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**The Concept of Family Education in The Perspective of
Al-Qur`an and Hadist**

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ABSTRACT

Family education is part of national education. This is stated in the National Education System law. Family education is the first and primary environment of Islamic education. This study seeks to explore various views on family education through literature studies (Library Research), Furthermore, the main ideas are explored with descriptive analytical patterns, then a blue print is presented in the corridor. The result is known that family education is a continuous and continuous guidance process. Some meanings of family according to the Koran related to the meaning of family include 'Al-A'ilah, 'Ahlun/Ahl,'Al-Qurba, 'Arhamun, 'Asyiroh. Surah at-Tahrim 66 verse 6 is a solid foundation for family education. The methods applied include discipline, exemplary, advice, habituation, execution and reward. The material/curriculum of family education includes creed education, worship education, Akhaqul Karimah education, reading the Koran and the value of Islamic teachings. The purpose of family education is to convey the basis of ethical education, produce good morals, prepare for the next life, namely the afterlife. Furthermore, endeavoring and trying to meet daily needs and maintaining the value dimension of goodness, fostering the spirit of demanding knowledge, and encouraging professionals. The function of family education is to foster Solidarity, Education as well as Social Control.

Family Education, Al-Qur'an and Hadith Perspectives.

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INTRODUCTION

Education is an effort to improve oneself in all aspects. It is very important for life. Education is an effort made consciously and deliberately to change human behavior individually or in groups with the aim of maturing humans through teaching and training. The definition of education comes from the word "educate", which means to nurture and shape training (Subianto 2013; Ritonga et al, 2022).

Education in Islam means guiding and directing the potential of human life, including basic abilities and learning abilities, so that changes occur in their personal lives, both as social beings and as individuals, and in relation to the surrounding nature. Islamic values derived from the Qur'an and Hadist always underlie the process. Therefore, the understanding of education does not only see it as an effort to educate (cognitive), but also to develop the spiritual soul to achieve *akhlakul karimah* (Lubis & Ritonga, 2023; Darlis, 2022).

The family is the first place a child lives after being born, and the family greatly influences the child's education. Therefore, Islamic family education must be provided based on the Qur'an and Hadist. According to Abdurrahman an-Nahlawi, Islamic education can help a person become perfect in his own life and his society.

Family in Islam is a responsibility that must be borne before Allah SWT. A Muslim woman is encouraged to consistently strive to realize the wholeness, harmony, and happiness and well-being of her family. so that they grow up in an environment that supports obedience to Allah SWT and the sunnah of the prophet Muhammad Saw. so that they can become the next generation of religion in the future. Consequently, the responsibility of parents is to ensure their children grow and develop in an appropriate manner. (Basir, 2019).

Education should pay attention to fostering students' morals, attitudes and behaviors in addition to knowledge. Therefore, moral education and the cultivation of a healthy personality should be part of every education (Lubis, 2024). Islamic education has this type of education. The role of the family is very important for the development of the child's soul. If parents miseducate children, they will be easily carried away to bad things. Therefore, parents should complement each other to form a strong and harmonious family and carry out religious orders as best they can.

RESEARCH METHODE

This research uses literature study or literature review this research activity collects information and data by using various references comparable to the research topic, such as books, journals, and articles. Researchers used the keywords "Concept of Family Education in the Qur'anic Perspective" and "Concept of Family Education in the Islamic Perspective" to search for literature relevant to the topic.

RESULT AND DISCUSSION

It is inevitable that the family should be in the discussion of education due to the fact that the family is the initial social group of humans. The family is the

first place where humans learn to communicate and interact with others. It is also in the family that they seek to know themselves and make their own lives. The family is the first reference that people generally use to shape their paradigm of life. This social process naturally emerges as an integral part of the human dimension of life. Family education is where the process of human personality formation begins. There are many different perspectives from experts on family education. For example, according to Mansur's view, family education is the process of providing positive values for children's growth and development as a basis for further education. In addition, Abdullah defines family education as all parental efforts to help the child's personal growth, including habituation and improvisation. One of the opinions expressed by an-Nahlawi and Hasan Langgulung is that family education is an effort made by fathers and mothers as people who are assigned to provide morals, values, role models, and imitation to their children (Jailani, 2014).

