

Family Education in The Quran

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Abstract: This research aimed to explain about how family education in Quran. Researcher wanted to reveal: Firstly, the meaning of Family in Quran, Secondly, the aspects of Family Education in Alquran, Thirdly, How is the Family Education in Quran. This research was used the thematic method (Maudu'i), that is the interpretation by codifying all verses of the holy Qur'an related to the family education, then it was discussed critically, deeply and comprehended from all aspects with the intention to build a concept detailed and holistically about the problems related to family education in the Alquran. The primary sources used in this research was Alquran and Hadits of Prophet Muhammad saw. While the secondary sources was literatures related to the sources of the Study about Alquran in terms of Family education. Both obtained from the interpretation books or from the varieties of dictionary, the argumentations of scientists, the experts of Islamic Education, the books about Islamic studies and also general science, encyclopedia and also the digital sources. The results revealed that family education in the view of Alquran is an educational process that was carried out by parents in the family (household). Family education in the Alquran that should be taught was a faith education, religious education and moral education. Family Education contains nine commands, they were: a) Do good to parents, b). Thanks be to God and parents, c). Communicate well to Parents, d). Following the pattern of life from the Prophets, e). Enforcing prayer, f). Sent to goodness. g). Preventing bad deeds, h) Simple in the life, and i). be polite in communication.

Keywords: *Family, Education, Quran*

I. BACKGROUND

In an effort to achieve its purpose in life, human beings must be able to know and understand the efforts and steps that must be done. Through the process of education, man will be able to understand and carry out his duties and responsibilities as a khalifah (leader) on this earth and as 'abd Allah (servant of God) who serves God in achieving his life purpose.

In the Hadith it is explained that every body is a leader and every leader will be accountable for his leadership. Every husband is the head of the family in his household, and must be held accountable for his leadership, for God will hold accountable for the trust given to him: "Narrated from Abu Nu'man narrated from Hamad bin Zaid from Ayyub of Nafi 'from' Abd Allah Raslullah said," Every one of you is a leader and every leader will be responsible for his leadership, then a priest is a leader and he will be responsible for his leadership, and a The husband is the leader in his family and he will be responsible for his leadership he will be responsible for his leadership, and an aide is the leader of his employer's property and he will be responsible for his leadership. "(Sahih bukhari, tt .: 135).

Steps that must be done for parents to keep the child's nature awake, then parents must provide good education. As this is explained Raslullah aw. In the hadith as follows: "It is narrated from adam narrated from Ibn Ab ai'b from az-Zuhr from Ab Salamah bin 'Abdurrahman from Abu Hurairah he said, Rasulullah saw. Said: "Every child who is born in a state of fitrah, then both parents who make Jewish, Christian, or Musi." (Sahih Muslim, 1400 H: 246). Therefore, both parents will form the child into Islam or not. So parents must understand and carry out their duties and responsibilities in educating their children, as they are responsible for themselves. (Muhammad Zuhail, 2002: 39).

One of the terms described in the Qur'an is about the term *ahl* which is one of the terms used in describing the family. (Surat at-Tahrim / 66: 6). God instructs parents to educate their children with an education based on faith and instill the value of piety into the hearts of their children. Parents are also instructed to instill confidence in their children's hearts that faith and piety to God are the primary basis in living life.. Today almost every parent complains about how difficult it is to educate children today. Not only are children's attitudes more courageous and somewhat 'unruly', but also the challenges of the current globalization of culture, information, and technology that contributes to coloring children's attitudes and behaviors.

Based on the above facts, the authors feel interested in researching and reviewing the Qur'anic verses that address the problem of *ahl*, both verses that explicitly use terms *ahl* or verses that come in the form of other expressions which in it contain the meaning of family (Parents / educators and their children / learners). In accordance with the title of this research is trying to find the concept of family education in the Qur'an, then the main issue that will be appointed as the main study is how aspects and principles of family education in the Qur'an. Based on the points of thought that become the background of the above problems, then the issues discussed in this study are limited to the study of Qur'anic verses that talk about family education, the peak of his study discussed Qur'anic verses about the aspects and principles Education in the family. The problem is formulated through the following questions: 1) What is the definition of family in the Qur'an? 2) How are the aspects of family education in the Qur'an ?, 3) How are the principles of family education in the Qur'an?

II. LITERATURE STUDY

1. Education

In the Big Indonesian Dictionary, education derived from the word "educate" is defined as a process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through teaching and training. (Ministry of Education and Culture, 232).

Education is an activity that encompasses all the actions and efforts of the older generation for their skills to the younger generation as an effort to prepare them in order to fulfill their life functions both physical and spiritual. (Poerbakawatja, 1981: 257-258). In essence, education is an effort to transform the value and development of human potential, so that education plays an important role in human civilization. (Warul Walidin, 2003: 106). Thus the essence of education includes the following characteristics: First, the potential of education is a conscious effort to achieve a desired goal. Second, the educational process involves a qualitatively optimal development effort on all aspects of human personality and capability. Third, the educational process takes place in all living environments, within the family and household, school and community; Fourth, the process of education takes place in all stages of a lifelong development (life long education - learning no end). (Umar Sihab: 2005: 152-153).

