

## **Interconnection of Family Functions and Child Education in the Perspective of Hadith**

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### **Abstract:**

The family becomes an institution capable of giving birth to the next generation (offspring) who are intelligent and have good morals (good character) both in the eyes of their own family, especially in the eyes of the surrounding community. However, along with the times, accompanied by the rapid development of science and digitalization technology, the family has now lost responsibility as the first education. This study aims to explore the function of the family in providing education, through the perspective of

hadith. This research uses the type of library research, which is a series of activities related to the method of collecting library data by making texts into texts from several literatures. Specifically, this research collects documents from hadith books related to family functions and children's education. The results of this study indicate that the hadiths about family education provide an understanding that basically every child who is born is born in a state of nature, clean and holy from sins. It is just that the environment where he lives and the school environment where he lives makes it easy to give a bad influence if it is not balanced with the education of his family.

Keluarga menjadi sebuah lembaga yang mampu melahirkan generasi penerus (keturunan) yang cerdas dan bermoral (berkarakter baik) baik di mata keluarga sendiri terlebih di mata masyarakat sekitarnya. Namun seiring dengan perkembangan zaman yang dibarengi dengan perkembangan ilmu pengetahuan dan teknologi digitalisasi yang pesat, keluarga kini telah kehilangan tanggung jawab sebagai pendidikan pertama. Kajian ini bertujuan untuk menggali fungsi keluarga dalam memberikan pendidikan, melalui kacamata hadis. Penelitian ini menggunakan jenis penelitian kepustakaan (*library research*) yaitu serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka dengan menjadikan teks dalam naskah-naskah dari beberapa literatur. Secara spesifik penelitian ini mengumpulkan dokumen dari kitab-kitab hadis yang berkaitan dengan fungsi keluarga dan pendidikan anak. Hasil penelitian ini menunjukkan bahwa hadis hadis-hadis tentang pendidikan keluarga memberi pemahaman bahwa pada dasarnya setiap anak yang lahir, lahir dalam keadaan fitrah, bersih dan suci dari dosa-dosa. Hanya saja lingkungan tempat tinggalnya berada serta lingkungan sekolah tempat tinggal membuatnya mudah memberikan pengaruh buruk jika tidak diimbangi dengan pendidikan dari keluarganya.

**Key words:** *Family; education; child; hadith.*

## **Introduction**

In fact, the family is the first and foremost institution where children receive care, education and teaching. However, along with the times and the process of modernization, many families have experienced fundamental changes. The family is like a gathering place for adults and children who happen to be in a marriage bond. Family functions and roles begin to shift and do not work as they

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should.<sup>1</sup> In fact, the portrait of the modern family is now more fully surrendering the care and teaching of children to caregivers and schools. Meanwhile, on the one hand, caregivers and schools have also been touched by the modernization process.

Admittedly, the rapid development of science and technology in the era of the industrial revolution 4.0 towards the current era of society 5.0, increasingly shows how massive transformations have taken place in various sectors of life. It is not half-hearted that this transformation has a broad impact, starting from the economic sector, to the social and cultural sector. Changes in behavior, thinking, cohabitation, how to talk, and life style become the color of interaction in social life. It is undeniable that these changes cannot be avoided because the rapid development of science and technology is accompanied by a high level of competition in fulfilling needs.

The current era is ushering in the generations of this nation to a "lifestyle with principles that I do whatever I want, the important thing is to be viral and happy". Concretely, the moral decadence of this country's children is getting massive and inevitable. This condition shows how this nation is experiencing a personality crisis which includes a moral crisis, economic crisis, legal crisis, social crisis, and political crisis. If the condition of society continues to be like this, then it is not impossible that future generations of Indonesia will not be able to build a civilization that upholds cultural and religious systems and values. Erie Sudewo in the book *Best Practice Character Building* explained that Indonesia's increasingly chaotic crisis is believed to be due to a lack of character. Because of the absence of that character, this nation is bewildered. If this lack of character continues to be ignored, this nation will enter the brink of what is called a failed state.<sup>2</sup>

Islam is a universal religion, revealed by Allah swt on this earth with the Prophet Muhammad as the bearer of his message. It is undeniable, Islam is here to provide guidance for human life from the smallest problems to even the biggest affairs. Starting from household affairs, sleeping, eating and drinking, education and teaching children, to matters of the nation and state. If we look closely, Islamic teachings have high social and ethical values. Even the dimensions of shari'ah (fiqh) and morals in Islamic teachings have a very broad reach when compared to the dimension of faith/belief itself. If then there is a question: "Which religion

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<sup>1</sup>Maria Ulfah Syarif, "Rekonstruksi Peran dan Fungsi Keluarga dalam Pembentukan Karakter dan Intelegualitas Anak (Telaah Makna lafah Iqra' dalam surah al-Alaq ayat 1-5)". *An Nisa: Jurnal Studi Gender dan Islam*. Vol.IX No. 2 2016, p. 137.

