



1st INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

The Role Of Parents In Educating Women's Children Based On Islamic Perspectives

Rika Widya

Faculty of Islamic and Humanities
Universitas Pembangunan Panca Budi, Medan, Indonesia

ABSTRACT: *Having a daughter is a test for parents, one day it can be a gift and can be a disaster. When parents manage to educate their daughters so well that they grow up to be devout, devout and guarding Muslim women, that's when it becomes the most beautiful gift for their parents. However, if parents fail to educate their daughters, it will eventually bring disgrace to the family. For this reason, every parent needs to pay more attention to his daughter, preparing the best education method according to the advice of the Prophet Muhammad. The low role of parents in educating girls in accordance with Islamic education has found many challenges and obstacles that must be faced by girls today. Of course it really needs the role of parents in educating girls in this day and age. The role of parents in educating girls in today's age faces challenges such as teaching knowledge about menstruation, teaching the obligation to use hijab, and adab in association. However, many girls are affected by western culture so they do not pay attention to their obligations in how to dress and socialize in accordance with Islamic law.*

KEYWORDS: *Role of Parents, Girls, Education, Islamic Perspective*

I. INTRODUCTION

Parents as the first and foremost educators in the family play an important and strategic role in educating their children. This means that education in the family determines the good or bad education of children. In general, education in the family is not based on the origin of awareness and understanding born of educating knowledge, but because naturally the atmosphere and structure provide the possibility of naturally developing an educational situation. The educational situation was realized thanks to the association and relationship of influence affecting reciprocally between parents and children (Daradjat, 2012: 35).

According to Islam, the most beloved creatures of Allah are children. Children are a mandate from Allah SWT that must be guarded and nurtured, the heart is pure like a gem that is very expensive. This shows that children are born in a state of helplessness and have not been able to do anything, so they are still dependent on both parents and their environment. All parents are obliged to educate their children so they can become pious or pious people, knowledgeable, and pious. Therefore, it is parents who hold the main key factor in shaping a child's personality based on an Islamic soul.

In the Qur'an, the verse which calls for the necessity of parents to always care for and educate all their children, as confirmed in the letter of At-Tahrim verse 6:

قُوا أَنْفُسَكُمْ غَلَاطٌ شِدَادٌ عَلَيْهَا مَلَائِكَةٌ وَالْجَارَةُ النَّاسُ نَارًا وَقُودُهَا وَأَهْلِيكُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ مَا يُؤْمَرُونَ وَيَفْعَلُونَ

Meaning: "People of faith, take care of yourself and your family from hellfire whose fuel is human and stone; keepers of angels who are rude, violent, and do not disobey God for what He commands them and always do what is commanded" (Al-Qur'an and Translation, 2010: 87).

In educating children parents should understand the development of children based on the stages of development so that the educational process can run smoothly. Educating girls is different from educating boys because educating girls has special characteristics, especially if associated with Islamic teachings. This is because of the teaching aspects that are specific to women in Islam. Girls are prospective mothers whose mothers are madrasas for their children. To get a good child, sholeh / sholehah, smart, and strong, we need a mother who has good character, sholehah, smart, and strong too. Thus, girls who will become wives and mothers are expected to have good morals and basic



1st INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

religious education because a Muslim woman according to Islam is a person who understands the teachings of religion who will be able to understand their duties and responsibilities in a family, whether as a wife or as a mother. In a hadith narrated by Abu Harairah ra, Rasulullah salallahu'alaihi wassalam said:

"Women are usually married for four things: because of their wealth, because of their position, because of their nature and because of their religion. Then you must choose a woman who is of good faith (Islam). If not so, surely you will lose money."(HR. Bukhari-Muslim)

Syaikh Nashih Ulwan emphasized that the obligation to educate children is a heavy, difficult, and important responsibility. One reason is that this has been going on since the child was born to independent age (tamyiz) and puberty. While the role of parents based on the development of girls is physically divided into several phases according to the instructions of the Prophet. Starting from the time of birth, one week old, two years old, then up to toddlers, to be able to receive education at the age of tamyiz (7 years) or prenatal phase, which is established by the menstrual phase and before marriage (Jusan and Armansyah, 2016: 56).

Based on the role of a large parent in this phase, Islam promotes education for children, especially girls. Girls are not only considered as important pillars in fostering their homes and children's education, but also as candidates for noble duties. Therefore Islam provides a large portion of attention to the education of girls. Islam does not want girls to be underestimated as in the time of ignorance. One form of attention is seen in the extraordinary motivation for parents to be serious in educating their daughters. Parents who succeed in this case will get an extraordinary award from Allah SWT in the form of a shield from hell fire (Jusan and Armansyah, 2016: 20).

It must be admitted that caring for and educating girls is one of the toughest challenges for parents. It is not easy to educate them to become daughters who are pious and obedient to Allah SWT. It takes provisions, knowledge and patience and adequate energy to carry out the mandate of Allah SWT. Especially amidst the swift current of materialistic life, educating girls is so heavy.