2. Family

The nuclear family, consisting of father, mother, and children. The family comes from Sanskrit "*kulawarga*". The word *kula* means "race" and "*warga*" meaning "member". Family is an environment where there are some people who still have blood relations. The family as a social group consists of a number of individuals, has relationships between individuals, there is a bond, the obligation between the individual. (R.A. Baron and Donn Byrne: 2003, 55). The family is the smallest unit of society that consists of the head of the family and some who are gathered and live somewhere under a roof in a state of interdependence. (Umar Sihab, 2005: 153).

3. Alquran

The Qur'an literally means "perfect reading". (M. Quraish Shihab, 1996, 3). *Qara'a* means collecting and gathering, and *qira'ah* means gathering letters and words to one another in a well-organized speech. The Qur'an is Allah's words which is revealed to the Prophet Muhammad. Whose readings are of worship. (Manna 'Khalil Qattan, 1996: 17). The Qur'an is an unmatched words of Allah (miracle), revealed to the Prophet Muhammad. The covering of the Prophets and Messengers by the medieval intercession of Jibril. Begins with the letter of al-Fatiha and ends with an an-Nas letter, and is written in manuscripts which are delivered to us *mutawatir* (by numerous), and studying them is worship. (Muhammad 'Ali Al-Sabuni, 1998: 15). Among the main purposes revealed by the Qur'an is to be the guidance of humans in arranging their lives in order to gain happiness in the world and the hereafter. (Muhammad Rashid Rida, 1960: 126).

Family According Al-Quran

1. The Meaning of Family in Etymology and Terminology

Etymologically, the family word in Arabic is derived from the root *ahl* (اهل) which means family, family, relatives. (Ibrahim Madkur, 1960: 32). In the dictionary al-Muhit said *ahl* (اهل) means the husband and his family and his relatives. (Al-Fairz, 1170 H: 342). In Lisanul 'Arabic the word *ahl* (اهل) means the husband, wife and children. (Manzr, 1119 H: 164) Meanwhile according to Mu'jam Mufradat Al-Faz Alquran said *ahl* (اهل) contains the meaning of husband, wife and children. Al-Ragib Al-Ajfehani, Mu'jam Al-Mufradat Al-Faz Alquran. (Beirut, tt: 25). In the Qur'an the word *ahl* (اهل) in its various forms that contain the meaning of the family, (Al-Munjid fil-Lugat, 1986: 20), referred to as much 145 times as diklasifikasikan, Qur'anic verses that discuss the theme of the family descended in Madina (Madaniyah). This is because (اهل) the phenomenon of family education is seen when during the period of Medina. Then the word *ahl* (اهل) has two root words with a much different meaning. The first root of the word is *ihalah* (اهلة) which etymologically means fat sliced and cut

into small pieces. The second root is the word *ahl* (اهل) itself, which can be understood only after the meaning coupled with other words to form a compound word. (A. J Wensick, 1936: 130). The word *ahl* (اهل) with this second sense is mentioned in the Qur'an. The plural is *ahlun*. (Shihab, 2007: 62)

The word *ahl* (اهل), which is coupled with the first, second, or third pronoun, means the family of the person mentioned by the pronoun, such as *ahluka*, *ahllium*, *ahlana*, *ahlahu*, *ahlaha*, *ahlihim*, *ahlikum* and *ahluna*. These last three words, *ahlihim*, *ahllium* and *ahluna*, are the plural form of the word *ahl*, which is then coupled with the third person, the second, and the first. (M. Quraish Shihab, 2007: 62) In the book of Fathu ar-Rahman is found an explanation of the number of words (اهل) used in the Qur'an, the word *ahl* (اهل) as much as 53 times, experts say 12 times, *ahluhu* 43 times, *ahluna* as many as 8 times, and *ahlina* 6 time. So the whole number of *ahl* (اهل) and derivations (derivatives) used in the Qur'an is 122 times. (Al-Maqdisi, 2005: 87-90). The word family that uses the word expert (اهلى) and *ahlika* (اهلك) is mentioned by Allah 12 times in the Qur'an.

Family by etymology means strong armor that protects people and strengthens them when needed. (Asy-Shas, 2008: 72). Family according to Big Indonesian Dictionary is mother, father and children; A whole house of dependents, (Ministry of Education and Culture, 2001: 536), relatives and relatives. (Poerwadarminta, 1991: 471). As terminology, the family is a residential environment to educate children. (Al-Baqi, 1987: 96). The family means the first group of people to interact with the baby and with them the baby lives in the first years of life and age. The definition of the family referred to in this study are both parents, the father and mother and their children who live in a house.

