

THE ROLE OF FAMILY ON CHILDREN'S EDUCATION ISLAMIC LAW PERSPECTIVE

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Abstract : This research examines the role of the family in children's education from the perspective of Islamic law. The main issues raised are how the family influences the process of child education in accordance with the principles of Islamic law and what challenges are faced in its implementation. The purpose of this study is to analyze the role of the family in children's education and how Islamic law governs family responsibilities. The research method used is literature review and in-depth interviews with parents and educators. Data were collected from relevant primary and secondary sources, including classical and contemporary texts on Islamic law and education. The results show that the family has a central role in children's education according to Islamic law, which includes the responsibility to provide adequate religious education, educate children with moral values, and support their academic development. The research found that despite the important role families play, challenges include a lack of understanding of the principles of Islamic law and limited resources. The findings emphasize the need for a more integrative approach and support for families in carrying out their role in children's education in accordance with Islamic law.

Keywords: Family role, child education, Islamic law perspective

INTRODUCTION

Education is one of the crucial elements in the formation of an individual's character and personality. In this context, the family has a fundamental role as the first environment known by children. Keluarga adalah lingkungan pertama di mana anak-anak tumbuh secara fisik dan menerima pendidikan nilai-nilai moral, etika, dan spiritual (TAS'ADI, 2016). The perspective of Islamic law places special emphasis on the importance of the family's role in children's education. This is reflected in various literatures, verses of the Qur'an, and traditions of the Prophet Muhammad SAW, which provide comprehensive guidance on the responsibilities of parents in educating children (M. Astuti et al., 2023).

Islamic teachings emphasize the importance of, education is not only limited to academic aspects but also includes moral and spiritual education (Muvid, 2021). This comprehensive education is expected to equip children with strong Islamic values, noble morals, and the ability to contribute positively to society (Dalimunthe, 2023). Parents, as the first and primary educators, have a great responsibility in instilling the basics of this education. This responsibility is not only moral but also has legal implications regulated in Islamic law (Mochammad, 2019).

The Qur'an and hadith provide many guidelines on the importance of education in the family (Yusuf Rendi Wibowo & Nur Hidayat, 2022). For example, in Surah Luqman verses 13-19, Luqman gives advice to his son about the importance of tawhid, prayer, amar ma'ruf nahi munkar, patience, and good morals. This verse shows that religious and moral education is a very important aspect of family education. In addition, the traditions of the Prophet Muhammad also emphasize the importance of the role of parents in educating their children.

In the perspective of Islamic law, parents have an obligation to educate their children well. This obligation includes religious, moral, and also useful worldly education. Parents must ensure that their children get a good and correct education in accordance with Islamic teachings (Nurmadiyah, 2016). They should also set a good example in their daily lives, as children tend to imitate their parents' behavior. Therefore, parents should always strive to be a good example for their children.

In addition, Islamic law also regulates children's rights to education. Children have the right to a good education that is in accordance with Islamic teachings (Syafri Siregar, 2017). This right includes the right to learn about religion, morals, and

knowledge and skills that are beneficial for their lives in this world and the hereafter. Parents who neglect this obligation may be considered violating children's rights and may be subject to sanctions in accordance with Islamic law (Azizi, 2020).

The education provided by the family must also be adjusted to the child's developmental stage (Ayunina & Zakiyah, 2022). Each stage of child development requires a different approach to education. For example, education during childhood should emphasize the introduction of basic religious and moral values, while during adolescence, education should emphasize a deeper understanding of Islamic teachings and the application of these values in everyday life.

Within the family, fathers and mothers have different but complementary roles in educating children. Fathers are usually responsible for providing for and protecting the family, as well as providing education about responsibility and discipline. Meanwhile, mothers play more of a role in providing love, attention, and education about good morals and behavior. These two roles are very important and complement each other in shaping children's character and personality.

This article aims to examine the role of the family in children's education from the perspective of Islamic law. This study employs a literature review and explores the legal aspects of parental responsibilities in Islamic education, it is expected to provide a deeper understanding of the responsibilities of parents in educating children according to Islamic views. Thus, it can be concluded that the family has a very important role in children's education, especially from the perspective of Islamic law. Parents should always strive to provide the best education for their children, both in religious, moral, and worldly aspects. With a good education, children will grow into individuals who are noble, knowledgeable, and able to contribute positively to society. Islamic law provides comprehensive guidance regarding this responsibility, and parents who neglect this obligation may be penalized in accordance with the applicable law.

