

The Role of Parents in Family Education on Surah At-Tahrim (Study of Interpretation *Maudhū'i li Sūrah Wāhidah*)

Akhmad Syahbudin*¹, Abd. Basir² Abdullah Karim³ Mahyuddin Barni⁴

¹ *Akademi Maritim Nusantara Banjarmasin, Indonesia*

^{2,3,4} *Universitas Islam Negeri Antasari Banjarmasin, Indonesia*

e-mail: akhmad.syahbudin@gmail.com, abdulbasir@uin-antasari.ac.id, abdullahkarim@uin-antasari.ac.id, mahyuddinbarni@yahoo.co.id

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ABSTRACT. The role of parents in the process of family education is a necessity that cannot be avoided because of the critical role of the Family as the environment of origin and the first environment for humans. The existence of the Family is significant in supporting the achievement of educational goals. Various facts and realities on the ground show that the role of the Family today has not shown its maximum effort as the primary educational institution, resulting in the practice of violence in the Family, contrary to fundamental principles in the educational process. This paper intends to explore the critical role of parents in family education in every educational process based on the viewpoint of the Qur'an in surah at-tahrim (study of the interpretation of *maudhu'i li sura wahidah*). This exploration is intended to obtain the fundamental essence of the role of parents in the family education process so that it can provide a new perspective in perceiving the Family as an essential part of the humanization process.

Keywords: Role of Parents, Family Education, Surah At-Tahrim, *Tafsir Maudhū'i li Sūrah Wāhidah*.



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INTRODUCTION

Family education is held in out-of-school education (Mustafa & et al., 1960; Aslan, 2019; Ahid, 2010; Mansur, 2005; Aslan et al., 2019). A family educational institution is a family whose elements consist of the father, mother, and child (Langgulung, 2004; Putra et al., 2020). Things taught in family education is the cultivation of religious beliefs (Suwaid, 2003; Nahlawi, t.t.), values, culture, moral values, and skills. Family education is an institution of education main (Al-Iraqi, 2006; Al-Shabihi, 2003) and first, It could influence the development and a child's achievement as an adult, (Syarbini, 2014; Helmawati, 2014; Mizani et al., 2020). As educators, parents are required to provide knowledge to their children, develop good attitudes and skills, set a good example, and be responsible in carrying out their duties.

Given that it is so important and strategic family education, then parents, who are naturally responsible full responsibility for their children, (Amin, 2003) must educate their children as optimally as possible so that their potential and natural child grow and develop optimally. Mistakes in educating the child can be fatal (Wiyani & Barnawi, 2012). The child can deviate from *fitnah (nature)*, and His human potential then turns into an "animal." Another thing that is necessary to scrutinize is that the institution's formal education and non-formal, organized by both the government and the private sector, are a continuation of the education family.

Practically, the purpose of Islamic education (Roqib, 2009) in the Family is to provide the basics of religious knowledge, (Hamdi Abdul Karim, 2018) strengthen Faith, (Ulwan, 2014) train worship skills (Al-Quradhawi, 2005), foster and familiarize children with good morals (Daradjat, 1995), and provide skills (Mohammad'Ulyan, 2020) and life skills (Aidah, 2021; Syarbini, 2014) that can be useful for their future.

The family role describes a set of interpersonal behaviors, traits, and activities related to individuals in certain situations (Syarbini, 2014). The role of the individual in the Family is based on the expectations and behavior patterns of the Family, group, and society (Rakhmawati, 2015). The various roles contained within the Family are as follows; (Yoga et al., 2015) (1) Father's role: as the husband of wife and children, acting as breadwinner, educator, protector, and giver of security, as head of the Family, as a member of his social group, and as a member of the community from his environment. (2), The role of the mother: as a wife and mother for children, the mother has a role in taking care of the household, as a caregiver and educator of her children, protector and as one of her social groups and as a member of the community from her environment, besides that the mother can act as an additional breadwinner in his Family. (3) The role of children: carrying out psycho-social roles according to their level of development, physical, mental, social, and spiritual.