Children are born in a state of fitrah (hanif), which is an initial condition that is pure and eager for goodness, but without any knowledge. Therefore, Allah has given him the tools of the senses, reason and heart to build his knowledge and attitude. This is where education is important for children to develop their potential. As mentioned in the Prophetic Hadist:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Meaning:

From Abu Hurairah, he actually said that the Messenger of Allah (SAW) said: every birth (child born) is in a state of fitrah, then the two parents who influence the child to become Jews, Christians and Magi (HR. Abu Daud).

The Hadist explicitly shows how important the role of parents is in raising children. The environment around the child unconsciously serves as an educational tool. Although events or events around the child are not planned, the situation affects the child's education in a good or bad way.

The purpose of child education in Islam can be seen and the conclusion of Muhammad Fadhil al-Jamali. He concluded that the purpose of child education based on the Qur'an is :

1. To introduce children to their role among people and their responsibilities in this world.
2. Introduces social interaction and its responsibilities in the way of life.
3. Introducing children to nature, teaching them about its meaning and giving them opportunities to benefit from it.

4. Introducing children to the one who created this world (Allah) and asking them to serve him. And these four objectives can be underlined that children's education is given by their parents as family educators.

The purpose of education that he gives to his children is to develop the potential (fitrah) of children so that they become human beings who fear Allah SWT and obtain His pleasure. Based on the formulation of the purpose of education above, it can be proposed that the purpose of children's education is to build a human personality who serves Allah SWT and is able to carry out the duties of the khalifah of Allah in the world. As mentioned in Q.S. al-Baqarah verse 30 which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً

Meaning:

And remember when your Lord said to the angels: "Surely I am going to make a caliph on the earth". (Q.S. al-Baqarah 2: 30).

In addition to serving Allah, the purpose of Allah's creation of man can be known and the word of Allah which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

Meaning:

And I did not create the jinn and mankind but that they should worship Me" (Q.S. al-Dzariyat 15 1: 56).

Therefore, it is clear that the purpose of family education for children is in line with the purpose of human creation. In other words, kamil humans are those who serve Allah and have the ability to be caliphs in the world.

Taking into account the descriptions that have been given, it can be concluded that the purpose of children's education is to educate them to become muttaqin, muslim and kamil individuals. All this requires a person who is truly devoted to Allah SWT. Thus, he shows his devotion and surrender to Allah through his outward behavior, his soul actions, attitudes, interests, philosophy of life, and beliefs.

The family, according to Hasan Langgulung, has many functions as an educational institution, including giving advice, helping, and developing one's talents, interests, and potential. In addition, families must protect their children from various challenges that could stop them from reaching their potential. Families must shoulder such educational responsibilities, which will last forever. Therefore, the family remains the primary educational institution and will never be replaced by any other educational institution. Although educational concepts and institutions change, the family remains the primary educational institution.

Compared to other roles in the family, the educational role held by both parents is very important. Although other institutions, such as political, economic, and even formal educational institutions, cannot completely take over this role, they can only help in the construction of family education. However, they cannot replace the role of the family as a whole. (Ahmad, 2019). Families are the most important part of a child's growing process as their first experiences shape the child's personality (Neni, 2017).

Based on the description and explanation above, it is clear that the idea of family education is an important element in education. Children will get an initial picture that becomes a representation in their lives from their family environment. The initial view that is accepted and considered true by the child as the truth in his family will form a fundamental paradigm that will determine the child's behavior and character as he matures in his social environment. Family education, either directly through education and habituation, or indirectly through parental example, basically aims as a knowledge transfer process.

A family is a loving partnership between two human beings confirmed by marriage, with the intention of perfecting each other, by definition. However, family responsibilities include education, community, security, care, religion, business, entertainment, and offspring. One of the responsibilities of parents is to educate their children with good morals because they have the main role in the family, which is as educators.

Based on the above description and explanation, it is clear that the idea of family education is an important element in education. The child will get an initial picture that becomes a representation in his life from his family environment. Initial views that are accepted and considered correct by the child will form a fundamental paradigm that will determine his behavior in the future.

