

## The Concept of Parents in Educating Children from the Al-Quran Perspective (Analysis of Study of Q.S At-Tahrim Verse 6)

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### *Abstract*

The family environment is a place to get love, attention, guidance, and encouragement from children in developing all their potential. Parents are the main madrasa in educating children to foster their development from time to time so parents must take care of it directly, especially when the child is in the early stages of growth. The research uses library research. The sources of this research include primary data sources and secondary data sources. primary sources Quran surah At-Tahrim Verse 6 in the interpretation of Al-Munir and the interpretation of Ibn Katsir, while the secondary source is the result of previous research related to family education from the perspective of the Qur'an published in national and international journals. This study has found two concepts of education in the family environment in the Qur'an, using content analysis techniques. First is the parents' responsibility to children in social, economic, and educational development. Second is the parents' obligation to shape the child's personality by implementing Islamic values in everyday life.

**Keywords** : Parent Concept; Children's Education; At-Tahrim Verse 6.

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### *Abstrak*

Lingkungan keluarga merupakan tempat mendapat kasih sayang, perhatian, bimbingan dan dorongan anak dalam mengembangkan segala potensi yang dimilikinya. Adapun orang tua merupakan madrasah utama dalam mendidik anak dalam upaya membina perkembangannya dari masa ke masa sehingga orang tua harus mengurusnya secara langsung

utamanya ketika anak pada tahap awal pertumbuhannya. Penelitian menggunakan penelitian *library research*. Sumber penelitian ini meliputi sumber data primer dan sumber data sekunder. sumber primer yaitu Al-Quran surat At-Tahrim Ayat 6 dalam tafsir Al-Munir dan tafsir Ibn Katsir, sedangkan sumber sekunder adalah hasil penelitian terdahulu terkait dengan pendidikan keluarga dalam prespektif Al-Quran yang di *publish* di jurnal nasional dan jurnal internasional. Penelitian ini telah menemukan dua konsep pendidikan di lingkungan keluarga dalam Al-Quran, dengan menggunakan teknik *content analysis*. *Pertama*, Tanggung jawab orang tua terhadap anak dalam pembinaan sosial, ekonomi dan pendidikannya. *Kedua*, kewajiban orang tua dalam membentuk kepribadian anak dengan mengimplementasikan nilai-nilai dalam Islam di kehidupan sehari-hari

**Kata Kunci** : Konsep Orang Tua; Pendidikan Anak; At-Tahrim Ayat 6.

## A. Introduction

Education is a learning process in educating and developing all potential knowledge to shape a person to be better at dealing with a problem in life (Hidayati n.d.). In introducing the environment to students, the goal is to have a positive impact, namely to instill the basic values of one's personality so that they have good morals and have self-awareness as social beings (Anwar 2016). The process of education in the environment is an aspect of the tricerter of education (Isnaini 2022). According to Ki Hajar Dewantoro, in learning there

is a tricerter theory of education that in the process of forming the character of students there are three aspects that influence it, namely the family, school and community environment (Bariyah 2019). The three environments affect the development of children. The existence of this tricerter explains that the educational process lasts a lifetime and never stops (Amin 2018).

As for the teachings in Islam, the family environment is the process of providing knowledge, education, nurturing, and training physically and spiritually. Parents and families are their

responsibility towards their children in providing learning that is based on good and commendable values based on the Al-Quran and Sunnah (Taubah 2016).

In Islam, this family environment plays a major role in determining how the child's future will be. The goal of parents is to give birth to children so that they become generations of people who believe, fear and do good deeds (Hermawan, Suherti, and Gumilar 2020).

In big cities, it cannot be denied that many children do not get attention and affection from their parents and families. They do not get proper protection and shelter (Buhari 2015). In fact, many children are forced not to continue their education, but are exploited by their families to become homeless/beggars on the side of the road, markets or other crowded places because their families neglect them. This is influenced by several factors, one of which is the family economy. In Islamic teachings, it is very concerned about the right of every child to get an education (Adhitya and Putra 2021).

Family education is very much needed in the growth and development of children because children have the

right to have all their needs met instead of being exploited to meet their economic needs (Yuniarti 2013). The increasing number of street children is a big problem in this country and must receive serious attention from all parties because children while on the streets are very vulnerable to bad treatment such as physical violence, involvement in criminal acts, sexual harassment, drinking, drugs and other crimes. Habits that are carried out like this will have a negative impact on the growth and development of children in terms of physical, mental, and social. Street children cannot live properly without getting good health and education services (Ulya and Kurniawan 2019).

It is undeniable that many families who do not provide education to their children instead use it as a source of economic livelihood (exploitation) that parents should think about how their children's education will be. In Islam it has been explained that the main school for children is the family. That is, the good and bad of this family environment will shape the child's personality which is reflected in his moral personality (Sukiyani and Zamroni 2015).

In several literature studies related to the concept of parents in educating children with the perspective of the Koran that parents are responsible for children's rights which include education, shelter, affection, physical and spiritual health, basic needs, and providing protection. Parents are fully responsible for their children because children are a mandate from Allah SWT who must be looked after as well as possible from the womb until the end of their lives. However, the fact is that there are still many parents who lack concern for their children, resulting in a gap between theory and practice in the field, so this research is needed to re-awaken the role of parents in giving rights and obligations to their children.