RESEARCH METHODS

This research uses a literature study approach to understand the role of the family in children's education from the perspective of Islamic law. Data collection techniques with a literature study approach involve collecting and analyzing information obtained from existing written sources. Using primary and secondary sources, primary sources can be scientific journals, original books, research reports, or

official documents (Ridwan et al., 2021). Classification and: Categorize data based on themes, topics, or research questions to facilitate analysis (Zainuddin, 2020). Utilize academic databases such as Google Scholar and others to find relevant journal articles, books and theses. Classify and categorize data based on themes, topics, or research questions to facilitate analysis. Data analysis is carried out including several stages of identifying themes and categories, evaluating sources, synthesizing information, drawing conclusions (Kurniawan et al., 2023).

DISCUSSION

Embedding Aqidah Education

Planting the value of Islamic Aqidah is a necessity that must be done by parents to children (Labaso, 2018). Although reality shows that not all Muslims get Islam from the family that gave birth to them, the family is still the first place for a child to learn Islamic values. In a family environment, a married husband and wife run and build a family with an Islamic religious order, including providing education to children, which is certainly based on Islam. The role of the family is directly observed by its children, where a child will see how his parents pray, fast, read the Qur'an, how to dress, how to speak, and how to get along with others. A family will always instill faith and shape their children into individuals with good morals and manners, especially when associating in society (Rizky & Moulita, 2017).

The family has an important role in providing religious beliefs to children, as the Qur'an has told the story of the Prophets and righteous people regarding belief in Allah SWT, such as Prophet Ibrahim to his son Ismail, and Lukman to his son. Teaching tawhid to children is the absolute responsibility of both parents so that children are able to believe in the existence of God who must be worshiped, so that they are reluctant to do things that are prohibited in religion (Hilmatus Sa' et al., 2019). Thus, the role of parents is expected to be an example in worshiping Allah SWT. The basis for instilling the value of aqidah is based on the words of Allah SWT in Q.S. Al-Isra' Verse 23.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“And your Lord has commanded that you worship none but Him. (QS. Al-Isra': 23).

Education in Doing Good to Both Parents

The command to respect and care for both parents is a fundamental duty taught

by parents, so that a child can respect and appreciate the existence of his parents through good deeds and devotion. Parents are the first party to provide education to children, and they are the main figure for children, especially in terms of their great services including giving birth and undergoing the process of life for the presence of their children. There is no room for children to ignore their parents, because the pleasure of Allah depends on the pleasure of both parents, which is the key to the salvation of life in this world and the hereafter (H. Astuti, 2021). In the morals of children to parents taught by Islam, it is commonplace that children should not say the word “ah” to both parents. Instead, children are commanded to do good with good and polite speech to everyone, especially to both parents.

وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِذَا بَلَغَ مِنْ عِنْدِكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“And do good to both parents. If either of them or both of them come to an old age in your care, then do not say to them the word 'ah' and do not yell at them, and speak to them a kind word.” (QS. Al-Isra': 23).

Education for Awareness of Allah's Supervision.

Planting Islamic religious values to children and providing an understanding of the awareness of Allah's supervision in every process of life lived. So children must understand that religious values must be implemented in life by carrying out Allah's commands and avoiding everything that is prohibited in Islam. As the word of God

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصِّهَا مِنْ حَرَاحٍ أَوْ فِي سَمَاءٍ أَوْ فِي سَمَوَاتٍ أَوْ فِي الْأَرْضِ نَأْتِيَنَا بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

O my son, if there is an action as heavy as a mustard seed, and it is in a stone or in the heavens or in the earth, Allah will surely give it a reward. Indeed, Allah is All-Smooth, All-Knowing” (QS. Luqman: 16).

This verse teaches the importance of realizing that no matter how small our deeds are, Allah knows about them and will reward us accordingly, because Allah knows everything, no matter how small it is.

Education to Guard Against the Torment of Hellfire

The family is the first place to instill Islamic values, The family is fully responsible for their children's protection from harm (Qomariah, 2020). Allah's Word Q.S. Atahim verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe! Protect yourselves and your families from the fire of hell whose fuel is man and stone; its guardians are harsh, hard angels, who do not disobey Allah in what He commands them and always do what is commanded” (QS. At-Tahrim: 6).

Parents are obliged to educate their children in understanding and behaving according to the Islamic order. So as to avoid the punishment of the world and the punishment of the hereafter in the form of avoiding themselves and their families away from hellfire (Widayanti, 2018). This is an urgent part that must be done by parents in instilling the value of religious education in Islam. Keep yourself and your family from the torment of hellfire shows the meaning that the role of the family as a protector of children, by protecting their minds with the necessary knowledge and tailored to the needs of children. Protecting his heart from all diseases of the heart, always reminding children to dhikr to Allah swt. wherever and whenever. Protecting his body from all harm, including providing healthy, nutritious and halal food and drinks.

