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by Ahmad Muradi

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The Review of the Concept of Family Education Based on the Qur'an Perspective

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Abstract

Background: Family education guidance for children, among others, unwittingly has been interrupted by the existence of uncontrolled technology, methods of education and the approach of parents in raising, and educating and preparing education for children. For this purpose various studies must be carried out in order to get the right understanding and application in order to obtain models and approaches that are easily explained by parents.

Purpose: The purpose of this qualitative study was to try to understand the factors that become the reference of parents in educating children in the family in accordance with Islamic guidance and perspectives from the source of the Holy Qur'an.

Method: To understand what approaches are needed by families, a series of supporting literature studies through the interpretation of maudhu'iy have been carried out. The literature review was also supported by various theories related to the concept of children's education in the Qur'an.

Results: Finally, we were able to summarize some of the notes, among others: *First*, the educational guidelines for children in the family according to the Qur'an consists of several terms, namely tarbiyah, ta'lim and tazkiyah. These three education systems also explain the system of the moral development stage of children with the initial stage being given tarbiyah education, the middle being given religious education and finally being given tazkiyah education. *Second*, the three aspects of the term education tarbiyah, ta'lim and tazkiyah from the stage of moral development of children, the educational methods provided to children in accordance with the Koran are methods of advice, stories, examples, demonstrations with material aqidah, halal, haram, morals and worship.

Conclusion: The findings of this study are expected to be able to enrich the repertoire and guidance of parents in preparing children's education in families that are sourced from us holy al-quran and other Islamic relevant texts.

INTRODUCTION

Since humans are born, the first and foremost education pursued by humans is in the family. Families consisting of both parents and other relatives will provide an educational background to the child, giving rise to diverse characters in the child. (David, 2015). The role of both parents is very important for the child's growth, so the influence of external factors needs to be finalized by the parents concerned. In order for the educational goals provided by parents to be achieved, there is a need for specific guidelines and guidance from the Koran and Islamic thought so that children can inhibit external influences when they grow up. The challenges of children's lives in ancient times and today have very complex differences. Children in the golden age of Islam (Lapidus, 1991), are taught with Islamic values.

However, as time goes by Islamic values have challenges from outside, especially with the presence and development of technology which tends to be uncontrolled, especially when children reach adolescence, mental and mental development. The influence of technology, peers and the approach to educating parents also provide a colorful development of children which is a serious problem that is often overlooked to shape the stage of children's moral development, so that each stage needs to be considered by parents (Kohlberg, 1971). As parents, the first stage is taught the values of faith, worship and khlak, the middle stage provides formal education at school and the next stage is the end where the child has grown up and the teaching of positive values has shifted to the challenges of the child's life. The next challenge is the different views given by parents to provide education to their children. (Sheldon & Turner-Vorbeck, 2019); (Holiday & Sonntag, 2018). Differences in educational values and challenges at each stage of education provided, then how much are the values given both parents become internalized in the child's behavior.

Internalization or education in the family is the initial value given by both parents to be the value in the child (Peter L. Berger and Thomas Luckman, 1991); (Berger, 1967); (Aslan, 2019). These values become values in children, but these values will experience changes caused by external factors, both the adverse effects of technology, peers and family environment factors where children are born and brought up. Based on the above problems, this study was conducted to look further at the approach and methods of education in the family in terms of the perspective of the Qur'an. Because al-Qur'an govern all matters of human life including the models and methods of education provided to children in accordance with their times. Currently children have lived in the information age with technological sophistication, but the concept of children's education in the Qur'an since the Qur'an was revealed by Allah to the Prophet Muhammad until now is still very relevant to answer all human problems, especially Muslims. even so parents still educate their children to achieve success and success but it is unfortunate not the success of this world and the hereafter.