Departing from the framework above, this article has found several solutions to problems in the environment of students and the importance of the environment in the context of Islamic education. The author hopes that this writing on the concept of parents in educating children according to the Al-Quran will be enlightened, especially for the author, and for all of us to remind

parents to pay more attention to their children's future.

## **B. Research Methods**

This research method uses library research (Oxford 2015). Data sources in this study include: primary data sources and secondary data sources. Primary data sources are: Al-Quran surah At-Tahrim Verse 6 in Al-Munir's commentary and Ibn Katsir's interpretation, while secondary sources are the results of previous research related to the concept of environmental education in the Al-Quran published in national and international journals. The data will be analyzed by content analysis method (Drisko and Maschi 2016). The content analysis steps in this study are (1) to describe and identify the concept of family environment education with the perspective of the Koran; (2) analyze the concept of family environmental education with the perspective of the Koran; (3) to make inferences from text data to context.

### C. Result and Discussion

#### The Responsibilities of Parents To Children In Social, Economic, And Educational Development Perspective Al-Quran Surah At-Tahrim Verse 6

Family is the first education for a child in the formation of his morals. It is through this family environment that children are given the basis for forming their behavior, character, morals, and education so that later they can make adjustments to themselves in a wider environment which is the beginning of children's development (Nasution 2019). Education from these parents is the basis for development in the life of children in the future. The obligation of parents in educating children to be good individuals is stated in the word of God as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا  
وَفُؤُودَهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ  
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ

Meaning: *"you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones. Its guardians are angels who are rough and hard. They are not disobedient to Allah in what He orders them and always do what they are*

*told."* (Q.S At-Tahrim Verse 6)(Depag RI 1989)

In this word of God, there is one problem, namely the command to protect himself and his family from the fires of hell. The meaning of "Take care of yourself" Jumhur scholars argue "Children are included in this word, because children are part of him as the word of God "And not (also) for yourself, eat (with them) in your own home." (Q.S An-Nur verse 61). But they are not mentioned as all other relatives are mentioned. Thus, parents must teach their children what is lawful and what is unlawful, while keeping away from immorality and sin, as well as other laws (Az-Zuhaili 2018).

As for its relation to the context of children's education, the family is the main environment that plays an important role in the responsibility of their children.(Sukiyani and Zamroni 2015) If the family does not give love to the child, then the child will tend to feel that his presence is meaningless for his parents so the child will be challenging to manage, argue, rebel, and do other negative things so that parents have a responsibility towards children in

fostering social, economic and educational.

### **The responsibility of parents toward children in social development**

The content of the letter At-Tahrim Verse 6 in Tafsir Al-Munir's essay Wahbah Az-zuhaili that Qatadah says the purpose of "Keep yourself and your family from the fires of hell" is that parents order their children to obey Allah SWT, prevent from immoral acts, carry out the commandments Him and stay away from all His prohibitions. Ibnu Jahir said, it is our duty to teach religion and good manners, ethics, and manners which are absolutely necessary for children (Az-Zuhaili 2018).

Forms of efforts to educate children in fostering social behavior in the community by accustoming children to doing good deeds, teaching positive things, teaching to always be kind to others, teaching mutual help, teaching respect for others so that they will get used to good behavior in a social environment (Bariyah 2019). Parents set a good example in socializing so as to foster Islamic religious values and social norms in the child's soul (Septiani 2020).

The content of the letter At-Tahrim Verse 6 in Tafsir Ibn Katsir by Abdullah Bin Muhammad that Adh Dhahhak and Muqatil bin Hayyan said: "Every Muslim is obliged to teach his family, including his relatives and slaves, various matters relating to what Allah Ta'ala has obliged them and what is forbidden". In this verse it is explained that every Muslim is obliged to protect himself from the fire of hell, as well as his family and children. Therefore, parents are obliged to educate their children to have firm faith, good deeds and noble character (Al-Sheikh 2004). By providing character education to children, so that children can live well in society and prevent acts that deviate from both religious and social norms.

### **The responsibility of parents towards children in economic development**

In Tafsir Al-Munir's essay by Wahbah Az-zuhaili, the contents of Surah At-Tahrim Verse 6 instructs us to educate our families to obey Allah SWT and prevent them from committing immoral acts. Parents are obliged to provide economic guidance so that children can be independent in meeting

their life needs later (Al-Sheikh 2004). It is undeniable that the lack of economy in the family can have a negative impact so that children commit deviant acts such as taking things that are not their right. This can be prevented if parents can meet their children's economic needs and train them to contribute from family-owned businesses so that children have soft skills and hard skills as provisions when they become adults.

In Tafsir Ibn Kathir written by Abdullah Bin Muhammad, the contents of Surah At-Tahrim Verse 6 instructs believers to always protect themselves and their families from actions that are not liked by Allah SWT (Al-Sheikh 2004). In an effort to shape the character of children through Islamic teachings with an orientation so that they always increase their piety to Allah SWT and stay away from all its prohibitions so that they do not fall into following the lusts and temptations of Satan.

