

PARENTAL RESPONSIBILITY OF ISLAMIC EDUCATION BASED ON TO THE QUR'AN

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Abstract: This research aims explain the parental responsibility of Islamic education in the Qur'an according to the interpretation of al-Misbah and al-Wasith's interpretation and the relevance of parental responsibility of Islamic education by the current education. The method use in this research is qualitative research which is explained by word and language descriptions such a special natural context by utilizing various scientific methods that aim to provide explanations through the method of library research. The research show that 1) Parental Responsibility of Islamic Education According in The Qur'an According to Tafsir Al-Misbah and Tafsir Al-Wasith are found in: a) Q.S. Al-Anfal Verse 27-28 (Responsibility for Faith Education). b) Q.S. Ash-Shfft Verse 102 (Responsibility of Moral and Intellectual Education), c) Q.S. Luqman Verse 12-19 (Responsibility of Moral Education), d) Q.S. At-Tahrim Verse 6 (Responsibility of Faith Education). 2) The relevance of parental responsibility for educate of early childhood is that parents must worry of the weakness of the human offspring, so that every parent is required make a quality generation by giving of physical and spiritual education, including inviting children to exercise and play outside. Parents are encouraged to implement faith education, moral education and intellectual education for their children because the parents will be held accountable in the afterlife. To apply Aqidah and faith education to children is by introducing the understanding that God created all creatures. Shows that parents always educate children with good morals in terms of words and deeds.

Introduction

Human can be able to run the responsibilities by given an education. Human should be given the responsibilities to continued the developed of education. Education is a wish for every human being because it is realized that no one is born with intelligence, as Allah says in the Sura of an-Nahl verse 78:

“And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing, sight and heart that haply ye might give thanks (Q.S. An-Nahl: 78)”.¹

In this verse, M. Quraish Shihab interprets that humans are given even a little knowledge about their own being because they carry the nature of holiness that is attached to them from birth called nature tendency. Which makes him 'know' that Allah SWT, He gives priority to the word hearing oversight, proving that the sense of hearing functions before the sense of sight.² The ability of the mind and the eyes of the heart which functions to distinguish between what is good and what is bad, it functions long after the two senses mentioned above. In addition, the verse mentions that with the ears and eyes, but mentions sight and vision and the heart as the meaning of material objects that Allah SWT gave when a human was born through the process of educational stages, namely the ability to acquire something through the process of hearing and sight and processing intelligence as a potential that has the ability to squeeze, the three functions of listener, seeing and *afi'dah* (intellectual and emotional) are potentials that Allah gave to humans in the context of their work as caliph. With this little knowledge to borrow the term of M. Quraish Shihab, humans distinguish between good and bad in the world as His caliphs by functioning their senses, hearing, vision, and

¹ Departemen Agama RI, *Cordova: Al-Qu'ran dan Terjemahnya*, (Bandung: SygmaExagrafika, 2009),h. 384.

² M. Quraish Shihab, *Membumikan Al-Qur'an*. (Jakarta: Mizan, cet.2, 1999), h. 204.

heart. It is the educational process that is able to increase human dignity.³

A gesture above is a process of human duty toward education, in particular with Islamic education, as in the Sura of *Mujadilah* verse 11 that those who have knowledge will increase their knowledge and piety. Islam realizes the importance of Islamic education by continuously instructing its people to love knowledge because the obligation to seek knowledge does not run out of time as long as we live, but in reality, humans are also still unable to realize their presence on earth who has the responsibility to prosper it. What a pity the reality is that many parents are not responsible for their children. For example, they don't provide a living or even don't hesitate to kill their children. As the latest news, a mother has the heart to kill her two-year-old biological child just because her child often cries in East Jakarta on January 26, 2023⁴, and M Qo'dad Afa'lul alias Afan (29), the father who killed her biological daughter (9) in Putat Lor Village, Menganti District, Gresik, East Java on April 29, 2023.⁵

Islam teaches that the duty given must be carried out as well as possible. Because everyone will be held accountable for what they have done while living in the world. It is important to understand what is actually the duty of parents as first educators, the task of teachers as an extension of parents, the duties of students who have internal responsibility, as well as the government which is obliged to provide educational facilities. Therefore, each responsible for education must know their main duties and functions.

³ *Ibid.*

⁴ <https://www.victorynews.id>, Akses 2 Februari 2023.

⁵ <https://surabaya.kompas.com>), Akses 30 April 2023.