The family in Islam emanates from nature and the natural character that is the basis of the first creation of living things. (Surah Azzariyat / 51: 49). In Tafsir Hamka explained that the common pairs are beginning to end, the inner, the small, the glorious, the low, the sea, the earth, the sky, the darkness, the dead, the pagan faith, the happy, the danger, the heaven Hell and so forth. (Hamka, 2003: 6923). The limited meanings are in pairs, male and female, further reduced by married to a wife. All things are made of God two or two. So the whole universe created by God is not made by itself or is meaningless, or meaningless as long as he is alone. Only God alone exists. Family according to Islam is the combination of nature between man and woman towards the formation of family and household. (Surah al-Rum / 30: 21)

In Tafsir Al-Misbah it is explained that the couple in this case are a woman (wife). God does not allow people to marry other than his kind, and that his kind is his partner. Married couples should be united to become one self, that is to blend their feelings and thoughts, in their dreams and hopes, in their motion and in their steps, even in their breathing and exhaling. That's why marriage is named after "zawaj" which means pairing next to the name of marriage which means spiritual and physical union. Marriage gives birth to inner calm. (Shihab, 2008: 34-35). Given the task of humans heavier than other creatures and its role is greater than the others. (Surah al-Ahzab / 33: 72). In Tafsir Al-Maragi it is explained that Allah has created the heavens and the earth, even though his body is big and strong, as a creature ready to bear the burdens. That is receiving orders and prohibitions, and knowing all the affairs of religion and the world. But God created man even though his strength is weak and his body small, but ready to accept the burden and carry out all difficulties. (Al-Maragi, tt: 78) Sayyid Qutub writes that the heaven, earth and mountains chosen by God to be spoken of here and which are very large beings in which man lives in or around - so that they look very small - the creatures know God without effort from them. All of them are automatically mindless or temporary. They walk according to the laws God ordains regularly without stopping even for a moment, and without realizing or having any choice regarding his work. All are subject to Him but are afraid to bear the mandate, the mandate of responsibility, the mandate of the will, the mandate of self-knowledge, the mandate of special effort and that which is endured by man. (Qutub, 1992: 295) In Islam, an ideal family is a family that is not only bound by genealogical or hereditary relationships. The Qur'an has illustrated numerous examples of this, including the story of Noah's family. With his son and his wife (Surah Hud / 11: 42-45) the story of Abraham with his father and mother (Surah Maryam / 19: 41-48), the story of the Prophet Luth family (Surat asy-Shu'ara / 26: 165- 175), the story of the family of the Prophet Ya'qub and his sons, (Surah Yusuf / 12: 4-6), the story of Prophet Moses and his mother, (Surah al-Qasas / 28: 7-14), and many more Other family stories contained in the Qur'an. Thus it is clear that the family definition according to the Qur'an is a family in which it follows the laws and instructions of Allah and His Messenger.

Family Characteristics According to the Qur'an

The verses of the Qur'an come down with an integral family system, which is packed accurately and systematically as a divine manifestation that shows the accuracy of Allah's Wise creation. If we examine the Koran and the shari'ah that muhakkamah, we will see that the laws that regulate the family system has the following typical characteristics:

1. Elaborative (detailed). Family laws concerning marriage, divorce, inheritance, and probate are detailed and not global. This shows us where the Qur'an concerns the family laws. Therefore, these laws have been

described in great detail and neat (without biased understanding), so this law does not need to be changed and replaced.

2. Family laws in the Qur'an related to aqeedah, even based on the foundation of faith in God and piety to Him.
3. The Qur'an describes marriage as one verse of God and a sign of His power.
4. The Qur'an clearly states that wives have the same rights and duties as husbands unless there is a difference. (Surah al-Baqarah / 2: 228).
5. Islam does not just make the legal authority as a foundation in building a dignified and strong society. (Al-Jauhari, 2000: 10)

III. RESEARCH METHODOLOGY

The object of this study is the Qur'anic verses, then the approach chosen in this research is the approach of the science of exegesis. Besides, it is also necessary approach of education science and philosophy of Islamic education. In the science of exegesis, it is known some of the main features or methods in the interpretation of the Qur'an, each of which has its own characteristics.

The method used in this research is the method of thematic interpretation (maudui), which is the interpretive method of interpretation pursued by collecting all the Qur'anic verses that speak of the same theme and lead to a sense and one purpose, even if the verses are down on the spot, period, and different ways, as well as spread over the various letters. (Al-Aridi, 1992: 78)

It should be emphasized that this method of study does not use the specific key word or terminology (term) of family education, since the Qur'an does not explicitly mention the terminology. Thus, the discussion of family education in the Qur'an through this research can be traced to the content of the verse which is supported by asbab an-nuzul (because of the decline of the verse), the study of interpretation, the wisdom contained from the intent of the verse, and the content of verse by verse Which inspired the principles of family education.

