareness and obedience to Allah SWT. In Tasmara's understanding, there are eight main aspects of spiritual intelligence. These aspects include having a good vision or outlook on life, feeling the presence of Allah SWT in all aspects of life, reciting dhikr and prayer as a form of worship, having the quality of being patient in facing trials, being inclined towards good deeds, having empathy for others, having a great spirit in facing trials, challenges, and a sense of joy in serving others.

By understanding the concept of spiritual intelligence, religious education can play a role in guiding individuals to develop their spiritual and ethical dimensions. This underlines the importance of maintaining and cultivating an individual's natural nature and spiritual intelligence, which

<sup>13</sup> Gardner, "Frames of Mind."

<sup>14</sup> Tasmara, *Kecerdasan Ruhaniah(Transcendental Intelligence)*.

in turn will help them understand religious values, morality and their role in society.

### **Faith Education in Children**

It cannot be ignored that currently many parents are worried about their children's teenage behavior, including juvenile delinquency and crime which are increasingly common. Possibly, this can be related to the lack of strong faith education since childhood, which in the end can influence the absence of feelings of *muraqabatullah* (feeling watched over by Allah SWT) in them. When children are not taught consistently about the values of faith and faith from an early age, they may lack a strong spiritual awareness. The feeling of *muraqabatullah* is a deep awareness that Allah SWT is always watching our actions and behavior. This is an important aspect of self-discipline and motivating individuals to behave well. Without sufficient faith education, children may tend to behave according to personal desires and environmental pressures, without considering religious moral and ethical values. Therefore, strong faith education from age

Early childhood plays an important role in shaping the positive behavior and character of adolescent children<sup>15</sup>.

In a history from Jabir bin 'Abdillah, he said that when they were still children approaching puberty, they had been with the Prophet Muhammad SAW to study the Koran. Then, they continue the process of studying the Al-Quran until their faith in the Al-Quran increases. This hadith highlights the importance of religious education from an early age in strengthening faith and understanding of the Koran. The experience of friends who studied the Al-Quran from a young age shows that religious education that begins at an early age forms a strong foundation of faith and a deeper understanding of the teachings of the Al-Quran. It also emphasizes the main role of the Prophet Muhammad SAW as an educator and mentor who guides young friends in understanding and loving the Al-Quran.

Faith is a belief that is deeply contained in the heart, without any accompanying doubts or doubts, and this influences the direction of life, attitudes and daily actions. As expressed by Al-Ghazali in Zainudin (1991)<sup>16</sup>, Faith is not only limited to verbal expression, but also involves confession from the heart and implementation in real action with all members of the body. The concept of faith is a central element in religion and belief. In this quote, there are two approaches that describe the nature of faith. The first approach states that faith is a belief that is firmly rooted in the heart, without any doubts or doubts that disturb it. This describes faith as very strong and convincing. The second approach, taken from Al-Ghazali's view, explains that faith involves three aspects: expression in words, confession in the heart, and implementation in physical action. This emphasizes the importance of faith manifested in real actions and daily behavior, and not just as a theoretical belief.

Faith education is very important and a top priority in the student

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<sup>15</sup> Zubair, *Langkah Kecil Memupuk Iman : Memperkuat Pondasi Untuk Membangun Peradaban*.

<sup>16</sup> Zainudin, *Seluk Beluk Pendidikan Dari AL Ghazali*.



education process. Parents and teachers have a key role in pursuing this in various ways that involve understanding religion and introducing the values of faith. This includes introducing the name of Allah SWT and His Messenger, presenting exemplary stories that help understand the creator of the universe, understanding the Greatness of Allah SWT, providing examples in daily worship and behavior, as well as respecting and encouraging children's abilities. Furthermore, faith education also involves the concept of children as partners in learning, not just as objects, and provides positive appreciation and guidance for all the strengths and achievements they achieve.

Faith education has an important role in shaping the character and morals of students. In this quote, there are a number of practical steps that parents and teachers can take to provide effective faith education. This includes introducing students to religious teachings and faith values, providing good examples in worship and daily behavior, as well as respecting and giving appreciation to children's abilities and achievements. In this way, faith education can become a significant part of student development.

### **Positive Impact in Combating Social Problems**

Data from the Indonesian Central Statistics Agency shows that even though the majority of Indonesia's population is Muslim, there are still various social problems such as corruption, violence and human rights violations. The formation of strong character and good morals through faith education in children has a significant positive impact in fighting these various social problems. Instilling religious values from an early age can help prevent these various social problems.

The family environment has an important role in playing a major role in the development of children's social feelings. For example, children begin to develop feelings of sympathy, which involves trying to feel and understand another person's feelings. Children can feel sympathy for adults and those who care for them. From this feeling of sympathy arises a feeling of love for their parents and older siblings. Feelings of sympathy are also the basis for the development of feelings of love towards fellow humans. The family environment also provides certain signs of civilization to its members through the way they speak, dress, and interact with other people. Furthermore, the family environment has a strong influence on children's social development. Through their social experiences, children learn many things about the world and how it operates. They also develop values about how to interact with that world. Informal education, which includes all forms of teaching and learning throughout life, is strongly influenced by the family environment.

