

## Rahmah Based Education

Mawaddah Nasution<sup>1</sup>

Faculty Of Islamic Studies, University Of Muhammadiyah Sumatera Utara, Indonesia  
([mawaddahnst@umsu.ac.id](mailto:mawaddahnst@umsu.ac.id))

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**Abstract :** Education is the most basic thing that must be possessed by every human being for his survival. Education does not escape from the participation of teachers and parents in carrying it out. In transferring education that will be delivered to children must be based on mercy or affection in accordance with what is in the Qur'an, because children who are given education on the basis of mercy or affection will grow into children who have good hearts, warm and can love the people around him. In addition, children who are raised and get education on the basis of mercy will grow into brave children, able to compete in the future. The Rahmah approach taught by God in the Qur'an can also be a counseling therapy for troubled children.

**Key words:** Rahmah education and Al-Qur'an

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### A. Introduction

Education is essentially a human history to help children direct to their nature so that they can develop as desired. Educating and fostering the practice of Islamic teachings is a way desired by God in the Qur'an. Education is a fundamental thing that must be possessed by every human being. Considering this is very influential for human survival, therefore Allah SWT regulates the importance of education in the Qur'an. Even the first revelation that Allah revealed to the Prophet Muhammad was Surah Al-'alaq, iqro '(command to read), where reading is part of an education that is needed by humans. We can indirectly see that Allah strongly emphasizes how important education to humans. Education owned by someone can deliver it to many things, can establish communication between nations, knowing many things that develop in other parts of the world, and even with the education possessed by someone, he will be able to hold the world.

Rasulullah said that "All human beings are born in a state of nature, so it is their parents who will make the child Jewish, Christian, or Magi. (Narrated by Bukhari). So to keep human nature in the form of monotheism and goodness, Allah sent down his treatise in the form of the Koran and the Sunnah of His Messenger as a guide to maintain that fitrah as well as educate him in a perfect frame of faith and devotion.

As educating with rahmah is also told a lot in the Qur'an, one of which is in surah luqman which reads :

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqman said to his son, when he gave a lesson to him: "O my son, do not associate partners with Allah, in fact associating (Allah) is truly a great tyranny". (Surah Luqman: 13).

In the Surah Luqman it is stated that Luqman told his son not to double Allah, because that is a great tyranny, and Allah will not forgive the sin. This is a transfer of education from the father to a child to do good and not apply zolim to Allah, but with a good delivery according to the guidance of the Qur'an.

Primary education is that which takes place in the family. The ideal family is able to educate children so that children become a generation that can play a positive active role in society. Mawaddah and Rahmah's words contained in the Al-Rum verse verse 21 is the most important element that must exist in the family. Therefore, the family in which it is colored mawaddah wa rahmah can give birth to a good generation. Mawaddah or love is a feeling of mutual love that makes family relationships stand on the basis of pleasure and happiness. Rahmah is compassion which is the source of the appearance of gentle nature, moral decency, and respect for behavior.

In the time of the Prophet Muhammad the educational methods applied by the Prophet in the early days of Islam (Mecca) were more focused on matters of faith and morals, which to realize them must be accompanied by mercy. In any family education that is applied by parents must be accompanied by mercy, to be in accordance with Al-Qu'ran and Sunnah. Children who are raised with abundant grace will be independent and strong children. Rahmah affects physical health, a flowery heart because the abundance of rahmah will nourish one's nerves and physical. Children who are raised in the abundance of the mercy of parents will become children who are warm, healthier body than children who lack grace in the family

Therefore education that is applied and taught to children with rahmah will be much happier than those who do not run it with rahmah, bearing in mind that education is very important for human survival, therefore it is necessary to include the appropriate rahmah in the Qur'an in the process to be better.

## **B. DISCUSSION**

### **1. Definition of Education**

In the Big Indonesian Dictionary, students have the meaning 'nurture and give training on morals and intelligence. While the definition of education itself is the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. Meanwhile, according to Ki Hajar Dewantara (1889-1959) said "Education generally means the effort to advance character (character, inner strength), mind (intellect) and physical bodies of children in harmony with nature and society". On the other hand, education is the leadership given deliberately by adults to children to be useful for themselves and for the community. In addition, he also explained that education is a process of transferring values in a society to every individual who is in and the process of transferring cultural values through teaching.

Education in Islam is known as "Tarbiyah Islamiyah" which is an understanding according to etymology as described by experts is the process of maintaining, developing, and fostering the overall potential of human self. Yusuf Qardhawi in Akmal Hawi, stated that Islamic education is the education of the whole human mind and heart, spiritually and physically, morals and skills.

Thus it can be concluded that education is the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, which requires the process of maintaining, developing, and fostering the overall potential of human self towards a better direction

### **2. Definition of Rahmah**

Rahmah according to Ibn Faris said that the words consisting of phonemes ra, ha, and mim, basically referred to the meanings of "softness", "compassion", and "subtlety". From the root of this word was born the word rahima (رَحِيمًا), which means "the bond of blood, brotherhood, or kinship."

Rahmah comes from Arabic. which means forgiveness, grace, gift, grace, compassion, also fortune. Rahmah is a kind of tender love and affection, radiating from the depths of a sincere heart, ready to sacrifice, ready to protect the loved one, unconditionally "cause". It can be said that rahmah is a feeling of love and affection that is already outside the boundary - The word rahmah is absorbed in Indonesian into grace (with the letter t). In the Big Indonesian Dictionary, the word rahmah or rahmat means compassion, mercy, grace (God), and blessing (God).

So in other words Rahmah is love, love that radiates from the heart, where someone is able to do or sacrifice without strings attached for the sake of someone he loves.