Research on family education in the Qur'an has been widely discussed, even the concept of the ideal Family in the Qur'an. In this case, the author explores the role of the Family, especially parents, in family education by studying the interpretation of *mau'dhui* in sura at-Tahrim.

METHOD

This study discusses the role of parents in the education of Muslim families. The author believes that success in educating the younger generation begins with the role of parents in the household context. By adhering to the guidance of the Islamic religion, which originates from the quran, hadith, and the thoughts of the scholars (Khoiroh, 2012). We have searched for data on various published sources of Islamic studies literature, such as Islamic religious books and academic papers, all of which discuss issues of the Islamic education model, such as the role of parents in the success of children's education. Data processing follows a phenomenological approach with a descriptive qualitative study design that presents both English and Arabic as quotations from the Koran and hadith science (Pulungan, 2014).

The process of data analysis involves a series of analytical techniques such as coding data, in-depth evaluation, and drawing conclusions followed by interpretation to gain relevant understanding in answering problems with the principle of the validity of the data findings. After discussing the results and analyzing the data, we can conclude that the role of parents in family education is influenced by the concept of children's education, which is based on the Al-Hadith Qur'an and Muslim intellectuals' thoughts. Thus, the results of this study can make an intellectual contribution to the development of studies both in the academic research environment and even in policy-making in the context of Islamic religious education as a whole (Roesli et al., 2018). We fully carry out this study with the help of electronic data search, which we design in a descriptive qualitative study supported by scientific evidence in the form of field findings that support the results of this study. This is the description of the research methodology for Islamic studies. We started with investigating the problem of electronic data collection in journals and other book sources, followed by analysis, and finally reported as a scientific paper on Islam in the context of a literature review.

RESULT AND DISCUSSION

Result

Surah At-Tahrim

This Surah consists of 12 verses, including the group of surahs *al-Madaniyah*, revealed after sura *al - Hujurat*. It is called surah *at-Tabrim* because, at the beginning of this sura, there is the word "*Tuharrim*," whose original Word is *at-Tabrim* which means "*forbidden*."

Main contents; (1) Faith; this opportunity to repent is only in this world; all human deeds will be rewarded hereafter. (2) Laws: Prohibition of forbidding what is permitted by Allah SWT; the obligation to free oneself from an oath made to forbid what is lawful by paying expiation; the obligation to protect oneself and one's Family from the fire of hell; orders to fight the disbelievers and hypocrites and to be strict with them in times of war. (3) and others; A person's faith and good or bad deeds do not depend on the Faith and deeds of other people, even between husband and wife, such as the wife of Prophet Noah, the wife of Prophet Lut, the wife of Pharaoh, and Maryam (Hamzens, 2007).

Relationship between sura at-Tahrim and the previous sura; in surah *at-Thalaq*, it mentions how to get along with and act towards wives, while surah *at-Tabrim* explains several things that happened between the Prophet Muhammad with his wives and how did the Prophet deal with it so that it would become a lesson for his people in family relationships.(Effendi, 2012) Moreover, the two surahs begin with Allah's call to the Prophet Muhammad on matters relating to family life. As for the relationship with the next Surah, in surah at-Tahrim, it is explained that Allah knows all secrets. At the same time, in sura al-Mulk, it is emphasized again that Allah knows all secrets because they control all nature.

Discussion

Interpretation of the Role of Parents in Family Education in Surah At-Tahrim Muslim Family Education Vision; Halal and Haram

Surah At-Tahrim in the Qur'an is a surah with many family life lessons. From start to finish, everything is about Family. It begins with the problems that arise in a noble family, namely the Family of the Prophet Muhammad and ends with another noble family, namely that of 'Imran.