This research focuses on the discussion with the approach of library research, because all the data source comes from written data that directly or indirectly related to the topic discussed, so to obtain the validity of data and information, this research uses two sources, namely primary source and secondary source. The primary sources used are the Qur'an and Hadith. The secondary sources used are the literature relating to the sources of Qur'anic study of adult education, whether derived from the commentary books, various mu'jam (dictionary), books of Islamic and general studies, encyclopedias, and Digital information sources.

The secondary sources used to find Qur'anic verses were used by Al-Mu'jam *al-Mufahras li Alfaz Al-Qur'an al-Karim* by Muhammad al-Fu'ad 'Abd al-Baqi. To help smooth the discovery of the verses of the Qur'an and the Hadith of the Prophet. Also used search digitally, that is Holy Alquran, Alquran Player, Pole *at-Tis'ah* and *Maktabah asy-Syamilah*.

Secondary sources in the field of commentary used as references are books written by the *mufassir* who have a background that dabbled in Islamic educational institutions, including *Tafsir Al-Maragi* by Ahmad Al-Maragi, *Tafsir Al-Azhar* by Haji Abdul Malik Karim Amrullah (Hamka), *Tafsir Al-Misbah* by Muhammad Quraish Shihab. As a supporting source of the four interpretations above, also used each of the two books of classical and modern interpretation. The classical commentary is represented by *Tafsir Al-Jami 'li Ahkam Alquran* by Abdullah Muhammad bin Ahmad Al-Ansari Al-Qurtubi and *Tafsir Alquran al-'Azim* by Imaduddin Ab Fida' Ismail ibn 'Amr ibn Kasir. While the book of modern commentary represented *Tafsir Al-Manar* by Muhammad Rasyid Rida and *Tafsir Fi zilal Qur'an* by Sayyid Qutub.

Furthermore, to facilitate the searching of Qur'anic verses that are necessary in discussing certain themes, the book of *al-Mu'jam al-Mufahras li al-Faz Alquran al-Karim* compiled by Muhammad Fu'ad 'Abd al-Baqi, the author uses it As a guidebook. Later will also be used other literature that can support or in accordance with the study of this study, such as literature on the science of education and philosophy of Islamic education.

As a basis for reference to the analysis of the meaning of certain words and terms of the Qur'anic verses, the author uses the book *Al-Mufradat fi Garib Alquran* compiled by Abu al-Qasim al-Husayn ibn Muhammad al-Raghib al-Asfahani. Furthermore, for the discussion of the words and terminology of the Qur'an to be more complete, major dictionaries are also used, especially *Lisan al-'Arab* by Ibn Munzir al-Ansari (1232-1311 AD). The data obtained are analyzed by four stages that run on a cycle basis as follows: First, selecting content verses containing the meaning of family education, viewed from two aspects of birth verse or aspect of asbabun nuzul, or can also be seen in two aspects at once, Namely the aspect of the meaning of the birth of the verse and the causes it descends.

The second determines the basic meaning or the birth of the verse relating to the meaning of the language or semantic meaning that becomes an important part in the term, whereas the meaning of the nashey is an additional meaning that occurs, because the term is related to the context of the sentence in which the term is located. Third, analyze the intentions and targets of the verses related to the theme discussed, then formulate a new theory on each sub-discussion packed from the analysis. The fourth concludes the findings of the verses

analyzed by making the concept of the Qur'an as a solution in answering the problems contained in the formulation of research problems.

IV. FINDINGS

Aspects of Family Education In Alquran

1. Objectives of Family Education According to the Qur'an

Objectives of Family Education According to the Qur'an as follows:

a. Maintain and affirm the nature of the child. (QS. ar-Rum/30: 30)

The word (*fitrah*) is taken from the word *fatara* which means to create. While the experts add, *fitrah* is creating something first without any previous example. Thus the word can be understood in the sense of the origin of the event or innate. (Shihab, 2002: 53)

Different opinions of scholars about the intent of the word *fitrah* in this verse. Some argue that the *fitrah* in question is a belief in the oneness of God that God has planted in every human being. (Shihab, 2002: 53). In this context the scholars reinforce it with the Hadith of the Prophet: "It is narrated from Adam narrated from Ibn Abu Dzi'b from az-Zuhri from Abu Salamah bin 'Abdurrahman from Abu Hurairah ra. He said, the Messenger of Allah. Said: "Every child born in a state of *fitrah*, then it is his parents who make Jewish, Christian, or *Majusi*." (Muslim, 1400 H: 246)

b. Creating a generation that has strong faith. (QS. an-Nisa'/4: 9)

This verse provides guidance, that the will for the parent who will die is very important in regulating the property that will be abandoned, not to leave the children in a state of abandoned and weak life, which they are worried about their welfare. (Al-Maragi, tt.: 110). Messenger of Allah. Said: "Abu Bakr ibn Abi Syaibah and 'Ali bin Muhammad At-tanafisi narrated him saying,' Abdullah bin Idris of Rabi'a ibn Usman from Muhammad ibn Yahya habban from al-A'raj from Abu Hurayrah he said, Allah's Messenger Said: "A strong believer is better and more beloved of God than a weak believer." (Muslim, tt., Number 4816)

c. Creating a child who becomes qurrata a'yun. (QS. al-Furqan/25: 74)