As a result, parents' responsibility for their child's development is very large. For a child, family is the place where they form their identity and themselves. The family is also an environment where they learn to develop and shape themselves and their social functions. Apart from that, the family is also a place where children learn about values and commitment to worshipping God as a manifestation of a meaningful and

meaningful life. Therefore, the role of the family in shaping children's social, moral and spiritual development is very important.

### **Discussion**

The younger generation in many countries is facing a decline in religious activity, showing the importance of strengthening faith education as an effort to understand and absorb religious values. Harvey Cox explains the concept of secularization as liberation from the influence of religious teachings and metaphysical thinking, with an emphasis on the difference between secularization and secularism. This gives us the understanding that secularization is a historical development that reflects changes in human worldviews over time.

Harvey Cox's view of liberation in the context of secularization is relevant to Nurcholish's approach in discussing the logical implications of Islamic monotheism. This highlights the need to observe how secular concepts can be used in an Islamic context without ignoring religion. Instilling faith education in children is not only about understanding religion theoretically, but also implementing these religious values in daily actions. This involves the practice of worship, ethics, morals and behavior in accordance with the teachings of the religion one adheres to. Faith education must be an integral part of children's education at home and at school.

The importance of faith education in children and youth is an important response to the growing trend of secularization. With the younger generation likely to be exposed to secular influences, the instillation of religious values becomes urgent. The task of parents and educators is to bridge the gap between secularization and religious values in children's education. Parents have the main responsibility in teaching religious values, strengthening children's faith, and guiding them in living a life in accordance with religious values. In an increasingly pluralistic society, faith education can also build a better understanding of other religions and increase tolerance and interfaith understanding. The potential for a deeper understanding of religious values, obtained through faith education, and how this potential can be linked to spiritual intelligence, is an important aspect. With a strong religious education, individuals can grow in faith, morality, and spiritual awareness. In order to achieve the goal of forming good character and morals, faith education in children must be integrated with formal education. Schools also have an important role in supporting faith education by providing a curriculum and environment that supports the development of religious and moral values.

The positive impact of faith education in fighting social problems, such as corruption and violence, is also discussed. This approach shows that religious education can shape positive character and morals in the younger generation. The urgency of instilling faith education in children cannot be ignored. Data shows that the challenges of the secularization period and social problems underline the importance of faith education as a way to form a generation with morals and responsibility, as well as maintaining religious and moral values in society. All parties, including

families, communities and educational institutions, must work together to ensure that children's faith education becomes an inseparable priority in their education.

Finally, the role of the family in religious education and the social, moral and spiritual development of children is emphasized as very important. The family environment is the main place where religious values and commitment to worship are taught and implemented. Therefore, parents have a big responsibility in shaping their child's overall development. Faith education for children has high urgency, especially in facing the challenges of the secularization era. The younger generation tends to be exposed to various negative influences from the media, peer relationships and popular culture which may not always be in line with religious values. Therefore, parents, families and society as a whole have an important role in supporting the cultivation of faith education in children.

## **CONCLUSION**

Faith education plays a crucial role in facing the trend of decreasing religious activity among the younger generation as well as the impact of secularization in society. Data confirms that young people in various countries are increasingly losing religious involvement, highlighting the need to strengthen faith education as an in-depth effort to understand and absorb religious values. The concept of secularization, as explained by Harvey Cox, describes an attempt to free oneself from the influence of religion and metaphysical thinking, in fundamental contrast to more rigid secularism. In this context, religious education which begins at home by parents has great urgency in shaping children's character and morals from an early age. The challenge of secularization, which presents a decline in religious activity among the younger generation, emphasizes the importance of strengthening faith education to ensure understanding and awareness of religious values in future generations. Analysis of the differences between secularization and secularism provides a deeper understanding of the adaptation of religious values in the context of an increasingly secular world, while maintaining religious identity and distinctiveness. Apart from that, the development of spiritual intelligence and the role of the family in education shows how important the family environment is as the first foundation in forming an individual's character, morals and spirituality. Therefore, the conclusion that can be drawn is that strong religious education, awareness of the challenges of secularization, together with the development of spiritual intelligence and an active family role, are the keys to forming individuals who are morally and spiritually strong amidst the challenges of the times.

Suggestions for future research include research that monitors the impact of religious education in the home on children's character and moral development over time. Apart from that, a more in-depth analysis can be carried out regarding the factors that cause a decline in religious activity among the younger generation as well as effective strategies for strengthening faith education in facing the challenges of secularization. The

development of inclusive religious education models that take into account the diversity of religious beliefs and convictions and encourage interfaith dialogue and religious tolerance also needs to be explored. In addition, research on how technology can be used to strengthen religious education and its effects on individual character and moral development could also be an interesting area of research.

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