The opening of this letter is the verse of Allah's rebuke to the Prophet Muhammad. The reprimand was given because the Prophet had forbidden something lawful for him. This warning stems from the emergence of jealousy from the wives of Rasulullah saw, Aisyah R.ha and Hafshah R.ha, for Zainab bint Jahsy R.ha (QS. At-Tahrim 1-3).

Some of the *mufasssirins* think that if there are verses that the Messenger of Allah is allowed to hide, then this verse is the verse that should be hidden the most (Ashari, 2013). This verse is a disgrace in the household of the Prophet Muhammad. At a glance, it dropped the credibility of the Prophet Muhammad and his Family. However, this is the human side of Rasulullah SAW, who lives side by side with wives with their feminine nature that speaks. So that every Muslim Family can see that even a noble family is an ordinary human family. Even the Messenger of Allah can fall into mistakes as a husband. In addition, this story is one of the proofs that the Prophet Muhammad was a trustworthy and honest person. He must convey every verse that Allah revealed to His people. This verse also proves the infallibility of the Prophet Muhammad because when the Apostle made a mistake, Allah SWT corrected him.

Many husbands slip into illegitimate matters just because they want to "please" and want to "make" their wives happy. Buy anything to make his wife happy, even if the money used is obtained illegitimately (Dariyo & Esa, 2004; Kabalmay, 2015). This verse strongly reminds

husbands and heads of families to understand the concept of halal and haram in Islam clearly (Wahyudi, 2018; Untari et al., 2018).

A household is like a vehicle. It is used to take a trip (Shalih, 2005; Farid, 2016; Jahroh, 2016). All family members are like passengers with their respective roles. Father and mother passengers are like the captain and the navigator (Amran, 2013; Kusmana, 2019). They are the ones who have a plan and will announce it to all family members (Umar, 2015; Yoga et al., 2015) where to go, how long the trip will take, and what to do when they get there. (Quthb, 2001) Armed with this information, each family member can measure his preparation and what supplies are needed (Istiqomah, 2015; Itares, 2015; Donny, 2016; Syahraeni, 2014). So keep family members from staying away from togetherness (Erniati, 2017; Noe et al., 2006; Mokhtar et al., 2019). Make togetherness in the afterlife a noble goal. This is the real success of life (Al-Abrasyi, 1994; Thoha, 1996).

There are three verses on the role of parents in family education that can be used as a basis for thinking and motivation for charity in family life. The Al-Qur'an teaches to build a big vision for a Muslim family, including:

Forming *Imams* (Leaders)

This verse is an explanation from Allah SWT about one of the characteristics of His noble servants (Halim, 2007). They continually pray (Edi Saffan, 2018), "O our Lord, grant us the coolness of the eyes of our spouses and descendants and make us leaders for people who are pious." (Hamka, 1984; Shihab, 2002).

First, prioritizing the word "*spouse*," then mentioning the word "*descendant*," which implies two great pearls of wisdom of causality; (1) A person naturally does not get offspring before having a partner who is legally valid according to Shari'ah. (2) Descendants; children and grandchildren will be present as descendants who are soothing to the eye when the couple is present as they wish for offspring. Every human being hopes to give birth to soothing offspring to the eye.

Second, prioritizing the prayer: "*pleasers (us)*," than saying the prayer: "*and make us priests for the righteous*." This is a process. Namely, the birth of a leader is a long process from the womb of every Muslim household. The home is the first and foremost place for the birth of just and exceptional leaders (Yusuf & Takdir, 2020). They have been able to cool their eyes at home, so it is hoped that he will become an exceptional leader when the big mandate comes and be a solid rebuke to every Muslim Family that the failure to give birth to an exceptional leader is proof of the failure of Muslim families to educate their initial foundation as prospective leaders who are eye-catching at home. Moreover, this has always been a picture of leadership throughout Islamic history. Where great leaders were born at home and have succeeded in guiding their families to become happy families, someday a successor to leadership will be born from that house who will not disappoint the hopes of his people.