Three main roles of parents in educating children, according to Abdullah:

1. The Measured Role, which means that the family determines the child's behavior. There is a need to understand that fulfilling the child's needs for comfort and security, both in terms of clothing and food, in the family environment, can have a good influence on human nature.
2. Selective Role This means that the family serves as a place where children can interact with society due to differences in environment. Parents, as supervisors, are given the opportunity to oversee what is conveyed to their children through family education. It is very important to filter the information that children receive because not all information is beneficial to them.

3. Pedagogical Role: This means that family education provides a role to inculcate habits that are directly related to the individual development of the child. The main purpose of family education is to reflect the child's behavior and traits observed daily. Parents should be discriminating and fair at all times for the child to emulate.

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

Meaning:

O you who believe, protect yourselves and your families from the fire whose fuel is mankind and stone; Above them are harsh, harsh angels, who do not disobey Allah concerning what He commands them and they do what is commanded".

In the verse above there are the words "qu anfusakum", which means "make something that can prevent the torment of hellfire by abstaining from sinful acts." strengthen yourself not to follow your lusts and always obey Allah's commands. Furthermore, the word wa ahlikum, which means your family, consisting of wife, children, siblings, relatives, servants, and slaves, is commanded to look after them by providing guidance, advice, and education. Command them to do so and help them to do so. If you see someone sinning against Allah, then stop and stop them. It is the duty of every Muslim to teach those who are responsible for them what is required and forbidden by Allah.(Haryati, 2016).

According to the interpretation of M. Quraish Shihab, 2005 in the book of interpretation Al-Misbah, verse 6 of surah At-Tahrim shows that education and da'wah must begin at home. The verse is redactionally addressed to men (fathers), but that does not mean only them. The verse also includes women and men (mothers and fathers), just as the verse that obliges fasting also includes women and men. This fact shows that parents are morally responsible for their children and their respective spouses, because each is responsible for his or her actions.(Nurdin, 2021).

Fathers or mothers alone are not enough to create a household based on religious values and harmonious relationships; they must cooperate with each other as equals.

In addition, in Surah Thaha verse 132 the Prophet Muhammad and every Muslim head of household is asked to instruct his family to perform prayers in a good and consistent manner at all times. In addition, the Prophet Muhammad was asked to be patient in this matter, i.e. to perform it. We are not asking you for sustenance with this prayer command or asking you to bear sustenance for yourself and your family. Rather, We are the ones who guarantee you

sustenance. And those who equip themselves with piety will find ease both in this world and in the Hereafter." (Fikri, 2015).

In Surah Thaha verse 132 and Surah At-Tahrim verse 6, Allah SWT gave orders to Prophet Muhammad PBUH to take care of his family; He ordered his family to pray and be patient while doing so. Thus, we can understand that his da'wah would be more effective if his closest family members, namely his children and wives, prayed in the same way as he did. The verse shows that Muhammad (pbuh) was commanded to practice prayer (monotheism) for himself, and then his experts (family) were commanded to do so as well. (Shofiatun, 2011).

The importance of the role of parents in the family, both fathers and mothers, towards their children. This shows how important the task of parents is to ensure that the family environment supports the growth of children, helping them to become mature and independent individuals. Although there is no element of intentionality in the events that occur around the child, the family environment unconsciously serves as an educational tool. This environment influences the child's education positively or negatively. (Fadjr, 2016:5).

CONCLUSION

Parents consciously try to provide family education, because instinctively they have the responsibility to guide, direct, equip, and develop the values and skills of their children in order to face the challenges of life in the future. This is based on the principle described in QS. At Tahrim verse 6, which emphasizes the importance of raising a family to avoid the torment of hellfire in the afterlife and prevent various harmful problems and disasters. The purpose of parents' education of their children is to provide moral, social, good social skills, habits and citizenship education. One of the strategies used is to apply discipline in family education, which includes discipline in practicing worship, Islamic religious principles, reading the Qur'an, akhlakul karimah, and aqidah Islamiyah.

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