Parental Duty for Islamic Education in the Qur'an According to Tafsir Al-Misbah and Tafsir Al-Wasith

Responsibility is an act in which a person dares to bear what has been said and done. This attitude of duty is certainly very important for life in the world, both in terms of worship and social relations. Islam itself also teaches us to prioritize responsibility. This is evident from the many verses of the Al-Quran that discuss the concept of responsibility. Starting from human responsibility towards the Creator, responsibility towards parents, spouses, and other fellow Muslims. The following are verses about responsibility in the Qur'an:

Based on the interpretation results of al-Misbah exegesis and al-Wasith exegesis of Quran Surah of Al-Anfal verses 27 and 28, it can be concluded that faith education is the duty of parents. Therefore, the Islamic guides and methods as well as strategies in educating children presented by the resource persons can be applied during this pandemic in order that we can become parents who are broad-minded and God willing, it can make pious children. From the two verses mentioned, it can be learned that parents are responsible for their children's faith education including the prohibition of betraying Allah SWT and always having faith and piety to Allah SWT. The agreement is that as children, their faith must be nurtured from an early age by their parents, so that the parents become teachers and examples in terms of worship and implement it, lead a life according to Islamic law, that is, follow His commands and stay away from all His prohibitions, because in the future, the parents will be asked to be held accountable for their faith education towards their children in the hereafter.

In verse 102, it describes a severe test for Abraham, Allah has him slaughter his only child as a sacrifice on the side of Allah. At that time, Isma'il was growing to the puberty phase, an age when children can help their parents with work. According to al-Farra, Isma'il was 13 years old at that time. Abraham with a sad heart told Isma'il about God's command that was conveyed to him through a dream. He asked his son's opinion regarding the order. God's command regarding the self-sacrifice

of their own children, which is a great trial for parents and children. Having been listening to God's command, Isma'il with all humility told his father to do everything he was told. He will obey, willingly, and sincerely accept God's provisions and uphold all His commandments and surrender to Him. Isma'il, who was still very young, told his parents that he would not be daunted by this ordeal, and would not hesitate to accept God's *qada* and *qadar*. He will patiently and patiently endure the slaughter.

From the explanations of the *mufassir*, it was summarized that there are two responsibilities in the Quran of Surah *Ash-Shaffat* verse 102. They are the duties of moral and intellectual education. 3 responsibilities for moral education contained in this surah including morals to Allah, for example, the Prophets Abraham and Prophet Ismail as servants of Allah, then morals to parents such as Prophet Ismail as a Child, lastly, morals to children like Prophet Abraham as a parent. Meanwhile, the responsibility of parents towards intellectual education can be described as the attitude of Prophet Ibrahim who put forward a democratic attitude in educating children and familiarizing intelligent dialogue with children in various matters. This will train the child's intellectual capacity to be good and increase sharply. Hence, it can be seen how parents play an important role in this matter.

The lesson of the Surah of Lukman is that never be haughty and arrogant, like to be proud of yourself and look down on others. The signs of someone who appears cavalier are:

1. When walking and meeting with his friends or other people, he turned his head away, refusing to rebuke or show kindness to those he crossed paths with. According to Quraish Shihab, the word *tusha'ir* تصعر is taken from the word *alsha'ru* (العصر) which is a disease that afflicts camels and causes their necks to sprain. A person who finds it difficult to turn his face to other people because he looks arrogant, is likened to a camel's neck that is sprained, difficult to move because he/she seems arrogant (Shihab, 2002 Vol.11 139).

Ibn Katsir said that this verse deals with the ethics of communicating. When we communicate, we do not look away from each other, or we listen while looking away. This kind of attitude is a form of humiliation and arrogance. Supposedly, communicating is as taught by the Prophet. For example, when speaking, facing the whole body towards the other person. If we communicate ethically, then people's responses will be more positive. Vice versa.⁶

2. He walked haughtily, as if in the path of the mighty and the most distinguished.

The word *mukhtal* (مختال) is taken from the same root word as imaginary (خيال). Therefore, this word originally meant a person whose behavior is directed by his imagination, not by the reality that exists in him. Usually this kind of person walks arrogantly and feels that he has an advantage compared to other people. Thus, his arrogance is evident in his daily life. A *mukhtal* is proud of what he has, not infrequently even proud of what he does not actually have. And this is what the word *fakhuran* (فخوراً) refers to, which is often proud of oneself. Indeed, these two words, *mukhtal* and *fakhur*, contain the meaning of arrogance, but the difference is that the first word means arrogance that can be seen from behavior, while the second is arrogance that can be heard from utterances.⁷

By the time, be graceful in speaking so that those who see and hear it feel pleased and peaceful. Talking loudly is forbidden by Allah because such talk is unpleasant to hear, hurts the heart and ears, like the sound of a donkey. What is meant by modesty in walking and communicating does not mean that one has to bow one's head and speak gently and underhanded, but what is meant is walking and talking politely and gently, so that people feel pleased to welcome them. As for walking in a gallant and natural manner, and talking firmly which shows a strong stance, this is not prohibited by religion.