Furthermore, "*and make us priests for pious people*" have very high hopes for Muslim families for their generations; be a leader for pious people because a pious society is a society that is not only noble and high in the eyes of humans (Prasatiawati, 2017). However, Allah SWT also said they are the noblest human being by His side (Yusuf & Takdir, 2020).

Protect yourself and your family from the fires of hell

This verse reminds us that of the many activities carried out in this life, is there a main mission to prevent ourselves and our families from the fires of hell (al-Maraghi, 1993). Parents must make regular observations of their children's development (Islahuddin et al., 2021). Then

take the appropriate action to maintain the goodness or correct the mistake. The fire does not grow except for the first provision (HT. Al-Bukhari, Maktabah Asy-Syamilah, Juz 10 p.298).

Match until the place returns

When reading this verse, Ibn Abbas said that Allah would elevate the descendants of the believers in rank if it turns out their level is lower than their parents' degree. Believers whom their children and grandchildren follow in Faith will be met by Allah in the same level and position as a gift from Allah to them even though it turns out that they have not reached that degree in their deeds. So that their parents are happy (Sobandi & Dewi, 2017), then their joy is perfect because they can all gather together.

Family Turbulence: Repentance

After that, Allah informed the Prophet about the secret words between Aisyah and Hafshah which were the cause of this problem and troubled the Prophet. When Omar ra. know that his daughter Hafshah r.ha. had made Rasulullah saw difficult and upset, then Umar ra. Then he uttered a sentence of strong rebuke to his son whose words were later enshrined by Allah Swt (QS. At-Tahrim 4-5).

With the high level of education and social strata in people's lives with complete awareness surrender to Allah SWT, the problems that befall will be easier to solve (Islahuddin et al., 2021; Bastomi, 2016). The general rule of a problem is Allah SWT's direction when experiencing tempest and turbulence in the household. When household problems and tempests come, (Kibtyah, 2014; Swastiningsih, 2014) husband and wife must have full awareness (Noorhayati, 2016). To return all solutions only to Allah SWT: (QS. An-Nisa 59) (Ashari, 2013).

Worried that there will be a dispute between husband and wife (Khumas et al., 2015), Allah SWT. Order to take a judge from a male family and a judge from a female family (Syaikh, 1994; Ash-Shiddieqy, 2000). A way out that God determines when a household is faced with a problem; (Syaikh, 1994)(QS. An-Nisa: 35).

The goodness of a society is a reflection of the personality of children and adolescents who are very dependent on the guidance of their parents in their respective households (Bakry, 1993; Taman & Farida, t.t.). The man's position as a *qawwal* (leader) in the household, (QS. An-Nisa: 34) (Hasanah, 2019; Sari, 2018).

When God's provision is held and applied, the storms in life can be minimized, and a way out is found. In language, the Word *qawwal* is in verbal 'Arabic; *Qaimah* is the singular form of *Qawaim*. *Qasim ad-Dawab*; four legs. This Word is also borrowed from humans, which sometimes means care and improvement, including the words of Allah SWT; "*Men are Qawwam for women...*" Ibn Kathir explained that the Word *qawwam* means the leader, the superior, the judge, and the educator if it is crooked. The loss of the *qawwamah* function causes tremendous turbulence in the household. Who are the leaders? There is no place to return, no judges, no educators, and no place to lean on.

Family Light goes out; Protecting the Family from Hellfire

Then it continues with a verse that reminds us all to protect ourselves and our families from the fires of hell. (QS. At-Tahrim 6).

In atmosphere incident which occur in house ladder Prophet Mohammed saw paragraph this give message for person which have faith "*Take care self you*", Among other with imitate Prophet and take care of (Syaikh, 1994; Shihab, 2002) your family namely wife, children and all responsibilities those under you by guiding (Chik et al., 2017) and educating (Mardiyana, 2017). All of you are spared from the fires of hell whose fuel is humans heathen, stones, and idols

(Sulistiyoko, 2018). The term "*Qu anjusakum*" means to do something that should be able to be a barrier to the torment of hellfire through the method of keeping away immoral acts (al-Maraghi, 1993).