According to Quraish Shihab, the word *qurrah* at first means cold. What is meant here is exhilarating. While scholars have argued that tears flowing cold indicate excitement, while the warm show sadness. (Shihab, 2002: 545) This verse proves that these praiseworthy characteristics of God's servants are not confined to the effort to adorn themselves with laudable deeds, but also to pay attention to families and offspring, even to the general public. Their prayers are of course accompanied by the effort to educate children and families to be respectable humans, because children and spouses can not be a good non-religious eye, noble character and knowledge is adequate.

d. Creating a good child. (QS. al-A'raf/7: 189)

In Tafsir al-Maragi it is explained that God created man of one kind, so that they were both in pairs of men and women. However, when it is almost time for childbirth, while the child is getting bigger, then they (adam and Eve) raise themselves to God, by saying prayers, that God may grant them both a dear child. (Al-Maragi, tt., 261). The prayer of a parent to God to be blessed with a good, perfect, flawless child is the image of the hearts of every parent. Both the prayers they say and only come to mind. The prayer is the first picture of a parent's love for her child. (Shihab, 2002: 340-341)

e. Save the family from the doom of hell. (QS. at-Tahrim/66: 6)

In the Tafsir al-Maragi, it is explained that God commands the believers let some of you tell others, what can keep and keep you from the fire of hell, obedient and devout with all his commandments. And let ye teach by counsel and teaching unto your families the works by which they guard themselves from the fires of hell. (Al-Maragi, 1987: 261)

f. Make the Child a grateful servant of God. (QS. Luqman/31: 12)

The word *asykur* has 3 (three) basic letters namely *syin* (س), *kaf* (ك), and *ra* (ر), which contains the basic meaning of moving, growing and developing. (Ibn Manz, 1200 H: 143). Meanwhile, according to Al-Maragi translates the word *asy-syukru* with *at-ta'atu* (obedience). (Al-Maragi, tt.: 157-158). Al-Jurjani explains that gratitude is to direct all the potential to worship God. *Asy-syakir* is a person who is grateful when he gets a favor, while *asy-syukur* is a patient person when he gets a disaster. (Wahbah, 2003: 163). Thus the purpose of education according to that verse is to develop all the potential of the child in implementing obedience to God.

g. Creating to be a servant of God whom He loves. (QS. azzariyat/51: 56)

Ibn Kasir explained that Allah created the jinn and the man in order to make them worship Me, not because I needed them. And so that they will be subject to worship Me, either voluntarily or compelled. (Ibnu Kasir, tt., 156).

h. Parents as Educators in Family Education

In this study, the term used to mention parents who have the obligation to educate their children in the family environment is the educator. (Surah At-Tahrim / 66: 6) The above verse explicitly reminds all believers to educate themselves and their families on the right path to avoid hell. The verse contains the keeping command, which is "qu" (keep it). The command of keeping yourself and the family from hell connotes the command of educating or guiding. For the upbringing and guidance that can make self and family consistent in the truth, where consistent in the truth makes one avoid hell's punishment.

Therefore, parents are obliged to teach the good and the teachings of religion to the children, tell them to do good and keep away the munk by getting them in the truth or kindness, and setting an example. To be a father or mother must meet the requirements of an educator, especially minimal mastery of Islamic knowledge and exemplary. It also means that prospective husbands and wives (fathers and mothers) need to be equipped with the principles of family education. Parents as educators must have the following character: sincere (QS. Al-Bayyinah / 98: 5), patient (Surat an-Nahl / 16: 96), meek (QS Ali Imran / 3: 159), merciful (Surat al-Isra' / 17: 66), and does not like to be angry and forgiving (Surat at-Tagabun / 64: 14)

2. Children As Students in Family Education

At the time of his/her birth, it is clear that some facts require a child to be educated. According to Nawawi these facts include the following:

- a. Every child is born helpless; The newborn child, his physical and psychic are not functioning optimally as adults in general. Nothing he can do to protect himself, besides crying, even life or death depends on the protection and care of others, especially his parents.
- b. Every child should not be left immature; Maturity is an absolute requirement in human life. For that, every child must become an adult in order to live life and life with other adults humanely.
- c. Every child lives in different cultures and cultures; Every child does not by itself develop in accordance with the demands of society and culture. For Muslims, every child should be big and growing in the guidance, influence, and direction of Islamic society and culture. (Nawawi, 114-119).

