

## **PARENTING IN THE QUR'ANIC PERSPECTIVE**

**Sumayah(1)**

Universitas Muhammadiyah Surakarta  
sum207@ums.ac.id

**Sigit Haryanto(2)**

Universitas Muhammadiyah Surakarta  
sh288@ums.ac.id

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Corresponding Author:	
Sumayah(1) Sum207@ums.ac.id	
Sigit Haryanto(2) Sh288@ums.ac.id	
	<p><i>Penelitian ini bertujuan untuk mendeskripsikan Parenting dalam Perspektif Al-Qur'an. Penelitian ini merupakan penelitian kepustakaan. Pendekatan yang digunakan, dalam masalah ini didasarkan pada ajaran-ajaran Islam. Metode yang diterapkan dalam penelitian ini deskriptif analitis yang memanfaatkan kajian kepustakaan dan mengkonsentrasikan perhatian pada sumber-sumber rujukan yang dihubungkan dengan topik yang dibahas. Hasil penelitian menunjukkan bahwa parenting dalam perspektif Al-Qur'an berlangsung selamanya. Parenting bersifat demokratis. Ibu dan ayah bekerja merawat anak-anaknya secara gotong royong. Parenting dimulai sejak kehamilan seorang ibu. Kedua orang tua diwajibkan memperhatikan anak-anaknya dari awal kehidupan anak-anak sampai masa hidup orang tua berakhir. Kedua orang tua harus mendukung kebutuhan fisik dan mental anak-anaknya sampai anak-anak cukup kuat untuk mandiri secara fisik dan mental. Dalam ajaran Islam, ada parenting sosial untuk anak-anak yatim. Orang Islam diwajibkan untuk merawat mereka.</i></p> <p><i>Kata kunci: orang tua, anak-anak, menyusui, merawat, mendidik</i></p>

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## INTRODUCTION

In modern era, there are a lot of ways to take care a child. The Child is very important in a family. The presence of child is always expected by a new couple. The child is expected to continue the generation, the tradition, the culture both in the family and its society. The child is male or female is not human bussiness but it is God's will. It is stated in the verse below:

“To Allah, belongs the dominion of heaven and the earth. He creates what He wills. He gives to whom He wills: female (children), and He gives to whom He wills: males.

Or He makes them (both) male and female, and He renders whom He wills barren. Indeed, He is Knowing and Competent (Ash-Shura : 49-50 )

Child is human, so child must be treated as a human also. They must be taken care humanly There are many ways in taking care the child. Some parents are democratic but the others are authoritative. Both of those attitudes influence how parents take care the children and have positive and negative sides. If the parents treat the children democratically, the children become fair, brave, happy, and creative etc. But sometimes they have no respect to older people and are impolite. If the parents treated the children authoritatively, the children generally become frightened. not happy, apathetic, moody etc but relatively polite and obedient and they respect to the older ones more.

There are many kinds of parenting in the society. Parenting is intended to help parents in handling the children. Because of many choises of methods in parenting that means nursing, looking after, handling or educating the children, many parents are disoriented to choose some appropriate one. They are confused. In fact, many parents in taking care of them imitate their own parents. They take for granted how to take care their chidren. They do not study more to improve themselves in parenting.

The Holy Qur'an as the guidance of the moslem' s way of life has guided the people in parenting. The Qur'anic parenting style is completely different from the others. Parenting in Islam is obliged to both father and mother. It is not a mere mother's duty. There is no job dicotomy. Mother takes care, nurses and educates the children while father only earns money. Both father and mother or husband and wife must work cooperatively in handling their children from the beginning of life until they are independent enough to live. Even, parents controll and

pay attention to their children's way of life until the end of their life. It is shown in the shirah of the Prophet Jacob's end of life.

From the explanation above, the writer wants to describe parenting seen from religious perspective, especially from The Qur'anic one.

## **RESEARCH METHOD**

This research is focused on describing parenting seen from religious perspective especially The Qur'anic one. It is library research. The approach is based on the Islamic teachings that are written in the Qur'an, the Sunna, the Islamic philosophy and the Islamic education. Based on this approach, the method used in this research is analytical descriptive. The data is divided into two kinds. The primary data is the Qur'an. The secondary data are The Sunna, books, and Journals discussing about parenting and the Islamic teachings, philosophy and education.