<sup>2</sup>Anas Salahuddin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa* (1<sup>st</sup> Print; Bandung: Pustaka Setia, 2013), p. 31.

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regulates humans the most?" Then the answer is: "Islam". This answer also shows that Islam is the most complete religion compared to other religions.<sup>3</sup>

The problem is then, the rapid development of digitalization technology currently dominates people's lives with all kinds of applications and content offerings that are all tempting through smartphones. If the public is not good at filtering applications and content that is appropriate to be enjoyed, then it is not impossible that the character of the nation's children will be more easily led to unwanted directions. So that the author thinks it is necessary to think about what efforts must be taken so that this phenomenon does not further lead this nation's generation to become more lost and bring this nation increasingly mired to the brink of collapse.

Berangkat dari pemikiran inilah, maka penulis bermaksud untuk mengkaji lebih dalam bagaimana tuntunan ajaran Islam perihal fungsi institusi keluarga yang erat hubungannya dengan pendidikan anak dengan berdasar pada perspektif hadis rasulullah saw. Mengingat lingkungan keluarga sebagai pondasi utama dalam pembentukan pribadi dan karakter anak sebagai modal terbesar untuk mengarungi hidup dan menghadapi realita kehidupan.

Several previous studies and discussions related to children's education as well as discussions about the roles and functions of the family are basically many of them. First, a study that examines the description of Child Education in the Family in the Digital Age by Isnanita Noviya Andriyani. From the results of the research he conducted, data and facts were obtained that the success of national development was determined by the quality of the Indonesian nation's human resources. The quality of human resources as the next generation of the nation plays a very important role in determining the quality of the future Indonesian nation.<sup>4</sup> Second, research on the Role and Function of the Family in Children's Education in the Middle of the Covid-19 Pandemic by Zezen Zainul Ali and Elfa Murdiana. From the results of this study it is understood that children's learning assistance in the midst of a pandemic is basically the responsibility of all elements in the family, especially the two parents, both father and mother, both of whom must work hand in hand and work together to provide and accompany and oversee children's education. parents work together by taking turns supervising and always giving advice to children and reminding each other not to be too hard in educating

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<sup>3</sup>Zainuddin, *Islam dan Wacana Humaisme*, <https://uin-malang.ac.id/> accessed on November 23, 2022.

<sup>4</sup>Isnanita Noviya Andriyani, "Pendidikan Anak dalam Keluarga di Era Digital", *Fikrotuna: Jurnal Pendidikan dan Manajemen Islam*, Vo. 7 No 1 2018, p. 789-803.

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children.<sup>5</sup> Third, the study of Factors Influencing the Implementation of Family Functions in Indonesia by Tin Herawati et al. In the article that covers the study that makes family functions the object of research, it is concluded that overall, family functions have not been carried out optimally, so an evaluation of the implementation of family functions is needed. And to be able to support the optimization of family functions, the government/agencies/relevant stakeholders must intensively socialize family functions to families, especially those living in urban areas, families of young couples, and families with low education levels as the program's main targets.<sup>6</sup>

Basically, there have been many previous studies that examine children's education, including research related to family functioning. However, these studies are only limited to examining the description of the implementation of children's education, examining how much influence family function has on children's education and the factors that influence family function in Indonesia. However, there has not been any research that examines the function of the family in relation to children's education in the same discussion by making the hadith of the Prophet Muhammad as the basis. Therefore, this study seeks to fill this gap by describing how the interconnection of family functions and children's education as stated and implied in the texts in the Hadith. By presenting a study of hadiths about children's education in the hadiths of the Prophet Muhammad, this is an aspect of the novelty of this research so that it deserves to be studied in more depth.

**Method**

In the review process for the preparation of this article using library research, namely a series of activities related to library data collection methods<sup>7</sup> by making the text in manuscripts from several literatures either in the form of journals, books or other appropriate sources (internet, newspapers etc.) as well as notes and research reports from previous studies (thesis and dissertation). In the process of collecting data sources, researchers collect as much information as possible from related literature. includes general processes such as identifying theories systematically, finding literature, and analyzing documents that contain information related to the research topic.<sup>8</sup> Specifically, this research was conducted by collecting documents in the form of hadith books relating to family functions

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<sup>5</sup> Peran dan Fungsi Keluarga dalam Pendidikan Anak di Tengah Pandemi Covid-19 by Zezen Zainul Ali dan Elfa Murdiana. *Setara: Studi Gender dan Anak*, Vol. 2 No. 01 2020, p. 120-137.