3. Family Education Materials

The educational material that parents give to their children is covering all aspects of education ranging from religious education, worship, and morals. (QS Luqman verses 13-19). Among the many stories in the Qur'an is the story of a wise person who is giving advice to his son. He is Luqman who is immortalized into one of the names of letters in the Qur'an. In general, the story is a warning to parents that child education is the responsibility of parents. Therefore the story of Luqman can be a guide for parents in educating their children. According to Wahbah Zuhayli, asbabun nuzul this verse is that there are people of Quraysh coming to the Messenger of Allah, who asked to be explained to him related to the story of Luqman, portrait of parents in educating children with faith.

Thus it can be explained that the educational materials given to children are as follows:

- 1) Education of faith (QS. Luqman verse 12)

Ibn Kasir in his *tafsir* said, Luqman had a will to his son to worship Allah and not associate him with anything. Then he reminds us that actually associating (Allah) is really the great tyranny, the greatest injustice..

- 2). Education worship. (QS. Luqman ayat 17 dan QS. al-Isra'/17:23)

Messenger of Allah Said: "Send your children to pray at the age of seven, give them a blow when they leave prayers at the age of ten and separate the beds between them." (Abud, tt., Number 418).

- 3). Moral education (QS. Luqman verse 18)

Ibn Kasir says, do not be arrogant so insult the servants of Allah and turn your face from them when they talk with you. (Ibn Kasir, tt. : 208). Al-Maragi explains that Luqman forbade his son to turn his back on those who spoke with him, for his pride and disparagement. But face it with a radiant and joyful face, without a sense of pride and high self-esteem. (Al-Maragi, tt. : 158)

Al-Maragi explained, walk with a simple step, that is not too slow and also not too fast, but walk naturally without artificial and also without showing off the attitude of inferiority or attitudes '*tawadu*'. (Al-Maragi, tt. : 163)

4. Methods of Family Education

a. Story Method (QS. al-Baqarah/2: 67-73)

Education through these stories can lead children to the warmth of feelings, life and dynamism of the soul that drive people to change their behavior and renew their resolve in accordance with the demands, direction, inferences, and lessons learned from the story. The story method, both the story of the Quran and the Qabba of Nabawi, both emphasize the narrative of the stories contained in the Qur'an and those based on the Prophet's *sirah*.

b. Habituation Method (QS. ar-Rum/30: 30)

In the Tafsir Al-Maragi explained that Islam is the creation of Allah for the human reason, until the human nature of human reason to recognize the truth, namely healthy fitrah. (Al-Maragi, tt.: 82) As mentioned in the Hadith of the Messenger of Allah: "It is narrated from Adam narrated from Ibn Abu Dzi'b from az-Zuhri from Abu Salamah bin'Abdurrahman from Abu Hurairah from ra. He said, Rasulullah peace be upon him. Said: "Every child born in a state of fitrah, then the two parents who make Jewish, Christian or *Majusi*." (Muslim, 1400 H: 246).

In the Tafsir Ibn Kasir it is explained that the *istiqamah* above the religion that Allah prescribed to you, is the purity of the millah Ibrahim whom Allah guides you to him and perfected by Allah the religion is for me perfectly. Because Allah has sent His creatures to His crush that there is no god (the haq) other than Him, (Ibn Kasir, tt. : 175), as explained in the Qur'an (Surat al-A'raf / 7: 172). In the Tafsir Fizilal Alquran described that the fitrah is the human soul that needs to be equipped with religious nature, between the nature of the psychology of munusia and religious nature is a complete relationship, considering both the creation of God in human beings as a basic potential that provides wisdom, good. (Qutb, 1992: 143).

The nature of God is that man created by Allah has a religious instinct, that is, the religion of monotheism. If any child does not have a monotheistic religion, then it is not natural. They are not monotheists only because of the environment. From here the role of habituation in the growth and development of children will find pure monotheism. (Ulwan, 1978: 4).

c. Exemplary Method (*al-Uswah al-Hasanah*)

In Tafsir Ibn Kasir explained about imitating the Prophet in various words, deeds and behavior. (Ibnu Kasir, tt. : 264). For that reason God commands humans to imitate the Prophet. (Surah al-Ahzab / 33: 21)..

Al-Maragi describes *uswah hasanah* meaning Muhammad is an example of the highest level, and a good example, which must be followed. Imitate all charity, of course this is done mainly for people who expect the grace of God and believe in the hereafter. (Al-Maragi, tt. : 146).

Aisha herself has said that the character of Muhammad was the Qur'an. More than that, his character is the creation of the foundation and methods of education contained in the Qur'an.

d. Methode of *al-'Ibrah* (teaching) wa al-Mau'izah (advice)

1) Methode of *al-'Ibrah* (teaching)

'Ibrah or teaching in the Quran to motivate the thinking and taking lessons as *'ibrah* through the story contained in the Quran (Sura. Joseph / 12: 111).

'Ibrah (taking lessons) through the story in the Qur'an contains educational impact is very large, which drove the audience to think about the question of satisfaction faith. Through the acquisition *ibrah*, parents can develop their children so that they have the character of Islam and the divine feeling.