Da'wah and education must start from home; both parents are responsible for their Families. (Al-Zuhayli, 2003) To create a household encompassed by religious values and shaded by harmonious relationships (Shihab, 2002). Enjoyment in a household is obtained through the harmonious relationship of each family member with one another and a harmonious relationship with Allah SWT (Ar-Rifa'i, 1999) is reflected, among others, in the implementation of prayers (Ar-Rifa'i, 1999; Shihab, 2002).

The Family that produces *qurratu a'yun* (cools the eyes) and is a leader for pious people is a family that shines brightly. The light can illuminate every corner of the heart of its inhabitants and every inch of their activities so that all of them are guided (Ashari, 2013). The Word of God (QS. An-Nur: 35).

Allah is the giver of light to the heavens and the earth. Penetrating the denseness of the universe, like a large lamp placed on a *mistykah*, I illuminates powerfully in every direction. That is the most powerful light, penetrating every space of human life and the universe. Fulfilling the human breast that He wants. The light directs people to the guidance and the straight path of Allah. Then Allah continues the verse to clarify the place of the source of light in life on earth; (QS. An-Nur: 36).

In this verse, it turns out that a mosque is a place that is the source of that light. A gathering place for believers to glorify Allah SWT and raise his name in the morning and evening. It is also where every Family comes to pick up a piece of light to take home. If it is far from the mosque, of course, far from the light source. Families who are not familiar with the mosque, of course, will be confused about turning on the light. Furthermore, Allah reminds us that several things hinder getting the light, which can make the light dim and even extinguished; (QS. An-Nur: 37).

Allah opens it with the Word *Rijal* (the men), which strikes the head of the Family. Men are often not aware that they have extinguished the light of their Family (QS. Al-Ahzab: 28). Work, business, and livelihood often shift the priority of communication (Rakhmawati, 2015; Aziz, 2019) with Allah SWT. Even though there are times that are binding and have been prescribed (Prasetiawati, 2017). There are many ways to get to the world, but Allah SWT mentions trade, buying, and selling in this verse. Commerce and buying and selling are activities with the most significant potential that can distract us from remembering Allah, being negligent in upholding prayers, Moreover, being negligent in paying zakat (QS. At-Tauba: 103).

The end of the verse, "...*They fear the day when their hearts and eyes will be shaken (Doomsday)*" is a reminder that becomes a control tool for a husband/head of the Family that one day every deed in the world will be accounted for. When this fear is gone, humans no longer care about the right and wrong of their every action.

Parental Charity; Jihad/Proselytizing

The next verse is a verse that reminds those who deny that later on the Day of Judgment, Allah will repay everything that has been done. The call to immediately repent to Allah SWT for every mistake that has been made. In the next verse, the Prophet Muhammad was ordered to carry out the peak of good deeds, namely *Jihad fi sabilillah*. (Ashari, 2013) A peak of charity that must also be a concern for Muslim families. (QS. At-Tahrim 7-9).

In terms of the role of parents, the piousness of the father and mother is the most important determining factor in producing pious and pious children. As a tree that thrives with fresh fruit must have come from a tree with good roots. (QS. Al-Kahf: 82).

Allah SWT emphasized that because of the father's piety, Allah SWT. I want the child to get help from a pious person and even the Prophet to build his house, which is almost collapsing. Also, the inheritance that belongs to the father, buried in that house, reaches him safely at his mature age. Because of his father's piety, Allah SWT will repay with the care of the next generation even though the father is gone. The piety of a mother must complement the piety of a father. As stated by Allah SWT. (QS. Al-Ahzab: 31).