<sup>6</sup>Tin Herawati et al, "Faktor-faktor yang Memengaruhi Pelaksanaan Fungsi Keluarga di Indonesia", *Jurnal Ilmu Keluarga dan Konsumen*, Vol. 13, No.3, p. 213-227.

<sup>7</sup>Mahmud, *Metode Penelitian Pendidikan*, (Bandung : Pustaka Setia, 2011), p. 31.

<sup>8</sup>M. Nazir, *Metode Penelitian*, (Jakarta : Ghalia Indonesia, 2003), p. 27.

and children's education which were then analyzed, interpreted and then conclusions drawn.

## Discussion

Imam al-Gazali revealed that children are a mandate in the hands of their parents. Her pure heart is a pearl that is still raw, not yet carved or formed. These pearls can be sculpted into any shape that is easily inclined to anything. If accustomed and taught with kindness, then he will grow in that kindness. As a result, both parents will live happily in this world and the hereafter. Everyone can be his teacher and educator. However, if you get used to bad things and are neglected, such as if animals are neglected, the child will surely suffer and perish. His sin will be wrapped around the neck of the person who should be responsible for him and be his guardian.<sup>9</sup>

Parents are the closest family and the first to interact with children. Good or bad, the growth of his soul and body depends on how his parents educate and shape him. A poet named Hafiz Ibrahim, expressed in his verse:

الأم مدرسة إذا أعددتها أعددت شعباً طيب الأعراف

*The meaning: "Mother is a madrasah (a place of education) which if you prepare it means you are preparing (the birth of) a society with good morals".<sup>10</sup>*

Basically the existence of a child is a dream for every married couple. For those who have been blessed with children, of course loving children, protecting and always trying to do whatever is best for children is instinctive.<sup>11</sup> However, the rapid flow of globalization accompanied by the rapid development of science and technology has now ushered all levels of society into a life full of individualistic and materialistic lifestyles and has succeeded in eroding a culture of social concern. The portraits of the faces of millennial children now show the personalities of the children who lack attitude, do not love the young and do not respect their elders and some even easily rebuke their own parents. More than that, the fact is that there are not a few cases exposed through the media which report how a child has the heart to kill his own biological father or mother. Not to mention the cases of LGBT and the cohabitation lifestyle, suicide and religious blasphemy and bullying

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<sup>9</sup>Muammad Nur Abdul Hafizh Suwaid, *Manhaj at Tarbiyah lith Tifli* trans. Farid Abdulk Aziz Qurusy *Prophetic Parenting; Cara Nabi saw Mendidik Anak* (Yogyakarta: Pro U Media, 2010), p. 46.

<sup>10</sup>Syaikh Shaleh al-Fauzan in the book "Makaanatul mar-ati fil Islam", p. 5 as quoted by Abdullah Taslim, "Ibu, Sungguh Begitu Mulia Peranmu" *Blog Muslim. or.id*. <https://muslim.or.id/2734-ibu-sungguh-begitu-mulia-peranmu.html>

<sup>11</sup>Norma Tarazzi, *Wahai Ibu Kenali Anakmu: Pegangan Orang Tua Muslim Mendidik Anak* (1<sup>st</sup> Print; Yogyakarta: Mitra Pustaka), p. 63.

which have recently filled the trending topics of media coverage. A tragic phenomenon that illustrates how urgent the current condition of this nation is to strengthen the role and function of the family, especially the function of education.

### The Function of Family

Family is a bond between a man and a woman based on law and legal marriage law. It is in this family that the first and main educational interactions for children will occur which will become the foundation for further education.<sup>12</sup> Concretely, the family plays a major role in the growth and formation of children's character from an early age before mingling in the wider community until adulthood.

In line with the role mentioned above, the UN General Assembly resolution outlines the main function of the family as a vehicle for educating, nurturing and socializing children, developing all its members so that they can carry out their functions in society properly, and provide satisfaction and a healthy environment in order to achieve a prosperous family. Meanwhile, according to education expert William Bennett, the family is the earliest and most effective place to carry out the functions of the Department of Health, Education and Welfare. If the family fails to teach honesty, passion, the desire to be the best, and basic skills it will be very difficult for other institutions to correct their failures.<sup>13</sup>

Based on the cultural approach, the family has at least seven functions<sup>14</sup> in between; (1) the biological-heterosexual function of the family, (2) for married couples this function is to fulfill sexual needs and to have offspring, (3) the educational function (education), (4) the religious function, (5) the protective function, (6) child socialization function, (7) recreational function, economic function.