Many blessings and God's creatures are drawn to humans may also be *ibrah* for humans (QS. An-Nahl / 16: 66-67). Given the importance of *'ibrah* in the personal development of children, parents should always train and direct sense of the students in reflecting on the wonders of God's creation, especially the creation of around everyday life, so that it can deliver the child, in recognition of the oneness of Allah.

'Ibrah or take lessons from a variety of historical events such as the war Banu Nadir, where God qualifies those with clarity his words (QS. Al-Hashr / 59: 2). Also Badr (QS. Ali Imran / 2: 12-13) of events that we can take *'ibrah* that the power of God that is above every human power.

1) Method of *al-Mau'izah* (advice)

In the Qur'an uses this method, which speaks to the soul, and repeated them in a couple of verses and place. An example is the word of God in the Qur'an letter Luqman verse 13-19 on delivering advice and warnings..

Qur'an has confirmed this in a number of verses, and repeatedly mentioned the benefits of advice and warning. Even give effect to the words of guidance and advice that sincere. (QS. 'Abasa / 80: 3-4; QS. 'Abasa / 80: 3-4)

Methods of *mau'izah* invites children are advised to stay away from danger and guided to the good and the true and straight, as well as to excite and motivate children to be pious charity. *Mau'izah* method is a method that is effective enough to touch the hearts and minds of children. Because the method is basically meek advice that deliberately touching the mind and feelings of the children directly.

e. Attention Methods

God commands parents to pay attention to their children, in all facets of life and universal education. As of this notice must have been given by God in the Quran (Surah. At-Tahrim / 66:6). In the verse says there *Quu anfusakum* which means make something that can be a barrier of fire by keeping way evil deed (al-Maragi, tt .: 161), to strengthen themselves so as not to follow the passions, and always obey the command of God. Furthermore *wa ahlikum*, that is family consisting of wife, children, servants and slaves, and ordered them to keep it in a way to give advice to them. (King, 2002: 198)

In *Tafsir* Ibn Kasir said: "Fear God and take care of your family for fear of Allah. Every Muslim is obligated to teach his family, including relatives and slaves, many things with respect to things that are required of God to them what is forbidden to him. (Ibnu Kasir, tt .: 37)

f. Methods of *targib* (motivation) *wa tarhib* (penalty)

The threat (*tarhib*) and motivation (*targib*) methods are two of the surefire ways to cultivate good manners and morals and social values of the child's psyche. (Baydawi, tt .: 61) This method has a very important role in the early phases of a child's life. Therefore, the practice of which was first performed by children is very severe; need motivation able to push it to practice so that it becomes easy for him. (Al-Juraibah, 2008: 107) The Messenger of Allah has put methods and procedures for educators to improve child abuse, educate, straightening his faith, morals and form. So parents can take better, choose a more mainstream to educate and improve it. The Qur'an has used the sentence that gives the fear and threat in many verses that clearly, and use it in an effort to improve the lives of the believers in faith and morals prepare, sometimes threatening violence heart, if continuous stay in oblivion. (QS. Al-Hadid / 57: 16). If parents are concerned about the education of children in terms of their faith, and formed *muraqabah* to Allah and fear Him, then the threats of the Qur'an and *Sunnah* will provide large containers in order to prevent children from approaching and things that are forbidden. Applying educational foundation based method to reward and this penalty, can form a good behavior for children, foster a positive value in itself, makes him not to give up easily, and motivate children to seriously and pay attention to the potential and ability himself. (Usman, 2005: 27-28).

5. Evaluation of Family Education in the Qur'an

The evaluation of family education in the Koran is to determine whether the family education materials, which are as stated in the Qur'an in Surah Luqman verse 12-19, is already owned and practiced by children in a family environment.

From verses 12-19, it can be seen that the educational materials are evaluated family is as follows:

- a. Evaluation of the material related to aspects of faith, as depicted in verses 12, 13, and 16.
- b. Evaluation of the learning material about kindness to his parents, as depicted in verses 14 and 15.
- c. Evaluation of the material related to the worship of God, especially in prayer, as seen in verse 17.
- d. Evaluation of the material related to the noble morality, as depicted in verses 18 and 19.

With the completion of the evaluation of education in the family, it is expected to be feed back to the parents as educators to constantly improve the deficiencies and weaknesses that become obstacles in educating, building, directing and developing the potential of nature and the ability of the child in order to create and establish generations generation of the righteous, who have a strong personality Muslims and true (faith, worship, and morality) as the Caliph of quality and serve the fear of God.