## **RESULT AND DISCUSSION**

Because parenting is very important in a family. Based on good and appropriate parenting, it is expected that the children become a good generation and are able to nurture the following generation well.

Parenting in Islam is democratic. Mother and father work cooperatively. They support each other from the beginning of the marriage. Parenting includes the relationship between father, mother, and children. Their relation is integrated and solid.

From the research, the writer will analyze parenting in the Qur'anic perspective. Parenting in the Qur'an is described in many verses in many different surah. They create ideas that base the Qur'anic parenting as in the following explanation:

### **1. Pregnancy**

Before a married woman becomes a mother, she is pregnant for about 9 months. If God wills, the pregnancy will occur with God Knowing. It is stated in Surah Al-Fathir : 11.

“And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. ...”(Al-Fathir: 11)

From the verse above, the woman will be pregnant with God's permission. The new couple only can expect and endeavour the coming child if they have not been given a child by God yet . He blesses anything to whom he wills.

In Surah Al-Baqarah : 228, it is also stated that the divorced woman may not hide the pregnancy of the coming baby from his husband. In this verse, God uses the words “ the creature and create ”. It is expressed below.

“Divorced women remain in waiting (i.e do not remarry) for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day ... “. (Al- Baqoroh:228)

## 2. The importance of breast feeding

The woman is pregnant for about nine months and breastfeeds for two years. It is stated in Surah Lukman : 14

“And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination”. (31:14)

From the verse above, Islam stresses that the woman must breastfeed their babies for two years. It is not limited only for 3 months or 6 months that is famous with the term “exclusive breastfeeding”.

Two year breast feeding makes the physical and psychological effect to the babies. They will grow healthy and are expected to be a good generation.

Father and mother must discuss about nursing or feeding the babies . The Qur'an explains that breastfeeding is very important. It is stated in Surah Al-Baqarah : 233.

“Mothers may nurse (i.e., breastfeed) their children two complete years for whoever wishes to complete the nursing (period). Upon the father is their (i.e., the mothers’) provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the (father’s) heir is (a duty) like that (of the father). And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.”(2:233)

From the Surah above, it can be understood that the women is not allowed to do freely in accordance with her children as she likes. Her duty is to breastfeed. She must share and talks to her husband if she want to stop breast feeding. The woman and man must be compliant if they stop it. If the mother is not able to breastfeed the children, the father may pay the fee for it to a substitute (another woman feeding his babies).

The Qur’an pays attention to the children. The divorced woman keeps getting the living cost during the pregnancy until she gives birth. The woman and man must consult each other or make agreement in handling their children. The man must keep paying the living cost for breastfeeding. The man also may pay another woman for breastfeeding if there is difficulty in making decision. It is stated in surah At-Talaq : 6.

“Lodge them<sup>1605</sup> (in a section) of where you dwell out of your means and do not harm them in order to oppress them.<sup>1606</sup> And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him (i.e., the father) another woman.”

From the verse above parenting still goes on although the man in the woman divorce. It means that parenting is very important.

### 3. Protection

The Islamic teachings curse murderer very hard. He is condemned and threatened with hell in the day after. Killing child is never allowed and tolerated. The strong prohibition is expressed in many verses. It is stated in surah Al-Anam : 151.

“Say; come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities-what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden (to be killed) except by (legal) right. This has He instructed you that you may use reason.” (6:151)

The other verse are in surah Al-Maidah : 151 and 140, surah At-Takwir : 8 – 9, surah Al-Isra' : 31 and surah An-nahl : 58 – 59.

From the verses above, the Islamic teachings oppose abortion without religious (syar'i) reasons because it is considered as killing. The verses also show the protection for children. That must be done by the parents.

### 4. The obligation of education

Parents are obliged to educate their children. Education in the Islamic terminology has so many terms but the most popular one is tarbiyah (education).

