

## **EDUCATION CHILD IN A FAMILY OF SURAH AN-NISA' VERSE 9 PERSPECTIVE**

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### **Abstract**

In family that plays an important role in shaping the child's personality is the parent. The personality is obtained through the educational process taught by his parents. First and foremost educators for children in the family are parents because it is from them that the child first gets an education. In essence, education in the family occurs implicitly, starting with communication between family members and the daily behavior of their parents. In addition to good communication, the behavior of both parents also participate in the formation of children's morals. Because the family is the first and primary madrasa for a child. In general, in a family environment, religious values are instilled in children to shape their behavior. Therefore, religious education in the family environment is needed to find out which boundaries are good and bad in children's daily lives. In Islam it is taught to protect the family (or children) from ignorance, even it is highly recommended not to leave the family in a weak state (educational and economic). As explained in the Qur'an surah an-Nisa' verse 9. This paper will discuss education in the family perspective of surah an-Nisa' verse 9. This is important to discuss to avoid the birth of a generation of the weak, both weak in education and economically. With an education in the family, it is expected to form a strong generation is facing the challenges of the times ahead.

**Keywords: Education, Family, Surah an-Nisa' Verse 9**

## A. Introduction

In family that plays an important role in shaping the child's personality is the parent. Education obtained by children from parents is what determines the good or bad behavior of children in the future.<sup>1</sup> Before the child attends formal education such as Elementary School (SD), Junior High School (SMP), High School (SMA) and Higher Education he is first educated by his parents.

First and foremost educators for children in the family are parents because it is from them that the child first gets an education. It is said by parents as "first educators" because parents first give knowledge about various things to children. Then, it is said to be "the main educator" because the education provided by parents will be the basis for the development of the mindset of the child and his future life.<sup>2</sup> Departing from the above, parents must maximize their role as caregivers of children. According to Umar Hasyim caring for children starts from educating, guiding, caring, taking care of all their needs such as eating, drinking, clothing, and also cleaning or all their needs until the child is able to do all his own needs.

Education in the family will run throughout time through interaction and socialization in the family environment. In essence, education in the family occurs implicitly, starting with communication between family members and the daily behavior of their parents.<sup>3</sup> The creation of good communication between children and their parents will create harmony in the family which can cause happiness in the household.

In addition to good communication, the behavior of both parents also participate in the formation of children's morals. If both parents do not set a good example in the sense of always fighting in front of their children, then the child will feel pressured and will affect his mindset. Vice versa if what is exemplified by his parents is a good thing then the child will indirectly follow him.

One step to form a personal child who cares for others and is ready to face the challenges of the times can be taken through education in the family. Choosing family as one of the important elements in maintaining the culture and character of society is not without reason. Because the family is the first and primary madrasa for a child. The statement shows

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<sup>1</sup> Fachrudin, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak", *Jurnal Pendidikan Agama Islam – Ta'lim*, Vol. 9, No. 1, 2011, hal. 1.

<sup>2</sup> Umar Hasyim, *Anak Sholeh (Cara Mendidik Anak Dalam Islam)*, (Surabaya : PT Bina Ilmu, 2000), hal. 86.

<sup>3</sup> Nurmadiyah, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak", *Jurnal al-Afkar*, Vol. 1, No. 2, 2013, hal. 90.

that the family plays a crucial role in the development of a child. So it's no exaggeration to say a child won't be able to survive without a family by his side.<sup>4</sup>

Although many social institutions pay attention to children, it is not like the attention given by parents. In general, in a family environment, religious values are instilled in children to shape their behavior. Therefore, religious education in the family environment is needed to find out which boundaries are good and bad in their daily lives. With the existence of religious education, it is expected that every human being in doing something according to his conscience.<sup>5</sup> If Islamic education in the family is ignored then it will produce a weak generation, whether weak in education, moreover it can cause weakness in the economy. In Islam, it is taught to maintain a family of ignorance, even it is highly recommended not to leave the family in a weak state (educational and economic). As explained in the Qur'an surah an-Nisa verse 9.

This paper will discuss several factors that describe and address issues such as how education is in the family and how perspective education of sura an-Nisa 'verse 9. This is important to be discussed to avoid the birth of a generation that is weak, both weak in education and weak in the economy. With an education in the family, it is expected to form a strong generation is facing the challenges of the times ahead.

## **B. Education in a Family**

According to Theodore Mayer Greene, education is any effort prepared by humans to lead a valuable life.<sup>6</sup> According to Munardji, education is a process or way of instilling something into a person.<sup>7</sup> While, Syaiful Sagala's opinion, education is the learning experience of a person he experiences so that he can change his life circumstances. Education is not only limited to completing formal education but education lasts throughout one's life.<sup>8</sup> With the education of a person, it will be easy to avoid the possibility of deviations that are difficult to avoid.

