

The Parenting of Parents toward Their Children Education According to Al-Quran Perspective

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Abstract

Pursuing progress in an increasingly modern era is not to change human lifestyles that losing the direction and purpose of their life, including how to choose the parenting of parent care and education for family upbringing children as a young generation of the al-quran. This study aimed to understand what the parenting care and educational models of parents towards their children in the perspective of Islamic education sourced from the Qur'an. This study actually based on various Islamic literatures focusing on the reading of derivatives from the Holy Qur'an about parenting patterns and styles of education of parents to children has become an approach to this qualitative study method. the results can be concluded into two parts; First, the pattern of care and educational models of the parents of students is not in accordance with the demands of the Koran, in accordance with the age of the students. However, the pattern of care is only in accordance with the age of the parents. Second, the patterns of care and educational models provided by parents to their children are in accordance with the guidance of the Qur'an where their care pattern starts from breastfeeding to the next stages according to the child's development. So it is not surprising that the current generation of young people do not fully have the style and purpose of life in accordance with Islamic expectations that come from the holy Quran Kareem.

Keywords---Parenting, Father and Mother of Children, al-Qur'an Perspective.

Introduction

Patterns of care and educational models for children will determine the direction of their future (Keeling, 2003) Errors in educational patterns can result in delinquency in children, especially in the era of technological advances that sometimes can not be controlled anymore. Many parents are lulled by modern education, by providing children's education in accordance with the present unbalanced world education and the hereafter so that the child's age loses direction and purpose. (S. Wilde, 2013). So from this we need the awareness of parents in choosing a model and pattern of educational care that is balanced between the interests of the world and the hereafter by adhering to the values of religion and ancestors namely the guidelines on Al Qurannul Qarim.

Internalization of education in families with an important role is parents, so that children do not go wrong carrying a way of life that is only concerned with worldly life. (Barna, 2003). Internalization is the value taught through educational institutions, first and foremost is the family in this case the parents Parents have an important role for the formation of behavior for their children Basically, the pattern of Islamic education, the pattern of education is the pattern in accordance with the age of the child, but as parents misunderstand it, so everything is in accordance with the wishes of children who are leaning out of control. (Fisher, 2005).

The development and advancement of technology from typewriter generation to electronic generation, (Mujiburrahman, 2017) certainly contributed to the colors and models of child care in each family. (Aslan, 2019a). Often found in families children are raised with material luxuries such

as the provision of mobile phone technology as an expression of children's affection. Children are given the freedom to use technology without any control from their parents. Parenting systems like this continue until the big child is raised like a double-edged knife. Eventually the child becomes spoiled, unruly and so forth that go against the wishes of parents and society.

Parents who give advice are not ignored by their children because the wishes of parents are against the wishes of children, so parents become angry. Because of such affection tall, the child is never angry when he was a child, but when the child is grown the first time the child feels anger from the parents. Anger parents who are first seen by children is a fatal mistake, because anger is a symbol that is different from the psychological child. Events like this happen a lot in the current information age, moreover parents do not have duties and responsibilities as parents in accordance with Islamic religious guidelines sourced from the Koran.

Incorrect parenting models and parental character will influence the child's character later (Al.Tridonanto, 2014) Good character is a matter of forming values. Character is formed because the first one formed is value. Value is something that is carved. Something good carving then will have value, for example parents who are disciplined, (Lickona, 2012); (Lickona, 2014) then automatically children are also disciplined Parents who have creativity in educating children, then later children also have creativity. (Shochib, 1997). In essence, everything taught by parents, then things will become a value in children to experience maturity.

The stages of children's moral development from pre conventional, conventional and conventional postal stages are important stages (Tridhonanto & Agency, 2013) for education in the family to reach the next stage which is maturity. Before adulthood, with the development of increasingly large technology also challenges, obstacles, internalization of positive values, such as the value of religion in Islamic faith and morals to be taught, implanted in children. To instill positive values all that is needed, rules that are in accordance with guidelines in Islam, namely the Qur'an and Hadith.

Religious values are the initial foundation given by parents to their children. (Kohlberg, 1971). Good values from childhood are instilled, so that children's behavior will become positive values and when they enter adulthood, for example the bad influence of technology and peers then by themselves they can be finalized. (Aslan, 2019); (Aslan & Hifza, 2020). Therefore, as Muslim parents, teaching positive values is an obligation, 3 because everything has been taught by God through the holy book the Koran aims with these teachings, parents can deliver families who are not only sakinah, mawaddah and warahmah both in the world but also in the hereafter.

This study aims to find out more about the pattern of care and education models of parents to their children based on the Koran as a guide for the lives of the hereafter to the human world both Muslim and non-Muslim. This study is felt to be very important on the basis of the guidance of Islam to Muslims, especially parents in order to provide balanced education patterns and models for their children, both world education and education towards the hereafter, according to the guidance of the Qur'an and the Prophetic traditions.