Observing the seven functions mentioned above, it is very clear that every family, especially parents, has the responsibility to meet the needs of children, starting from teaching, guiding, directing, and educating them starting from the aspect of faith, material, physical maintenance, morals, reason, psychology, social, and sex. All of this, of course, aims so that families can mold children into healthy and intelligent human beings, with noble character and character, and able to become strong and firm individuals. Thus the child is really able to distinguish

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<sup>12</sup>Nur Uhbiyati, *Ilmu Pendidikan Islam* (Pustaka Setia, Bandung: 1997), p. 237.

<sup>13</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (3<sup>rd</sup> Print; Jakarta: Bumi Aksara, 2013), p. 98.

<sup>14</sup>H. Djuju Sudjana, "Peranan Keluarga di Lingkungan Masyarakat" dalam *Keluarga Muslim dalam Masyarakat Modern* (2<sup>nd</sup> Print; Bandung: Remaja Rosdakarya, 1994), p. 20-22.

between good and bad things or what is appropriate and inappropriate to do, not easily shaken and influenced so that they have a bright future.

For this reason, parents must know and apply proper education according to the stages of child development based on Islamic law as taught by Rasulullah saw., in his various sunnahs. It is parents who play an important role in directing children's lives to good or bad, intelligence or stupidity, good morals or ignorant morals.<sup>15</sup>

### Child Education

In the Indonesian context, education has strong ideological foundations in order to achieve the aspired Indonesia. One of the important points and the main objective of the founding of the Republic of Indonesia is formulated with the phrase "to educate the life of the nation". This goal, of course, shows how important education is, which in essence is not just teaching, but rather refers to efforts to form an ideal national character (character building).<sup>16</sup> The attention of the Indonesian government to the fulfillment of children's rights, especially in the right to education, has been shown in the results of the ratification agreement on the Convention on the Rights of the Child in Article 28 paragraph 1 which reads, "Participating countries recognize the right of children to education and to obtain equal opportunities, including obtaining education. The results of this convention were strengthened by the participation of the Indonesian government in agreeing on the Dakar Declaration in 2000 concerning Education for All programs and strategies.

Children's education, of course, is the initial embryo for the process of educating the nation's life. Children are the next generation of the nation. Children and the future are a unity that can be realized to form a generation that is needed by the nation, especially the nation that is currently developing. Improvement of skills, mental and moral development must be further improved as well as other aspects. Facing the era of globalization marked by various changes in values, children must receive intensive and integrated guidance. For this reason, parents must pay attention to the physical, spiritual and intellectual development of their children.<sup>17</sup>

In the Qur'an it is explained that children are a mandate and a trial from Allah Ta'ala. As in surah al-Anfaal verse 28 which reads:

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<sup>15</sup>Isanita Noviya Andriyani, Pendidikan Anak dalam Keluarga di Era Digital, ..... p. 791.

<sup>16</sup>Afifuddin Harisa, *Pendidikan Agama Inklusif: Membangun Toleransi dari Sekolah* (1<sup>st</sup> Print; Yogyakarta: Lembaga Ladang Kata, 2017), p. 97.

<sup>17</sup>Hery Noer Aly, Munzier, *Watak Pendidikan Islam*(Jakarta: Friska Agung Insani,2003), p. 220.

وَأَعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

The translation: And know that your properties and your children are but a trial and that Allah has with Him a great reward.

The term Children's Education consists of two words, namely a combination of Education and Children. According to Wahyudi A.H., there are actually many terms that are considered close to the meaning of education, including: *at-tansyi'ah*, *al-islah*, *at-ta'dib* atau *al-adab*, *at-tahzib*, *at-tahir*, *at-tazkiyyah*, *at-ta'lim*, *as-siyasah*, *an-Nash wa al-irsyad* and *al-akhlaq*. In fact, other sources add the terms *at-tabyin* and *at-tadris*. However, in the first world trial regarding Islamic education in 1977, it was emphasized that education is defined as *at-tarbiyyah*, *at-ta'lim* and *at-ta'dib* together. Therefore, the discussion of this paper will also be limited to that point, namely the meaning of *at-tarbiyyah*, *at-ta'lim* and *at-ta'dib*.<sup>18</sup>