The amount of guarantee given by Allah SWT for the piousness of a mother. Not only rewards that Allah SWT. Promises and good luck to the mothers who always pay attention to and maintain their piety.

Four Family Models; Parent Sync

The last three verses speak of three kinds of family models (Nasution, 1974; Wibisana, 2016; Juwita, 2017). Allah swt emphasized how important it is to synchronize parents (husband and wife) in the family.(Ashari, 2013) (QS. At-Tahrim 10).

This is the model of the **First Family**, the Family of Noah and Lut. The wives of the two righteous prophets betrayed them. The betrayal referred to here is not adultery because the Messenger of Allah once said that none of the Prophets' wives committed adultery. However, their betrayal is related to going against the orders of Allah and His Messenger. What happened to the families of Prophet Nuh and Prophet Lut also represents the model of today's Family. There are households where the husband moves towards righteousness, while the wife does not follow the piety movement. The effect is not only on himself but also on his children.

One of Noah's children named Yam or Kan'an, when his father offered to help him get into a boat during a flash flood. He looked away and then ran towards the mountain where he thought water couldn't reach it. He ignored the warning from his father that that day no one survived except for those who were in Noah's boat. (QS. Hud 41-43).

Prophet Noah's son at least became a victim of the inequality between husband and wife that the husband and wife must take care of paddling the household ark. Prophet Noah had to lose his son because he was not in sync with his wife from the side of piety. (QS. Hud 44-47). On another occasion, Prophet Lut also prayed to be saved with his Family; (QA. Asy-Syua'ara 168-169).

A pious husband cannot help someone, even if it is his wife. Attempts were made by the Prophet Lut by asking Allah to save his Family, but he was powerless with Allah's will, which is far juster. Prophet Lut prayed for his Family's safety then Allah said, "Then we saved her and her family except for an old woman who was left behind; she was a lousy grandmother. He chose to stay so that he perished. (QA. Asy-Syua'ara 170-172) (Ar-Rifa'i, 1999).

Furthermore, the **second family model** is Pharaoh's family model. (QS. At-Tahrim 11).

Pharaoh, who was very disbelieving in Allah and even dared to say he was God, married Asiyah bint Muzahim, who believed in Allah. Asiyah is one of the four best women in the world. There is a lack of synchrony between husband and wife, the opposite of the first model: a husband who is *ungrateful* to Allah SWT but has a *righteous* wife. The verse shows that the pious wife is tormented living with an infidel husband.

The third family model is a family with ideal piety; (QS. At- Tahrim 12). (Aziz, 2019; Khuluqi & Mashudi, 2020; Jaapar & Azahari, 2011).

A noble family, from father, son to grandson, Imran and his wife are noble husband and wife. They gave birth to a very noble woman who was called the Messenger of Allah as the perfect woman. Imran was awarded a grandson who became a noble human being, Prophet Isa as. So important is synchronization for the sake of the longevity of household life. Building a shared perspective between husband and wife; (a) Building equality in halal and haram matters. (b) Building equality in protecting families from the painful hellfire. (c) Build agreement on the issue of repentance. (d) Building good cooperation in the household in obedience until it reaches the perfection of charity gives birth to a generation ready to sacrifice anything to uphold the Islamic religion. All of that is a process and an ongoing effort to adjust to each other and align hearts and steps. In order to be born not in the Family of Noah, Lut, or Asiyah. However, the Prophet's Family was present. And Imran's Family.

CONCLUSION

Based on the description in this paper, the essential role of parents in family education generally aims to create an educational environment for children as students in the Family, where parents play the role of educators. The result of the educational process is that a child is expected to get an initial picture that becomes a representation of his life. The initial representation that is accepted and believed by the child as the truth in his Family will form a fundamental paradigm, which will later determine the behavior and character of the child until he becomes an adult in his social environment. The essence that is very basic to the role of parents in family education is to carry out the process of instilling values carried out by parents to their children as a process of regeneration in the Family.

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