METHOD

A series of literature studies sourced from the Koran have been carried out. This is in accordance with Zed, (2008) literature study is not a study that only reads and collects it, but examines the reading results and collects data for data in accordance with the study you want to know. The qualitative study approach is by examining the Koran that talks about family education, books that are relevant to the topic, national and international journals whose discussion is related to the research subject namely Islamic guidance in the education of children in families based on our Holy Qur'an. To find data of the verses in the Qur'an and interpret them according to the theme of the discussion, the researcher uses the method of interpretation maudhu'iy. (Al-Farmawi, 1996); (Karim, 2011). To facilitate the interpretation of the verses of the Qur'an, the method of tarsir maudhu'iy is highly recommended to find relevant to the theme of family education, arrange the verses in accordance with the chronological order of descent and asbab al-nuzul if there is, understand munasabah by giving an explanation of the verses the verse and formulates the concept of family education in the perspective of the Koran in a conclusion.

RESULT AND DISCUSSION

Education and al-Qur'an are one side that both have value, because every time they speak al-Qur'an, they also talk about education, so both of these terms talk about curriculum in the Qur'an (Risha, 2014). The curriculum is a set of learning that aims to shape the character of children in a positive direction. If there is a negative character, then the curriculum is designed to change the negative character. However, talking about education in the Qur'an has a different name with the same meaning. Education in the Koran consists of tarbiyah, ta'lîm, and tazkiyah. Tarbiyah is derived from the word rabba-yarubbu which means "to maintain, care for, protect and develop" (Munawwir, 1984). In the Qur'an, tarbiyah has various meanings such as "rabba, rabbi, rabban, rabbuka, rabbukum, rabbukumâ, rabbunâ, rabbuhû, rabbuhâ, rabbuhum, rabbuhumâ, rabbiy, rabbaya and arbâb" and repeated 952 times. (Baqiy, 1406).

However, the tarbiyah sentence is relevant to education and teaching with a total of 4 verses, including Surah al-Isrâ, 17/50: 24, Āli Imran, 3/89: 79, al-Mā'idah, 5/112: 44 and 63. Tarbiyah which has the meaning of education of a mother in providing education to her child is found in surah al-Isra, 17/50: 24. The meaning of "Rabbayani" which means to maintain or educate has a value of infinite goodness for parents to their children, so the meaning of the word this Allah requires to serve parents as well as possible. The word Rabbani in the Qur'an contained in the surah Āli Imrân, 3/89: 79, shows that people who have perfect knowledge and piety to Allah are called pious people. Meanwhile, Rabbânî which is found in Surah al-Mā'idah, 5/112: 44 and 63 means people who have knowledge to preserve and teach the book of Allah and forbid selling the verses of Allah for the purposes of the world and eating unclean food. Ta'lîm comes from the word 'allamayu' which means teaching, giving signs, educating, and giving information (Munawwir, 1984) and there are 779 times in the Qur'an. Meanwhile, which has the meaning of teaching repeated 42 times. (Baqiy, 1406).

The term *ta'lim* of 'allama which is contained in al-Qur'an Surah al'Alaq, 96/01: 4 and 5, has the meaning that Allah teaches humans by means of reading and writing (pen) to get education and teaching. In this verse too, God explains having the first position as an educator. In other surahs, such as Surah al-Baqarah, 2/87: 31, it contains the notion of teaching which means "He taught Adam all names (things)". Surah ar-Rahman, 55/97: 2 and 4, Allah created man and taught him the Qur'an and spoke. Thus, the word *ta'lim* has two meanings, as a verb and a noun. Verbs as transferring knowledge to others and nouns as a process of learning (Setiawan, 2013). Thus, the two forms of interpretation of *ta'lim* are the processes of learning carried out by the teacher to their students continuously so that it affects the development of children from the cognitive, affective and psychomotor domains.

Tazkiyah comes from the word *zakka-yuzakki* which means "to develop, grow, increase, purify, cleanse and repair" (Munawwir, 1984). The word *tazkiyah* in the Qur'an, is repeated 69 times (Baqiy, 1406). Meanwhile, the *tazkiyah* of the verbs *zakâ*, *zakka* and *yuzakkiy* which are associated with the *nafs* is repeated 21 times and 4 times in the form of *isaf tafdhil* and is attributed to humans. Humans are given various kinds of strengths by God and use force as their potential and potential is called *fithrah*. In the Qur'an there is in the Surah Sal-A'la, 87/8: 14, Q.S. as-Syams, 91/26: 9 which means "truly fortunate is the one who cleanses the soul" and surah Fathir, 35/43: 18, "Whoever purifies himself, actually for his own good, even so man must realize with all his heart that the power the potential that God has given must be maintained and maintained with hope and submission to God. Because in essence, the clean or dirty of the human soul is very closely related to the guidance and gifts given by Allah to whom he wants. Because if God is not sanctified, humans will never be chaste (Q. An-Noor, 10/242: 21).