The term "tarbiyah" implies personality development and has a broad educational meaning from *ta'lim* and *ta'dīb*.<sup>19</sup> An Nahlawy describes that the word "tarbiyah" has three origins, namely; *Rabā*, *yarbū* which means increase, grow; *Rabiya-yarbā* which means growing and developing; and *Rabbā-Yurabbī* means nurturing, growing, raising, educating, training, teaching polite ethics. Of the three root words, it implies that tarbiyah contains four elements, namely maintaining the fitrah of children before adulthood (*baligh*), developing their potential, directing their nature and potential towards perfection and implementation takes place in stages.<sup>20</sup>

The word "Ta'lim" comes from the word *'allama*, *yu'allimu*, *ta'lim* which means giving lessons, telling, instructing and educating.<sup>21</sup> According to Abd Fattah Jalal, *ta'līm* is a continuous learning process since humans are born through the development of the functions of hearing, sight and heart.<sup>22</sup> Meanwhile, according

<sup>18</sup>Umum B. Karyanto, "Makna Dasar Pendidikan Islam (Kajian Semantik)", *Forum Tarbiyah*, Vol. 9, No. 2, December 2011. p. 156. <https://media.neliti.com/media/publications/70310-ID-makna-dasar-pendidikan-islam-kajian-sema.pdf>

<sup>19</sup>Asnelly Ilyas, *Mendambakan Anak Saleh; Prinsip-prinsip Pendidikan Anak dalam Islam* (1<sup>st</sup> Print; Bandung: AlBayan, 1995), p. 22-25.

<sup>20</sup>Abd Rahman al-Nahlawy, *Uṣūl at-Tarbiyah al-Islāmiyyah wa Asālibihā* trans. Shihabuddin, *Pendidikan Islam di Rumah, Sekolah dan Masyarakat* (1<sup>st</sup> Print; Jakarta: Gema Insani Press, 1995), p. 20-21.

<sup>21</sup>Baalbaki, R., & Baalbaki, M. *Al-mawrid al-hadeeth: a modern English-Arabic dictionary*. (Dar al-Ilm lil-Malayin, 2015)

<sup>22</sup>Abd Fattah al Jalal, *al Uṣūl at Tarbiyah al-Islām* trans.. Hery Noer Aly, *Azas-azas Pendidikan Islam* (1<sup>st</sup> Print; Bandung: Diponegoro, 1998), p. 29-34.

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to Amir Faisal *ta'līm* is education that focuses on teaching problems. Delivery of information and development of knowledge.<sup>23</sup>

While *Ta'dib* comes from the word '*addaba-yu'addibu-ta'dīban* which means to educate, improve morals, punish and discipline.<sup>24</sup> In the classical period, people only knew the word '*ta'dib*' to refer to the meaning of education. The implication then was that all knowledge produced by human reason at that time was called *adab*, both those directly related to Islam such as interpretation, monotheism, jurisprudence and others as well as those not directly related such as physics, philosophy, astronomy and others. The books that contain these sciences are called *kutub al adab*, hence the known *al-adab al-kabīr* and *al adab al ṣagīr* written by Ibn Muqaffa. Even an education expert in the past was called a *muaddib*.<sup>25</sup>

According to Mappanganro, education is an effort to increase skills, skills, understanding, and attitudes through learning and experience needed to enable humans to maintain and sustain life, and to achieve their goals in life.<sup>26</sup> Meanwhile, according to Joe Park: "*Education the art of process of imparting or acquiring knowledge an habit through instrutional as strudy*".<sup>27</sup>

The term child in Arabic is *al walad*, the plural is *al-aulad* which means the second generation of humans; small human.<sup>28</sup> According to the Law of the Republic of Indonesia No. 23 of 2002 concerning Child Protection Article 1 paragraph 1 it is emphasized that what is meant by a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb.<sup>29</sup>

Referring to the description of the terminology above, what is meant by Child Education in this discussion according to the author is all forms of effort taken in the process of transferring knowledge and providing understanding to a child, starting from the process of nurturing, growing, raise and train them in the development of the functions of hearing, sight and heart which of course are educational, improve morals, and discipline them. Thus, forming a person who is able to distinguish between good and bad.

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<sup>23</sup>Jusuf Amir faisal, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press, 1995), p. 108.

<sup>24</sup>Baalbaki, R., & Baalbaki, M. *Al-mawrid al-hadeeth: a modern English-Arabic dictionary*.....p. 13.

<sup>25</sup>Ramayulis, *Ilmu Pendidikan Islam* (2<sup>nd</sup> Print; Jakarta: Kalam Mulia, 1998), p. 20.

<sup>26</sup>Mappanganro, *Implementasi Pendidikan Islam di Sekolah* (1<sup>st</sup> Print; Ujung Pandang: Yayasan Ahkam, 1996), h.9.