Research Methods

Qualitative literature method has been used to analyze the data of this study. (Berg, 2001); (Creswell, 2009). This method was carried out by analyzing the theory in accordance with what was studied in the study discussion. (Zed, 2008). This study aimed to determine patterns of care and educational style of parents in guiding children in the family according to the perspective of the Koran. To find out more about the pattern of parental perception of the Koran using maudhui interpretation. The interpretation of maudhui'y was used to collect verses according to the theme, asbabul nuzul and be connected between one verse and another that is thoroughly and objectively studied. (Baidan, 2000). After reviewing the parenting patterns in the Qur'an from that interpretation, then a conclusion can be drawn from parenting methods used by parents of children in accordance with what is taught by the Qur'an and hadith. (Graue, 2015).

Results and Discussion

Parenting Children in the Qur'anic Perspective

Parenting is a way of caring for children (Sukardi & Ketut, 1985); (Muallifah, 2009); (Garliah & Nasution, 2009). Types of parenting consist of authoritarian, democratic, permissive. (Muallifah, 2009); (Santrock, 2008); (J. W. Santrock, 1995). Types of parenting parents each have similarities and differences. Parents who care for children with the same pattern will produce children with the same character. However, not all parenting that is in accordance with the guidance of the Qur'an has the same character, due to differences in understanding the Qur'an. (Mattson, 2012).

Parenting in the Qur'an has been taught in Surah Thaha and Ash-Syuara. Surah Thaha verse 38, the word "nurtured" has the meaning of the interpretation of nurturing and guarding, while surah Ash-Syu'ara verse 18 the word "take care of you" is interpreted as nurturing and breastfeeding. In another verse, the Koran also explains the parenting patterns of pregnancy, birth and child education period, for example sura Ali-Imran verse 35, Al-Hajj verse 5, Fathir verse 11, Maryam verse 22, and surah Al-Ahqaf verse 15. Tafsir Jalalain, child in the womb is a child who has been formed as a child of piety. (ad-Damsyiqi, 1419).

Surah Al-Hajj verse 5, is interpreted "so that the fetus remains in the womb and does not miscarry and grows into a perfect shape". Meanwhile, surah Fathir verse 11 also states about the process of pregnancy. Ibn Kathir interprets this verse as something that is hidden from Him. The fall of this verse when Gabriel delivered the word of God to Maryam. Mary accepted it gracefully and surrendered to God, so Gabriel blew in the clothes of Mary and finally Mary was pregnant. After Maryam had a double body, she felt her chest tight and when she wanted to tell this story, it was impossible for the believers to be told to her sister, wife Zakaria. Finally, Mary went away so as not to be seen by the community and the community did not see it. (ad-Damsyiqi, 1419). The verses relating to the birth of a child consist of surah Al-Ahqaf verse 15 and Al-Imran verse 36. The interpretation of this verse is to give birth to a child with difficulty who is full of suffering. (Mahalli & Suyuti, 2009). After a child is born, then give a name to the child. The Qur'an about giving the name of a child is found in Surah Al-Imran Verse 36, then breastfeeding a child contained in Surah Al-Baqarah verse 233, At-Thalaq verse 6 and Al-Ahqaf verse 46.

Thus, from several verses of the Qur'an that teaches about parenting children have a relationship between one verse with another. However, if understood in passing, the parenting in the Qur'an cannot be separated from teaching positive values to shape the personality of the child so that he has good morals. However, not all Muslims apply parenting in the Koran so that children are more spoiled with material, technology, so that children's behavior toward more negative.

The Qur'an not only teaches how to raise children but also teaches how to educate children. In the Koran, education for children is contained in Surah Al-Baqarah verse 132, Luqman verses 13, 14, 16, 17, 18, 19 and At-Tahrim verse 6. The contents of the Koran verse teaches how to educate children, including; First, teach religion to children. A will or message to parents while they are still alive is about goodness. This message of goodness concerns about religion because as a provision for the hereafter, including for the family. (Mahalli & Suyuti, 2009). Second, teaches the Child not to Shirk to Allah. Shirk is associating partners with Allah and is a great tyranny. Third, advising children to serve their parents. Surah Q.S al-An'am / 6: 151 and Q.S al-Isra / 17: 23, are considered by scholars not as teaching Luqman to their children, but show as respect and devotion to parents. (Shihab, 2002).

Fourth, teach children to responsibility. Qur'an surah Luqman /31: 16. Fifth, teaches children to fear Allah. Sixth, teach prayer, Amar Ma'ruf Nahi Munkar and Patience to Children. Seventh, teach children not to be arrogant and arrogant. Eighth, teach Children Ethics Walking and the Ethics of Speaking. For parents, who do not educate children according to the teachings of the Qur'an, the child's behavior is more negative. (Rosyada & Retnomurti, A. B, 2017).

Conclusion

Current technological advances also have an impact on education and the characteristics of the education generation, including parenting patterns and parental education in educating their children. This is a new world challenge. For parents who live in modern times, this form of expression of affection for children is often in the wrong way where the child is spoiled with material such as the provision of technology with lost control. Therefore, the educational outcomes of the younger generation will have a negative impact on their future. In these circumstances, children later care more about the material than their parents. However, if parents give love by instilling positive values

in accordance with the guidelines of the Qur'an and Hadith both from choosing a life partner, giving birth to providing education, it will prepare godly children, in accordance with the wishes of the older generation in modern times. So it is not surprising that someday this young generation does not fully have the style and purpose of life in accordance with Islamic expectations derived from the Kareem Koran. this is truly a new challenge for Islamic educators.

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