From these descriptions, the terms education and teaching contained in the Qur'an consist of *tarbiyah*, *ta'lîma* and *tazkiyah*. *Tarbiyah* is more oriented to the formation of children's behavior in a positive direction, while *ta'lîma* is oriented towards aspects of the cognitive, affective and psychomotor domains. Meanwhile, *tazkiyah* has the purpose of cleansing the soul and the formation of noble morals. Education and teaching in the Qur'an viewed from the aspect of epistemology is to shape humans into servants of Allah and His Khalifah on earth, so humans must obey, download and obey God (Ramayulis, 2011). Therefore, humans are required to prosper the earth by living laws and rules from Him.

The concept of family in the terminology of the Qur'an, there are two terms namely *al-ahlu* and *al-'asyîrah*. *Al-ahlu* was repeated 127 times, while *al-'asyîrah* was repeated 5 times (Baqiy, 1406). *Al-ahlu* according to some interpretations is a large family, which is caused by heredity, marriage or kinship system (Asfihâniy, t.t.); ('Arabiyya, 2004). According to Manzur, (t.t.), *al-ash'rah* is the same as the word *al-ahlu* which means family or kinship system. In context, *al ahlu* depends on the context of the combination, which combination gives the meaning of *al ahlu* in question, both based on the context of education and family (Fairuzabadiy, t.t.). The family of meaning *ahlu* is a family that is recognized by God is a family of faith. Conversely, unbelieving families are families that are not recognized by God, including wives and biological children (QS al A'raf, 7/39:83; QS al Naml, 27/48: 57; QS Hud, 11/52: 46) . Therefore, Allah told the Prophet Muhammad to give a warning to

his immediate family (QS. al Syu'ara, 26/47: 214). The goal is to avoid the punishment and punishment of Allah. (Maraghi, t.t.); (Katsir, 1999); (al-Biqâ', t.t.). A family of faith will be gathered by God in heaven. (Surah Al-Insyiqaq, 84/83: 9) Although, in the world they do not know each other (Suyuthy, 2003). A family formed on the basis of ukhuwah islamiyah ties, giving birth to love, peace, solidarity, unity and other ties. (Q.S.al-Hujurât, 49/106 /: 10); (Syarbashi, 2001).

The family ties of the ancient prophets were a united treatise. In this case, followers of religion are prohibited from arguing with the previous prophet. (Q.S.Ali Imran, 3/89: 65). The prophets are brothers of different mothers (Hisyam, t.t.); (al-Râzi, t.t.). For example Ibrahim, Noah, and Imran and their offspring are one family who were given the gift of God with the rank of prophethood (Q.S, Ali 'Imran, 3/89: 33) including its religion is one that was brought by Ibrahim (Thabary, 2000). The term is also the guardian who gives permission for a daughter's marriage (Q.S.al Nisa, 4/92: 25). If marital disputes occur in a dispute, then it can be used as a representative for the peacemaker of their dispute (Q.S. al Nisa, 4/92: 35). The aim is to reconcile disputes between husband and wife (QS. Âli 'Imran, 3/89: 13; Q.S al-Mujâdilah, 58/105: 22). The incident is an un-true love because it is not bound by faith in Allah and His Messenger (Suyuthy, t.t.). Because his love for the family is not a cause to oppose Allah and His Messenger (al-Biqâ', t.t.). **The Concept of Family Education in the Qur'an.**