### **3. Definition of the Qur'an**

The word Al-Qur'an according to the language has various meanings, one of which is reading or something that must be read, and studied. As for the terms the scholars differ in opinion in providing a definition of the Qur'an. Some say that the Qur'an is a miracle of Allah sent to the Prophet Muhammad through the intermediary of Gabriel with the pronunciation and its meaning from Allah SWT, which was mutilated mutually; reading it is worship; starting with surah al-Fatihah and ending with surah an-Nas.

Some say that the Qur'an is kalamullah revealed to the Prophet Muhammad through the Angel Gabriel as a miracle and functions as a guidance (guidance). Others say that the Qur'an is the kalamullah that is narrated to us on both skins of the Manuscripts. From the above explanation it can be drawn an understanding that the Qur'an is a revelation sent down by Allah SWT to the Prophet Muhammad through the intermediary of the Angel Gabriel with Arabic, as a miracle of the Prophet Muhammad who was sent down mutikir to be used as guidelines and guidelines for every Muslim who on earth

### **4. Education with Rahmah**

Education is closely related to one's cognitive function, where to be able to understand something that is conveyed by others requires a cognitive understanding. Cognition and tenderness are the two wings that humans need to reach perfection in compassion. Without good cognitive abilities, a person will experience difficulties in absorbing educational material delivered to him. As stated in the Qur'an that God has the nature of mercy (merciful) to each of his servants. Rahmah-based education is actually very easy to apply in everyday life, it's just that its application which may be felt rarely will cause rigidity in carrying it out.

For example humans who are loved will reciprocate the love of those who love him, because basically humans really love themselves, then he will also love other people who love him. Children's love for others is influenced by the type of relationship that exists between them, so it can be understood that children's love for each family member is different.

Education is often equated with teaching, in fact even equated. An understanding that is not only ambiguous, but is certainly wrong. This phenomenon is often found in real life, where there is a group of people who often identify schools with education, even though the school is only part of a place of learning for students. Education is not entirely obtained at school, but can be obtained in various places

## 5. Basic Rahmah Education

Basically the conception of love education has been mentioned in the verses of the Qur'an for example, and it is very diverse in nature, all of which are the foundation of compassion education. The basis of al-Qur'an's verse about compassion education which is clearly seen from many other verses is the education of Luqman towards his son who really puts forward the education of compassion.

Some verses that show this include; First, Q.S Lukman verse 13, who gently Lukman advised his son not to associate partners with God. The language used is "O my son", this sentence is a sentence that is "soft-soft" that is not pitched in the pride of parents, arrogance of parents, no nuances of anger shown by parents to their children. That tone is not used by parents or teachers today, they are more concerned with self-arrogance. So as to keep the emotions and affections between parents and children. Second, QS. Lukman verse 17 which politely instructs his children to "establish prayer" is not limited to "doing prayers", Lukman asks and directs the son not to leave prayer because prayer is a "deterrent to ignorance" and "bearer of blessing".

It is this two-way communication between Lukman and his child that is put forward and developed so that between parents and children in this case Lukman and his child "unification." Another verse that is still related to Lukman's affection for his child, which can be used as a pilot is wise advice Lukman against his son for not being arrogant, arrogant, adigang adigung adiguna. The Qur'anic verse that shows the subject is QS. Lukman verse 18 which reads:

وَلَا تُصَعِّرْ خَدَّكَ فِي ۙ ا يُجِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۚ لَأَرْضٍ مَّرْحَاطٌ ۚ إِنَّ اللَّهَ لَا لِلنَّاسِ وَلَا تَمُشِ

Meaning: And do not turn your face away from man (because you are arrogant) and do not walk arrogantly on the face of the earth. Truly, Allah does not like arrogant people who pride themselves.

Lukman wisely gave in-depth advice without the nuances of horror and worrying children. These things are what should be emulated by the community, so as to create children's education that enters the heart, not just mere metaphors / formalities.

## 6. Principles of Education with Rahmah

Basically, the principle of educating children is to pour love, which in this case is reflected in several behaviors that appear, among others:

- a. Full familiarity.
- b. Honest communication between parent and child.
- c. Respect for freedom
- d. Showing courage affection,
- e. Putting complete trust in each other,
- f. Diligent and patient, as well
- g. Getting used to mutual openness without coercion between parent and child

If in educating to meet the principles mentioned above, then the children will feel happy about their souls, communication that is established with parents and children will also become smooth. Every parent would want to feel always close to their children, for that the principle of education with compassion must be maintained in educating their children.

The principle of education with compassion is motivated by the existence of faith. Faith is the main pillar in shaping a child's Muslim personality. The children's spiritual foundation in the initial phase can be formed through parent-child interaction through the provision of faith education, so that the child is not provoked to sin, because that sin is a bad heart. Parents who do not provide proper education to their children, will not reap the rewards

unless a child behaves boldly and is hostile to them. A child who is in a family condition that is not harmonious, gradually the love that Allah SWT has put on the soul and human nature will disappear.

The families that are far from affection between their parents, tend to give birth to children who are hard-hearted, lacking enthusiasm at work, frustration, hesitant in attitude. In the end gave birth to an inner shock. Finally the children complain the problem to other parties who can hear, resolve their mental turmoil. Therefore fostering a climate of affection for children is a need of every individual.

### C. Conclusions

Affection-based education is ideally developed and cultivated by various groups of families, schools, communities and other institutional institutions, because this kind of education has more positive effects on children's development and more encourages children to positive behavior as well. Education that is applied both at school and at home must always include mercy or affection in it, plus love and attention as a supporting factor that is expected to be able to work together in implementing education in accordance with the Qur'an and Sunnah. Good parents are who are able to make love and educate children in the right place, so that children will grow up to be proud and successful children.

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