Establishing prayers and doing good and shunning evil

Prayer is one of the most important means in the relationship between humans and Allah (Hayati, 2020). Prayer is also a means of communication for the human soul with Allah SWT. Prayer has a very important and fundamental position in Islam that cannot be aligned with other worship services (S, 2022). Providing exemplary, parents are expected to start all goodness starting from themselves (ibda' binafsih), in its application must go through an approach, through (moral knowing), telling children about goodness, through (moral action) telling children how to do good, and through (moral feeling) telling children the benefits obtained after doing good. The approach is carried out repeatedly and continuously so that it becomes a habit (moral behavior) for children to always do good.

Good deeds are done and avoid bad deeds whenever and wherever, Islam instructs all its people to provide goodness for themselves and others so that this real life is bright (Mukhtar, 2021), so that everyone will feel safe, comfortable and under control and avoid evil, such as prohibiting stealing in Islam is one way to save the lives of mankind from criminal acts of theft, so that social life feels safe and appreciated.

Education for Not Being Arrogant

Arrogance does not only occur in people who have positions, wealth and beauty, but can also occur among scholars and scientists. Arrogant fiqh scholars can take tawhid and tasawwuf scholars lightly. Vice versa, arrogant scholars of Sufism may view scholars of jurisprudence as people who know only the skin of the game. An arrogant physics scientist can harass the existence of social scientists in life, because he considers the work of science scientists to be widely enjoyed by humans in life.

Arrogance sometimes starts from a person's reluctance to evaluate themselves because they feel right. When it grows inside a feeling that is always right and never wrong, then the next action is to blame others, blame the situation and even blame God. Self-evaluation is necessary to prevent past mistakes from being repeated. Self-evaluation or muhasabah is a form of effort to improve and develop one's own potential (Ardimen et al., 2019). Therefore, people who never evaluate themselves tend to behave childishly, reflect their immature way of thinking and even like to be angry.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And be modest in your walk and soften your voice. Indeed, the worst sound is the sound of a donkey.”

Arrogance is a rejection of the truth and degrades people, the Prophet PBUH. guarding people from arrogance, human arrogance is caused by several things, namely; people who always boast about themselves, people who underestimate others, and people who always stand out, and people who have rank and position tend to be arrogant and underestimate others.

Families play a role in educating their children, especially the understanding of arrogant attitudes, and guiding children not to act arrogantly and haughtily in the process of life. The reality that many face provides evidence that in general, quality human beings come from a family environment that provides good education. A concerning fact is the diminishing attention of parents to the family in education and fostering human quality. Then the lower the quality of the family will be reflected in the children born from the family.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

“And do not walk on the earth with pride, for surely you will not penetrate the earth nor reach the mountains” (QS. Al-Isra': 37).

Educating the family includes giving advice and wills to children, so the education of children through family advice needs to use wise methods by understanding the character of children, not ordering children to do things that parents do not do, because this is not effective. Families must be able to teach good things to their children, in a good way through words or actions. Advice will be imitated if delivered in a good way with the right example as teachers teach at school.

The role of the family in providing education to children is an obligation and responsibility that must be pursued by every parent, so that when the child is old he can practice the teachings of Islam that are required or recommended, there is no more ignorance of children's ignorance of the obligations that have been outlined by Islam. It is a naivety when a child reaches the age of puberty who has been charged with the laws and obligations in carrying out Allah's commands, but the child does not have the knowledge, let alone carry out Allah's commands. A failure of parents in educating their children, it is certain that the child does not know the purpose of life taught by Islam so that his life will be empty, because physically the child is raised but psychologically the child is not accompanied by Islamic knowledge.

It is no less important that parents must be fair in educating their children, as described in the kisan of the Prophet Yusuf A.S. jealousy can give birth to oppression and unfair parents will foster seeds of hatred for children. The perspective of Islamic law is that families, especially parents, are obliged to educate their children, including choosing a good school and choosing a good community environment for children.

CONCLUSIONS

The validity of female guardians is still a controversy in Islamic law. According to the majority of scholars of the Maliki, Shafi'i and Hambali madhabs, female guardians are not allowed, meaning that the marriage is invalid, except for the Hanafi imam who allows it. So we will examine how the validity of female guardians in marriage from the perspective of the scholars of the four madhhabs. The Maliki, Shafi'i and Hambali madhhabs require a guardian in a woman's marriage contract, while the Hanafi madhhab allows the absence of a guardian in a woman's marriage contract on the condition that the husband is suited and the dowry is in accordance with the surrounding community.

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