<sup>27</sup>Joe Park, *Selected Reading in The Philosophy of Education* (New York: The Macmillang Company, 1970), p. 3

<sup>28</sup>Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam* (4<sup>th</sup> Print; Jakarta: Ichtiar Baru Van Hoeve, 1997), p. 141.

<sup>29</sup>[https://pug-pupr.pu.go.id/uploads/PP/UU\\_no\\_23\\_th\\_2002.pdf](https://pug-pupr.pu.go.id/uploads/PP/UU_no_23_th_2002.pdf)

## Interconnection of Family Functions and Child Education from the Hadith Perspective

Islam gives very significant attention to education. Normatively, this attention can be seen from the contents of the Koran and hadith regarding education. In the Koran there are 1500 verses that directly or indirectly allude to education.<sup>30</sup> There is even no doubt that Islamic teachings are full of educational concepts, so it is not a far-fetched job if Islam is appointed as an alternative paradigm of science.<sup>31</sup>

The main function of the Prophet's Hadith. is as bayan against the Quran. The hadiths of the Prophet with the theme of education, generally in line with the function of the Hadith as a *bayan*, providing detailed and operational explanations of existing educational problems.<sup>32</sup> Efforts to interpret and reinterpret educational hadiths in line with the context and rules of *al-'ibrah bispecifically al sabab la bi'general al-lafzi*, as well as linking them with the current context, are among the alternatives in responding to the dynamics and changes that occur to problems related to education.<sup>33</sup>

Basically, the study in this article focuses on the interconnection of family functions and children's education by referring to the hadiths of the Prophet Muhammad about *al-walad*. In carrying out *takhrīj* of the book used by *ḥadīṣ Mu'jam al-Mufahras li Alfazh al-Ḥadīṣ al-Nabawi*. Then do a search for the basic word in the hadith that is used, namely ولد with the text *matan ḥadīth*:

كل إنسان تلده أمه على الفطرة

From this word, we find instructions in the *ḥadīṣ mu'jam* dictionary about ḥadīth that are related to this word, namely م : قدر ٥٢.

Based on the results of searching the word ولد about al-walad, there are 1 hadith related to or discussing about al-walad, including Ḥadīṣ History of Sahih

<sup>30</sup>M. Darwis Hude et al, *Cakrawala Ilmu dalam Alquran* as quoted by Dr. Muhaemin, MA, *Komponen Pendidikan dalam Perspektif Islam* (Palopo: Lembaga Penerbitan STAIN (LPS) Stain Palopo, 2010), p. 1.

<sup>31</sup>Achmadi, *Islam sebagai Paradigma Ilmu Pengetahuan*, as quoted by Dr. Muhaemin, MA, *Komponen Pendidikan dalam Perspektif Islam.....*p. 1.

<sup>32</sup> Nawir Yuslem, "Teori Semantik Dalam Memahami Matan Hadis (Suatu Pengantar Dalam Memahami Hadis-hadis Tematik Pendidikan)" in *Hadis-hadis Pendidikan: Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam* (1<sup>st</sup> Print; Medan: Perdana Publishing, 2020), p. xi.

<sup>33</sup>Nawir Yuslem, "Teori Semantik Dalam Memahami Matan Hadis (Suatu Pengantar dalam Memahami Hadis-hadis Tematik Pendidikan)" in *Hadis-hadis Pendidikan: Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam,.....*p. 1-2.

Muslim Book of Hudud Law Chapter “...كُلُّ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ” Hadīth number 23 as explained at the beginning of this discussion.

Talking about nature, the results of *takhrij* hadith regarding the concept of nature in the family education environment, in the book *Mu'jam Mufajras* found the following data:

ما من مولود (يولد) إلا يولد على الفطرة ...

خ : جنازة 80، تفسير سورة 30، قدر 3

م : قدر 23

حم : 2. 315، 349<sup>34</sup>

Next on the CD. Rom Hadith also found information that in addition to these hadiths narrated by Bukhari, Muslim, and Ahmad, it was also narrated by Abu Dawud in the book *al-Sunnah*, the 4091th hadith.

From all the hadiths about the concept of fitrah found from the results of the *takhrij* hadith mentioned above, it can be understood that the educational values embedded in the hadith are:

- a. Every child is born in a state of fitrah.
- b. There is an indication of the child's readiness to accept influences from outside himself (external factors).
- c. Both parents have a big obligation and role in educating children and the responsibility of both for the negative influence received by children.<sup>35</sup>

The concept of education that can be formulated from the hadith above is:

- a. Every child is born in a state of nature or is still clean and has not been influenced by external factors, and John Locke termed it "tabula rasa", namely the opinion that at the time of birth a human child is blank like a white paper that has not been written. Charging depends on experience. This is different from the opinion which says that every child is born with sin as an inherited sin.
- b. Readiness of children to accept influences from outside themselves; meaning that the world of education plays a very important role for the child, both education in the household, or education in formal educational institutions and education in the community.