In an effort to prevent deviant acts in children, guidance in entrepreneurship training activities is very necessary to increase interest, motivation and entrepreneurship skills in students (Mega and Sugiyarti 2021). The main

aim of this entrepreneurship training is to train children's independent and financial spirit from an early age. The hope is that activities like this will have a positive impact on children in the future (Yunarti 2014). Children who can be independent in providing for their living will certainly be different from children who only depend on their parents, in the sense that if the child is financially fulfilled, of course he will not do negative things such as taking other people's rights and other crimes.

### **The responsibility of parents towards children in educational development**

The content of the letter At-Tahrim Verse 6 in Tafsir Al-Munir by Wahbah Az-zuhaili is that every family must look after and protect each other and actively participate in providing lessons and learning by instilling Islamic values to avoid the torment of hellfire. Prevention is to avoid the torment of hellfire by providing knowledge and setting a commendable example for children through the family environment (Mega and Sugiyarti 2021).

This family environment is a place where children interact with all other family members, they automatically and

easily receive formal education, forming habits such as how to eat, sleep, get up early, dress, manners, etc. In addition, informal care in the family will be very helpful in forming the basis of the child's personality (Saputro and Talan 2017). By providing maximum education to children can have a positive impact in increasing children's interest in learning so that it will affect the results. Meanwhile, weak family education for children also has an impact on children's weak interest in learning and will weaken their potential and affect their personality (Ritongga and Latifatul Hasanah 2019).

The content of the letter At-Tahrim Verse 6 from the perspective of Tafsir Ibn Katsir written by Abdullah Bin Muhammad in this letter explains that people who believe in Allah SWT and His Messenger educate themselves and their families, then protect themselves from the fire of hell. Allah commands us to care for, guard and protect ourselves by doing what Allah SWT commands and abandoning what is prohibited. The obligation to provide knowledge to children is highly emphasized in the Qur'an and hadith. The importance of

educating children greatly influences children's attitudes in the future, therefore parents have an important role in educating children (Al-Sheikh 2004).

Parents are fully responsible for shaping a child's character, because the influence of parents on children is not only physically, but also spiritually. If educating children with good morals it will affect the behavior and intelligence of children, conversely if parents set a bad example then children will do the same thing.

### **Obligations of Parents in Shaping Children's Personality Perspective of the Al-Quran Surah At-Tahrim Verse 6**

The content of Surah At-Tahrim verse 6 in Tafsir Al-Munir's essay by Wahbah Az-zuhaili explains that Allah SWT orders parents to make protection, protection, and shields to avoid the fires of hell by leaving disobedience, doing good deeds, and guiding children by advising and educating them. This verse also explains that the fuel used to light the fires of hell are humans and stones that make the fires of hell burn as fire can be lit with firewood (Az-Zuhaili 2018).

Broadly speaking, a person's personality is formed by three aspects,



namely from the physical, psychological and spiritual aspects. (1) Physical aspects are morals (personality/behavior) that are directly visible, such as actions and ways of speaking; (2) psychological aspects, namely the relationship with a person's way of thinking, attitudes and interests; (3) spiritual aspects, which include abstract psychological aspects, for example, philosophy of life, noble spirituality and beliefs. This is a system that is in the personality and is ingrained and gives color to a person's entire life (Yunarti 2014).

The content of the letter At-Tahrim Verse 6 in Tafsir Ibn Katsir written by Abdullah Bin Muhammad regarding the words of Allah SWT: "Keep yourself and your family from the fires of hell," Mujahid said: Fear Allah, while Qatadah explained that parents should order them to obey Allah and prevent them from disobeying Him. and let parents carry out God's commands and command them to carry them out, and help them in carrying them out. If you see them committing immorality, warn them and prevent them (Salwiah and Asmuddin 2022).

The child's personality can be formed by giving the best personality in concrete situations that involve physical activity by providing a stimulus to do something so that they will get used to it (Salwiah and Asmuddin 2022). Children will learn personality better when given examples and challenges so that they can be felt by the senses and become experiences, by providing direct education is a very effective learning strategy in the development of children so that they can learn better through the interaction of teachers and parents (Prasanti and Fitrianti 2018). The actions and treatment of parents that are in accordance with religious teachings and do not conflict with norms will become a life experience in the child's soul and become part of the elements of his personality later (Wahid, Purnomo, and Ulya 2020).

#### **D. Conclusion**

The concept of educating children in the family in the perspective of Al-Quran surah At-Tahrim Verse 6 explains that it is the duty of parents to teach adab, ethics, manners and carry out orders and stay away from all His prohibitions as

our shield to avoid the fires of hell. In addition, parents also provide social guidance, meet economic needs and provide education for children and apply Islamic values in everyday life.

The purpose of this coaching is to shape the character of the child to become a person who has good morals, is knowledgeable, responsible, trustworthy, becomes a noble and pious person so that he does not fall into committing immoral acts against Allah SWT.

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