6. Principles of Family Education in the Qur'an

Islam requires both parents to maintain, nurture and educate children in accordance with the wishes or commands of Allah. In this perspective, the obligations of parents to children is as follows:

- a. When a new child is born parents are encouraged to clean up and wiped her mouth is with a date or another and pray for good luck getting a blessing. (Abu Dawud 4300).
- b. Apply to the God of evil spirits. (Ali 'Imran verse 36).
- c. On the seventh day of the birth of a child, parents are encouraged to implement *aqiqah*, give a good name, and shaved his head. (QS. Ali Imran / 3: 36).
- d. Implementing circumcision. (QS. An-Nahl / 16: 123).
- e. Do not differentiate between boys and girls. (QS. An-Nahl / 16: 90).
- f. Provide a living lawful. (QS. Al-Baqarah / 2: 233).
- g. Love and love children. QS. Ali Imran / 3: 140).
- h. Pray for children with a good prayer. (QS. Al-Furqan / 25: 74).
- i. Carry out orders of religion and prohibits them from things that are forbidden. (QS. Taha: 132).
- j. Be careful of children. (QS.Tagabun / 64: 14).
- k. Educating children to be kind to his parents. (QS. An-Nisa / 4: 36).
- l. Keep her from the torment of the Fire. (QS. At-Tahrim / 66: 6).
- m. Parents should set a good example (QS. Al-Ahzab / 33: 21).

- n. Choosing a good friend and good deeds. (QS. Al-An'am / 6: 68).
- o. Protect them from all things harmful for the body and mind.
- p. Marrying children after they reach the age of majority. (QS. Al-Nahl / 28: 27).
- q. Choose the wife becomes the mother of his children, when he was about to get married.

In order to establish the child's deeds in the family, parents should pay attention to the principles of family education is very important, namely: Education creed (QS. Az-Zariyat / 51: 56; QS. Al-Baqarah / 2: 21), Education worship (QS. Luqman / 31: 17-18), moral education (QS. al-Ahzab / 33: 21), physical Education (QS. al-Anfal / 8: 60) and intellectual education / sense (QS. Taha / 20 : 114).

a. Quranic verses About Family Education

The revelations of family education are: QS. Luqman / 31: 12-19; QS. Taha / 20: 132; QS. al-Isra' / 17: 23; QS. Al-Ahqaf / 46: 15; QS. Al-An'am / 6: 151; QS. al-Furqan / 25: 63-77; QS. al-Kahf / 18: 46; QS. an-Nahl / 16: 58-59; QS. an-Nahl / 16: 90; QS. at-Tagabun / 64: 14-15; QS. Luqman / 31: 33; QS. Saba / 34: 37; QS. at-Tahrim / 66: 6; QS. An-Nisa' / 4: 9; QS. An-Nisa' / 4: 58; QS. al-Baqarah / 2: 233; QS. Al-Hadid / 57: 20; QS. Ali Imran / 3: 10; QS. al-Mujadilah / 58: 17; QS. al-Munafiquun / 63: 9-11.

C. Analysis of Quranic verses on Family Education

Trust assumed parents, will be accounted for in the hereafter. So parents should prepare the correct answer (ie by implementing a well) to be free of responsibility. And he will reap what he was doing, if good results are good, but if bad deeds then obtained also bad. It could be the punishment will befall him in this world with the presence of children who committed crimes against them, rebelled and did not give the right to do a child to a parent (for example disrespectful).

If parents have tried to teach the children to perform all the alternatives and be wisdom, it should not stop here. But it should make a prayer to God and isti'annah (ask him) as the primary backup to be carried out frequently in order to achieve the guidance of God and build filial piety. Because people who are not helped by Allah, will feel failure and loss..

D. Applications Family Education in the Qur'an in the Present.

Applications family education nowadays is as follows:

1. Teach your children about the pillars of faith, the pillars of Islam, and the courtesy and told them to memorize.
2. Educating children to always love to God, being watched by God, ask for help and believe in Allah.
3. Loving the Prophet., His family and companions.
4. To teach the Quran to children.
5. Instill a sense of humility, piety and 'ubudiyah to Allah.
6. Educate firmness of faith and ready to make sacrifices to maintain it.
7. Teach children ablution, and clean the filth of the body clothing.
8. Teach and train the children to carry out orders of prayer.
9. Allowing children to fast.
10. Train and get the kids to charity and charity.
11. Introduce pilgrimage in children from an early age.
12. Familiarize children remembrance especially after the completion of the prayer.
13. Allowing children to pray for the forgiveness of God for the sins of their parents, as contained in the Quran. (QS. Ibrahim / 14: 41; QS. Noah / 71: 28; QS. Al-Isra' / 17: 24; QS. Al-Ahqaf / 46: 15)

V. CONCLUSION

The principles of family education contained in the Koran is the education of faith, religious education, and moral education. From the Quranic verses explaining that acquired education should be taught to children, namely: a) Be kind to your parents. b) Thanks to God and parents. c) Communicate well to parents. d) Following the pattern of life of the Prophet. e) Enforce prayers. f) enjoin good. g) Brandon wrong. h) Average life. i) Be courteous in communicating. j) no-*shirk*. k) no-arrogance. l) Non-redundant in life.

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