<sup>34</sup>A.J. Wensinck, *et al*, *Concordance et Indices De Ela Tradition Musulmanne*, translated into Arabic by Muhammad Fu'ad 'Abd. al-Baqy entitled *al-Mu'jam al-Mufahras Li Alfaz al-Hadits al-Nabawy*, juz V (Leiden: E. J.Brill, 1936), p. 180.

<sup>35</sup>Syukri, "Dasar-Dasar Pendidikan Dalam Hadis" in *Hadis-hadis Pendidikan: Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam*, .....p. 8.

c. Obligations and big roles and responsibilities that both parents have in educating children. This is in accordance with Q.S. al-Tahrim/ 66: 6.1.<sup>36</sup>

Furthermore, in nature contains the meaning of good and bad, right and wrong, beautiful and ugly and so on. Preservation of this fitrah is achieved through maintenance from the start (preventive) or developing goodness after it has experienced deviations (curative).<sup>37</sup> The nature possessed is greatly influenced by the environment, in the sense that the nature cannot develop without positive influence from the environment which may be modified or drastically changed if the environment does not allow it to become a better nature. The factors that combine with nature and its basic nature depend on the extent to which interaction with nature plays a role.

On the other hand, of course nature or in this case the religious attitude carried by every human being since childhood, in its development will experience varying levels, according to the dynamics and factors that influence it. The first factor that affects the level of diversity is the influence of education in the family environment, as the first unit and first institution for children to be nurtured, raised and educated.

In Islam, offspring are inheritors of Islamic values that were developed since the Prophet and passed on by his followers. To prepare offspring to be able to accept Islamic values and be responsible in carrying out the tasks assigned to them.

The family environment here (parents) plays a very significant role in the process of children's religious education. Because it is in this environment that children receive a number of values and norms instilled in them from the start. Prof. Dr. H. Mappanganro, MA stated that during these times a child's faith was not yet a belief as an objective result of thought, but rather a part of the natural life of feelings that were closely related to the soul's need for love, a sense of security and physical enjoyment. Child worship at this time is still an imitation and a habit that is not lived up to.<sup>38</sup>

Parents must educate their children and fulfill the Prophet's advice as in the following hadith:

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<sup>36</sup>Syukri, "Dasar-Dasar Pendidikan Dalam Hadis" in *Hadis-hadis Pendidikan: Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam*, .....p. 8.

<sup>37</sup>See Mudhor Ahmad, *Manusia dan Kebenaran* (Surabaya: Usaha Nasional, 1989), p. 31-32

<sup>38</sup>Mappanganro, *Masa Kanak-Kanak dan Perkembangan Rasa Keagamaan* dalam "Warta Alauddin" XII No. 66 (Ujungpandang: IAIN Alauddin, 1993), p.16

عَنْ ابْنِ عَبَّاسٍ قَالَ، قَالَ رَسُولُ اللَّهِ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ أَنْ يُحْسِنَ اسْمَهُ وَأَدَّبَهُ وَأَنْ يُعَلِّمَهُ الْكِتَابَ وَالسَّبَاحَةَ وَالرَّمَاحَةَ وَأَنْ لَا يَرْزُقُهُ إِلَّا طَيِّبًا وَأَنْ يُرْوَجَهُ إِذَا أَدْرَكَ<sup>39</sup>

The meaning: From Ibn Abbās ra said: said the Messenger of Allah, the duty of a father towards his child is to give him a good name, teach him politeness, teach him to write, swim and shoot, and not feed him anything but good things, and marry him when he grows up.

This hadith implies the obligation and priority of children's education. Then what kind of education does the hadith want? Of course the education in question is Islamic education. Muslims believe that life cannot be left entirely to the ability of the human mind individually or to humans in the sense of the whole human being. The views of Muslims are contrary to humanism which teaches that human reason is sufficient to govern the world and human life, and therefore religion is not needed.<sup>40</sup> Thus, the education that the Prophet wanted, as stated in the hadith, was not education that instilled humanism and other opinions that were not in line with Islamic teachings.