Various behavioral deviations that occur at this time, even very easily found in everyday life both through print and electronic media. Deviations that occur such as brawls between students, promiscuity, forbidden relations both among adolescents and students can

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<sup>4</sup> Doli Witro, "Islamic Religious Education in the Family to Strengthen National Resilience of Surah At-Tahrim Verse 6 Perspective", *Al-Muaddib : Jurnal Ilmu-Ilmu Sosial dan Keislaman*, Vol. 4, No. 2, 2019, hal. 307.

<sup>5</sup> Moh. Solikodin Djaelani, "Peran Pendidikan Agama Islam Dalam Keluarga dan Masyarakat", *Jurnal Ilmiah Widya*, Vol. 1, No. 2, 2013, hal. 103.

<sup>6</sup> Ahmad Tafsir, *Metodologi Pengajaran Agama Islam*, (Bandung: Remaja Rosdakarya, 2004), hal. 6.

<sup>7</sup> Munardji, *Ilmu Pendidikan Islam*, (Jakarta Pusat: Bina Ilmu, 2004), hal. 5.

<sup>8</sup> Syaiful Sagala, *Konsep dan Makna Pembelajaran*, (Bandung: Alfabeta, 2011), hal. 1.

now not be covered (become public secret). Not to mention officials who have bad morals such as infidelity, drug users, and corruption. This shows the failure of generations in taking education built on the spirit of secularism, capitalism, and materialism. At the global level, un-Islamic values have dominated by using sophisticated technology deliberately created by individuals as a means of propaganda and destruction of Muslims. They entered by destroying aqeedah, morals, economics, and systematic mass murder in war.<sup>9</sup>

Therefore, so that the family can carry out its function as an educator, before building a family there are a number of things that need to be considered by someone who is psychological, for example loving one another, mature and ready to assume responsibility. Departing from this, both partners are expected to be able to carry out their duties properly as parents who have responsibilities to their children. One of the important tasks of parents in the family is to educate children. As explained in the Qur'an Surah at-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التَّحْرِيمِ: ٦)

Mean:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.<sup>10</sup> (Q. S. 66: 6)

If children in their childhood are religiously educated in a residential environment it will have implications for the development of the child's personality in the future. Bringing children into the mosque to attend the evening prayer, listening to religious lectures must be accustomed to children from an early age. This is very important because children do not need religious knowledge in the family so that as adults they will not care about religious issues.

This is where the role of the family will play a role in shaping the character of the child for his future. Education and habituation applied in the family at least affect the physical and psychological well-being of children. In addition, children's growth is also influenced by adequate nutrition and kinesthetic skill lessons. While noble values in the family such as honesty, mutual respect, democracy will form the character of the child as a noble person so

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<sup>9</sup> Wartono, "Membentuk Lingkungan Pendidikan yang Islami", *Edukasi Islami Jurnal Pendidikan Islam*, Vol. 2, No. 4, 2013, hal. 399.

<sup>10</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung: Syaamil Qur'an, 2010), hal. 560.

that the development and psychological maturity is increasingly formed. All that is not just going naturally, but needs to be prepared, designed, implemented, and accustomed through family education.

According to Abdurrahman Saleh Abdullah in the book *Education Theory, a Qur'anic Outlook* states the purpose of education consists of several aspects, including:<sup>11</sup>

1. *Ahdaf al-jismiyah* (physical goals) namely the educational process to equip or prepare human beings as *khalifah fi al-ardh* (leader on the surface of the earth) with physical skills training. This goal is based on opinion iman al-Nawawi the translate *al-qawiy* as one's faith which must be supported by physical strength.
2. *Ahdaf al-ruhaniyah wa ahdaf al-diniyah* (spiritual and religious goals) namely the educational process aims to improve one's ability to be obedient and obedient only to Allah s.w.t. solely and apply the Qur'anic morals by imitating the Prophet Muhammad s.a.w. as an embodiment of religious behavior.
3. *Ahdaf al-aqliyah* (intellectual goals) namely the educational process aims to direct the intellectual ability of humans to always seek the truth of something and also about the causes. By reviewing the Qur'an and Hadith both *qauliyah* and *kauniyah* so that the power of faith in God always increases. This intellectual education has stages including: a) *al-yaqin* (achievement of scientific truth); b) *'ainul yaqin* (achievement of empirical truth); c) *haqqul yaqin* (the attainment of metaempiris truth or more precisely philosophical truth).
4. *Ahdaf al-ijtimayyah* (social goals) namely the educational process aims to form a whole personality and istiqomah. The person referred to here is reflected as *al-nas* who lives among a plural society.