Education according to Nata in “Metodologi Studi Islam” is that education is collecting and giving information and nurturing the talent. (Nata, 2014:337)

In the Qur'an, education has a lot of various terms having different meanings but really they have the resemble ones and the root is education. In “Ilmu Pendidikan Islam”, education in The Qur'an has thirteen (13) terms except At-talqin. It is from the sunna. They are At-tarbiyah (education), At-ta'lim (information), At-ta'di (discipline and obedient to rules), tahdzib (modal education), Al-mau'idzah (preach), Ar-Riyadloh (training), At-tadradis (teaching), At-tafaquh (comprehension), Al-tabyin (explain), Al-tazkirah (reminding), and Al-Irsyad (guidance).

Education in Islam is very universal. It means that it can be applied in anywhere from the world until in the classroom as learning and teaching process. Education means collecting information giving information and nurturing talent. (Nata, 2014 : 337)

Based on the previous definition, the verses talking about education are in surah Luqman : 12 – 14

“And We had certainly given Luqman wisdom (and said), Be grateful to Allah. And whoever is grateful is grateful for (the benefit of) himself. And whoever denies (His favor)-then indeed, Allah is Free of need and Praiseworthy. (12). And (mention, O Muhammad), when Luqman said to his son while he was instructing him, O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice. (13). And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.(14). ( 31 : 12-14 )

From the verses above, it can be understood that parents must educate the children Theology and morality so the children knows the obligation to God and to human being, even to the nature. Hikmah means science.

##### 5. Marrying off the children

When the children becomes adult, the parents should encourage them to get married. It is stated in Surah An-Nur : 32. The verse is an imperative sentence.

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing .”

Parent must support and help them until their children are strong and independent.

6. No limitation of time for parenting

The Qur'an does not limit parenting by the age of the children. Parents keep controlling and helping their children until the end of their life. It is shown from the story of Prophet Jacob and his children when Prophet Jacob was on the daybed, he collected his children and questioned what they would worship after his death. The children answered they would worship Allah. It is described in Surah Al-Baqarah : 133.

“Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship you God and the God of your fathers, Abraham and Ishmael and Isaac- -one God. And we are Muslims (in submission) to Him.”

From the dialogue between Prophet Jacob and his children, it can be inferred that parenting in the Qur'an lasts as long as the age of parents. Prophet Jacob kept paying attention to their children's belief. It is the theological aspect of parenting.

7. The Social Parenting

The Social Parenting is a term that the writer creates after studying the Qur'anic verses talking about orphans. The term is connected to the topic of the research.

Based on the definition that parenting means nursing, looking after, handling or educating the children, the Qur'an stresses the people to pay attention to the orphans. They are unlucky children because they have no father or mother or both of them. Their parents pass away. God obliges the people to take care, fulfil their needs, and protect them completely. Anybody who rejects them is included as the man who denies the Doom Day. It is in Surah Al-Ma'un 1-2.

“Have you seen the one who denies the Recompense? (1). For that is the one who drives away the orphan (2).”

There are many verses talking about social parenting for the orphans, there are Al-Baqarah : 220.

“To this world and the Hereafter. And they ask you about orphans. Say,



“Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Mighty and Wise.”

In Surah Al-Baqarah : 83

“And (recall) when We took the covenant from the Children of Israel, (enjoining upon them), “Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good (words) and establish prayer and give zakah.” Then you turned away, except a few of you, and you were refusing.”

In Surah Al-Baqarah : 10

“In their hearts is disease, so Allah has increased their disease;<sup>13</sup> and for them is a painful punishment because they (habitually) used to lie.”An-Nissa’ : 127, Ad-Dukha : 9, and Al-Ma’un: 1-2.

## CONCLUSION AND SUGGESTION

Writer of this paper concludes that Islam as religion pays close attention to parenting. From the Qur’anic perspective, parenting is important. It shows equality between mother and father. They must work together and cooperatively in handling the children. The children must be treated and nurtured well so they become a good generation and will continue the good generation also. There is obligation for moslems to pay attention to orphans and become their parent substitution for them. Moslem must take care the orphans as their parents. This is social parenting.

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