In an Arabic pomeo it is stated that:

التعلم في الصغر كالنقش على الحجر<sup>41</sup>

Which means that teaching at a young age is like carving on stone. This means that if a person who has been taught and instilled divine qualities since childhood, those qualities will remain with him until adulthood and are as difficult to erase as writing on stone. Therefore, Islamic-based morals and manners need to be nurtured and educated in all their daily social movements and behaviors. This is where the synergy between the child's socialization function and the protective function which coincides with the application of the educational function and the religious function of the family. It is absolute, strategic education for children from an early age in the household environment as something essential in maintaining their nature, and in that environment the child has also received a spark of the qualities of Divine perfection.<sup>42</sup> In other words, children are compared to clay which will be molded into a certain object.

<sup>39</sup>Jalāl al-Dīn al-Suyūṭiy, *Al-Jāmi' al-Saghīr al-Basyīr al-Nazīr*, juz I (n.p.: Dār al-Fikr, n.d.), p. 149.

<sup>40</sup>Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosda Karya, 1994), p. 21.

<sup>41</sup>See Ahmad Fu'ad al-Ahwāniy, *al-Tarbiyah fīl Islam* (Mesir: Dār al-Ma'arif, n.d.), p. 242.

<sup>42</sup>See further in Achmadi, *Ideologi Pendidikan Islam* (1<sup>st</sup> Print; Yogyakarta: Pustaka Pelajar, 2005), p. 44.

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During the process of growth and development, the roles and obligations of parents are very much needed, because the association and life of children in that household is the first school.<sup>43</sup>

Further instructions for parents and families to educate their children from childhood are implied in a hadith narrated by Abu Dawud from Rasulullah (pbuh) as follows:

عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعِ سِنِينَ وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ

The meaning: Teach a small child to pray when he is seven years old and beat him (when he leaves prayer) when he is 10 years old.

Prayer is the pillar of religion (الدين عماد الصلاة), and because of that, the order to educate children is carried out early, namely from the age of seven (سبع سنين). Prayer education at an early age is started by people's efforts to educate their children in the form of *hadhana*. This is in line with the child's development phase, and when he begins to have biological, pedagogical potentials, guidance, training, guidance, teaching and education which is called *al-haḍānah* begins.

*Al-Haḍānah* is a right for children who are still small, because they need supervision, care, executor of their affairs and people who educate them. The most important education is the education of young children in the lap of their parents. Because with their supervision and treatment of him properly, he will be able to grow his body and mind, cleanse his soul and prepare the child for his life in the future.<sup>44</sup>

The process of spiritual development of children is even more effective if, at this early age, they are trained to carry out worship. Then at the age of seven years as in the hadith earlier, they should be ordered to pray continuously. When they reach the age of ten years and at that time they also leave the prayer, then they should be given physical punishment in the form of beatings. Besides the order to educate and accustom children to praying, there is also an order to separate children from their beds. That is, from an early age these children have to separate beds from their parents and separate beds from their siblings of the opposite sex. This is because in this phase, the child begins to be active and is

<sup>43</sup>Azhar Basyir, *Sex Education* (Bandung: al-Ma'arif, 1985), p. 10. Hasan Langgulung, *teori-teori Kesehatan Mental* (Bandung: Pustaka, 1985), p. 11.

<sup>44</sup>Sayyid Sabiq, *Fiqh al-Sunnah* translated by Moh. Thalib entitled *Fikih Sunnah*, Vol. VIII (7<sup>th</sup> Print Bandung: PT. Al-Ma'arif, 1990). p. 161-162

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able to function the potentials of his senses, he has started to recognize what is natural and what is not natural, what is negative and what is positive. In this case, there is again the interconnection of family functions and children's education through the implementation of religious functions and protective functions including the biological functions of the family.

By teaching children to pray outwardly it teaches them about monotheism but it automatically implies how to teach them about discipline or how to manage time. Not only that, through the upbringing of prayer, it brings children closer to peace of mind, how to behave in facing this life. To always be good, not arrogant. And when they hit a problem they then prostrate and ask God for guidance.

From the explanation above, it can be seen that Islamic education for children is very integrated with the seven functions of the family. There is a mutual relationship between each other. Concretely confirms how the family is required to carry out its functions by instilling strong customary and religious values and norms in children. Family especially regarding social ethics.

### **Conclusion**

Basically every child who is born is born in a state of fitrah, clean and pure from sins. It's just that the environment where he lives and the school environment where he associates makes it easy to give a bad influence if it is not balanced with education from within his family. The traditions of family education provide an understanding of the concept that a child's nature must be developed through an Islamic educational process. Family education is very urgent where every parent is obliged to educate their children. It is also understood that parents as educators in the family environment really have to instill education in their children, especially religious education as a provision for the afterlife which includes cognitive, affective and psychomotor intelligence in a balanced way.

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