### C. Education in Surah an-Nisa' Verse 9

In surah an-Nisa' verse 9, Allah s.w.t. said:

وَلْيَخْشَ الَّذِينَ لَوْ تَرْكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (النساء: ٩)

Mean:

And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.<sup>12</sup> (Q. S. 4: 9)

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<sup>11</sup> Heri Gunawan, *Pendidikan Islam*, (Bandung: PT Remaja Rosdakarya, 2014), hal. 10-11.

<sup>12</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, hal. 78.

Sayyid Quthb in *tafsir fi zhilalil qur'an* states that the purpose of the letter an-Nisa' verse 9 is thus the first touch that touches the bottom of the heart (parents) who are so concerned with young children. It's like her child is having a hard time and no one is giving help. Described so for orphans whose affairs were left to them after the children lost (abandoned) their parents. They also do not know to whom their children will be handed over after they die.<sup>13</sup>

In addition, it is ordered for them to fear Allah when educating the children surrendered to them and it is hoped that Allah will give those who care for their children full of piety, attention, and affection. Also order them to say good words to the children they educate and care for, as they care for their own property.<sup>14</sup>

Ibnu Katsir in *tafsir ibnu katsir* about surah an-Nisa' ayat 9 explain Ali bin Abi Thalhaf narrating from Ibnu Abbas, he said: "This verse describes a man who is about to die then he wills to someone who can endanger his heir. Therefore, God commands those who hear the will to guide the person concerned (read: about to die) to fear Allah and return to the right path. So every person who gets such a thing should worry about the heirs of that person as much as he is worried about his own heirs".<sup>15</sup>

In *ash-Shahiihain* stressed that when the Messenger of Allah, visiting Sa'd bin Abi Waqqash, he asked him: "O Messenger of Allah, in fact, I have a lot of wealth and do not have an heir except a princess, may I give up two-thirds of my treasure?" Prophet answered: "No". He asked: "Half?" Prophet replied, "No". He asked again: "How about a third?" Prophet also replied, "Yes, one third is allowed, and one third is a lot".<sup>16</sup>

Surah an-Nisa' verse 9 explains that as Muslims one must prepare a qualified generation of successors. Both the children and the people around them so that they can actualize their knowledge and assets as a provision for the future. Allah s.w.t. also give warnings to those who are nearing the end of their lives to think of children (families) who are left behind and do not leave them (read: children) who are weak in their welfare still in doubt. Then everyone should always increase the piety to Allah s.w.t. and said being gentle towards orphans and it is the responsibility of every Muslim to make them as children.

Indirectly, humanity is taught to make ends meet to avoid sufficiency in life does not mean that a person must be rich, but simple in the sense that his needs can be fulfilled. A

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<sup>13</sup> Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an: Dibawah Naungan Al-Qur'an*, (Jakarta: Gema Insani Press, 2001), hal. 286.

<sup>14</sup> Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an: Dibawah Naungan Al-Qur'an...*, hal. 287

<sup>15</sup> Abdullah bin Muhammad bin Abdurahman bin Ishaq al-Sheikh, *Tafsir Ibnu Katsir*, (Kairo: Pustaka Imam Asy- Syafi'i, 2005), hal. 434.

<sup>16</sup> Abdullah bin Muhammad bin Abdurahman bin Ishaq al-Sheikh, *Tafsir Ibnu Katsir...*, hal. 435.

child before adulthood needs is met by his parents. Not only needs but also educated by his parents. It is proper for a child to be devoted to his parents, even becoming an obligation for him. Good children will be a rewarding field for both parents. Because every good that is done by the child his parents get a reward.

Therefore parents as the main element in the family must maximize their role in the family, including:<sup>17</sup> 1) Maintain the noble and holy nature of children; 2) Straighten, awaken, and develop the potential and positive talents that children have; 3) Creating a safe and calm environment in caring for children so that he can feel the love and love from his parents; 4) Provide education and introduce community culture, language, customs and norms (norms) that exist or are used in a society. This will be useful as science in preparation for social interaction in society. By implementing family functions as mentioned above, it is hoped that the objectives of education in the family will be achieved which covers all lines of the child's life.

#### **D. Conclusion**

Family education will play a role in shaping the character of the child for his future. Education and habituation applied in the family at least affect the physical and psychological well-being of children. Noble values obtained by children in the family such as honesty, mutual respect, democracy will form the character of the child as a noble person so that the development and psychological maturity is increasingly formed. All that is not just going naturally, but needs to be prepared, designed, implemented, and accustomed through family education. In surah an-Nisa' verse 9 there is a message from the Muslims to prepare a quality next generation. Both children and the people around them so that they can actualize knowledge and wealth as provisions in the future. Allah s.w.t. also give warnings to those who are nearing the end of their lives to think of children (families) who are left behind and do not leave them (read: children) who are weak in their welfare still in doubt.

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<sup>17</sup> Moh. Solikodin Djaelani, "Peran Pendidikan Agama Islam Dalam Keluarga dan Masyarakat...", h. 103.

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