⁶ Ibnu Katsir vol. 10: 155

⁷ M. Quraish Shihab, *Tafsir Al-Misbah*. (Jakarta: Lentera Hati, 2002), hal. 139.

Observing some of the descriptions explained previously, an idea arises regarding several matters relating to the act of educating, the role and responsibility of parents in order to be able to educate their children, in order to realize the hope of forming a quality future generation as a whole like having faith and piety, ethics, responsibility. It has been the obligation of parents to create a conducive environment so as to provoke children's potential, intelligence and self-confidence. Also, they do not forget to understand the phases of child development and the need for the development of potential intelligence from each phase. There are many ways to provide education to children, both formal and non-formal. While, formal education is not limited to providing knowledge and expertise to their children at school. In addition, non-formal education instills noble values or noble character, norms, ideals, behavior, and aspirations with parental guidance at home.

Based on the explanation of these verses, it can be understood that moral education must be instilled as early as possible, so that children can grow into figures who have good attitudes and behavior in society. This task is the duty of the parents to carry it out, as Luqman has done for his children.

Surah al-Tahrim verse 6 describes that education must begin in home. The house has started instilling faith and fostering Islam. Because it is from the house that people will be formed. And within that ummah the Islamic community will be established. Islamic society is a society that shares a view of life and an evaluation of nature. The responsibility of faith education means that children must be bound as early as possible to the basic pillars of faith, to nature, and with all beliefs towards the path of goodness. To foster it, an educator must instill in children a belief in God. Be assured that educators teach their students the essence of faith in Allah, strengthen their hearts with signs of faith, and always try their best, tie them to the divine creed, then these children will grow on the belief in Allah's supervision, carry out His commands and stay away from prohibitions. In fact, he will have a strong fortress of faith that can stem the tide of societal, soul and moral

decay. Therefore, people who believe should not be passive or just wait to see around. The Prophet has explained the responsibility in upholding the faith. The first thing the Prophet ordered was to take care of oneself first so as not to go to hell. After that, take care of the entire household (wife and children). Thus it is clear that the responsibility for the education of a child's faith lies in the hands of his parents.

The Relevance of Parental Responsibility for Islamic Education to Current Education

Parental responsibility is a "state of being obliged to bear everything". It means that if something happens, it can be prosecuted, blamed, prosecuted and so on. Then, it must bear all the risks. As explained in the hadiths below about how every leader will be held accountable, by Allah:

"Has told us Abdan Has told us Abdullah Has told us Musa bin Uqbah from Nafi' from Ibn Umar radiallahu 'anhuma, from the Prophet Shallallahu 'Alaihi Wasallam, he said: "Each of you is a leader. And each of you will be held accountable for those he leads. An Amir is a leader. A husband is also a leader over his family. A woman is also a leader over her husband's house and her children. So each of you is a leader and each of you will be held accountable for what he leads."⁸

The meaning of the term responsibility is ready to accept obligations and duties. The meaning of responsibility above should be very easy for everyone to understand. Responsibility is human awareness of behavior or actions that are intentional or unintentional. Responsibility also means acting as an embodiment of awareness of one's obligations. Everyone is a leader, with his responsibilities. The relevance of parental responsibility in educating early childhood is that parents must worry if their offspring are weak so that every parent is required to form a quality generation with physical and spiritual education, including inviting children to play sports and play. Parents

⁸ HR. Bukhari No. 4801.

are encouraged to implement faith education, moral education and intellectual education for their children because later these parents will be held accountable in the afterlife. To apply Aqidah and faith education to children, one of them is by introducing the understanding that God created all creatures. Shows that parents always educate children with good morals in terms of words and deeds.

Conclusion

Based on the explanation above, the results of this study can be concluded in two points. They are the responsibility of parents for Islamic education in the Qur'an according to the interpretation of Al-Misbah and Al-Wasith contained in: 1) Q.S. Al-Anfal Verses 27-28 (Responsibility of Faith Education), 2) Q.S. Ash-Shaffat Verse 102 (Responsibility of Akhik and Intellectual Education), 3) Q.S. Luqman Verse 12-19 (Responsibility of Moral Education), 4) Q.S. At-Tahrim Verse 6 (Responsibility of Faith Education).

The relevance of parental responsibility for educate of early childhood is that parents must worry of the weakness of the human offspring, so that every parent is required make a quality generation by giving of physical and spiritual education, including inviting children to exercise and play outside. Parents are encouraged to implement faith education, moral education and intellectual education for their children because the parents will be held accountable in the afterlife. To apply Aqidah and faith education to children is by introducing the understanding that God created all creatures. Shows that parents always educate children with good morals in terms of words and deeds.

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