The Prophet Muhammad SAW, first received revelation was about reading and writing (Q.S.al-laAlaq, 96/1: 1 s.5; Q.S. al-Qalam, 68/2). The meaning of al-Qalam has different views in understanding it, both narrowly and broadly, but the point is learning to read. Meanwhile, the verse that talks about family education is (Q.S. al-Ahzab, 33/90: 34). The meaning of this verse is about reading Allah's verses and is used as a basis for Muslim families to teach religious education at home. (Q. S. At-Tahrim: 6). The five verses sent down to God are the source of family education. The purpose of family education in the Qur'an is in Surah Yûsuf, 12/53: 108, adz-Dzâriyât, 51/67: 56 and Q.S. al-Baqarah, 2/87: 30. Muhammad was instructed by Allah to deliver da'wah to a believer, (QS Yûsuf, 12/53: 108), because the purpose of creating jinns and humans is to serve God (QS adz-Dzâriyât , 51/67: 56). Meanwhile, the goal for family education is to serve God. Another verse, too, talks about becoming a caliph on this earth. (Q. al-Baqarah, 2/87: 30). The Caliph means to serve Allah.

Abdurrahman an-Nahlawi, (t.t.), also provides a view of the goals of family education, which consists of; First, enforce the Shari'a of God in the family environment. Second, can realize a sense of peace, peace, calm both physically and mentally. Third, practicing the sunnah of the Prophet so that children are born pious and righteous. Fourth, love and affection for family. Fifth, maintaining the child's nature so that deviations do not occur (an-Nahlawi, 1992). This is what is needed cooperation between the wife and husband. The Word of God in surah at-Tawbah, 9/113: 71, there is the word auliyâ 'which means please help to achieve something, including cooperation between husband and wife. The first and foremost material given to children is about faith. The terms of worship in the Qur'an have been mentioned 275 times. Worship is very important which is emphasized by Allah in the Qur'an so as not to associate it with anyone. These values are the value of ilâhiyah imâniyah, the

value of ubâdiyah ubâdiyah and the value of your mu'âmalah ilâhiyah (Buseri, 2010). After these values are instilled then as parents introduce about haram and halal, so the values taught beforehand will become the values of children.

Therefore, to achieve success for parents in providing education in the family to their children, the right method is; First, the advice method. Advice in Arabic is nashîhah which is repeated 13 times. In addition to nashîhah there is another word maw'izhah with the same meaning and is repeated 25 times in the Koran (Baqiy, 1406). The method of advice used will affect a person (Surah al-A'raf, 7/39: 21, 62, 68, 79 and 93). In fact, the devil is on time plunging adam using the advice method. Meanwhile, the word maw'izhah that has relevance to the method of advice is found in surah Luqman (31/57: 13), about parental advice as Luqman giving advice to their children with the aim that they are not condemning God, always serving parents, establishing prayer and noble morals. Allah also instructed the Prophet to call on people to be in the path of God with wisdom and take lessons (Q. An-Nahl, 16/70: 125). Parents in providing education to their children with the method of advice can be done directly and indirectly. Giving advice directly for example in giving an explanation to students about good values, bad or not good.

While indirect advice, for example through stories and metaphorical expressions. In addition, the method of advice will be more effective through habituation and practice, in order to be able to enforce the discipline and behavior of children, such as prayer, prayer, reading and so on. Second, the story method (qishshah) which is repeated 26 times in the Qur'an (Baqiy, 1406). The story method contained in the Qur'an is a story of truth and lessons that can be used in children's education to transform the cognitive, affective and psychomotor domains. The three methods are exemplary. The Word of Allah SWT: "Verily there is in (the self) the Messenger of Allah a good role model for you (ie) for those who expect (mercy) of Allah and (the coming of) the Day of Resurrection and he often mentions Allah" (QS. Al-Ahzab: (33) 21). The four methods of demonstration are applied to clarify how to work or perform the process of performing worship, for example the procedures for ablution, prayer, pilgrimage, and other material that is motoric in nature.

CONCLUSION

Education contained in the Qur'an has different terms, but various meanings include tarbiyah, ta'lim, and tazkiyah. These three terms have educational meanings but with different formation directions. Tarbiyah on behavior, ta'lim on intellectual aspects and tazkiyah on moral aspects. These three aspects also, as educational capital provided by parents to their children, so that with the goals of the Qur'anic values given, children will later become the caliph of Allah, and continue the religious struggle carried by Rasulullah. However, the achievement of education provided to children there are four main things that need to be known about the educational material provided namely aqidah (faith), halal and haram, morals, worship, and skills with diverse methods such as advice, stories, examples and demonstration methods.

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