A number of astonishing news regarding girls circulating lately. Girls become vulnerable to violence and become sexual victims of adults. Meanwhile the parents seemed helpless to face the invasion. In fact, if we look at the position of girls is highly valued in Islam. Not only as a prospective educator for their children later, but also a support for a blessed household. Unfortunately, the educational pattern of most Muslim families, especially in Indonesia, has not fully adopted the values of Islamic education. Some parents prefer methods outside Islam, both western and other local concepts. They argue that west is more advanced than other civilizations in the world, including in terms of children's education.

In addition, many girls engage in free sex which causes them to get venereal disease (HIV AIDS) until they get pregnant out of wedlock. If this happens to them, one of the best solutions is abortion. All forms of damage or delinquency of girls are currently influenced by technological advances and the ease of accessing social networks through smartphones which are not accompanied by the attention and supervision of parents to their daughters and lack of parental knowledge in educating girls in accordance with Islamic education.

In line with the above, Rabbani (2009: 122) describes the forms of damage to Muslim women today, namely mixing in educational institutions, fashion contests and bodies, domination of pornography in all aspects of life, unhappy mothers at home, not happy to give birth to children and caring for children, there is no respect for male / husband teachers, sexual revolution and feminism, cohabiting is not alien to modern humans, abortion and contraceptive drugs become subscriptions, the trial marriage or trial marriage / mutation 'ah, and the sperm exchange.

Moving on from what was stated above, it can be understood that educating girls is very important for parents to see the many challenges that must be faced by girls. Therefore, the authors are interested in examining the role of parents in educating girls based on Islamic perspectives.

II. LITERATURE REVIEW

A. Role of Parents

1. Definition of Parents

According to Miami (in Novrinda et al., 2017: 4) parents are men and women who are bound in marriage and are ready to assume responsibility as the father and mother of the children they are born with. Whereas according to Gunarsa in Slameto (2003: 32) parents are two different



1st INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

individuals entering life together with bringing views, daily habits. In addition, Nasution in Slameto (2003: 46) defines parents as anyone who is responsible for a family or household duties which are referred to as father and mother in daily life.

Parents are the first and foremost educators of their children, because from them the children first receive education. thus the first form of education is in the family. In general, education in the household does not stem from the awareness and understanding that is born of educating knowledge, but because the atmosphere and structure naturally provide the possibility of naturally developing an educational situation. The educational situation was realized thanks to the association and the influence of reciprocal influence between parents and children (Daradjat, 2012: 35)

Parents or mothers and fathers are the main and first educators in terms of planting faith for their children. Called the main educator, because of the enormous influence. Called the first educator, because they were the first to educate their children. Schools, pesantren, and religious teachers invited to homes are educational institutions and people only help parents (Tafsir, 2002: 278).

So it can be concluded that parents are mothers' fathers who are responsible for children's education and all aspects of their lives from childhood to adulthood.

2. Parents' Duties and Responsibilities

In simple terms the duties of parents can be explained as the obligation of parents to children, including parents must fulfill their children's rights (needs), and train children to master ways to take care of themselves. The attitude of parents greatly influences children's development such as accepting or rejecting, John Locke suggests the first position in educating an individual lies in the family. Through the concept of tabula rasa, John Locke explains that individuals are like a paper whose shape and pattern depends on how parents fill in the blank paper from the baby. Through constant care, care and supervision, the child's personality and personality are formed. With his instincts, not with theory, parents educate and nurture families (Hasbullah, 2011: 88).

The responsibility of parents to their children is not only limited to things that are material in nature but also things of a spiritual nature such as education and religion, for that parents must set a good example for their children. As for some of the responsibilities of parents to their children (Hasbullah, 2011: 38), namely:

a. The first experience of childhood

In the family students begin to recognize their lives, this must be realized and understood by every parent that children are born in a family environment that develops until children break away from family ties, family education institutions provide first experience which is an important factor in children's personal development the atmosphere of family education is very important to note because this is where the next individual balance is determined.

b. Ensuring children's social life

The atmosphere in the family must be fulfilled with reasonable sense and sympathy, a safe and peaceful atmosphere as well as an atmosphere of mutual trust, because through the family emotional life or love needs can be fulfilled or can develop well, this is because there is a blood relationship between parents and children and relationships are based on a pure sense of love, emotional life is one of the most important factors in shaping one's personality.

c. Instill in moral education

In the family, it is also the main cultivation of moral principles for children, which is usually reflected in the attitudes and behavior of parents as an example that children can emulate. With this example gave birth to the symptoms of positive identification, namely the equation of oneself with the person being imitated and this is very important in the framework of the formation of personality.

d. Providing a basis for social education

The family is a very important basis in laying the foundations of children's social education, because basically the family is an official social institution that consists of at least fathers, mothers and children, the development of the seeds of social awareness in children can be nurtured as early as possible especially through kinship, helping brothers or neighbors get sick, together maintaining order, peace, cleanliness and harmony.

e. Laying religious foundations

Families as the first and foremost educational institutions, in addition to being very decisive in instilling moral bases that are not less important are playing a basic role in the process of



1st INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

internalizing and transforming religious values into the child's personality. Childhood is the best time to absorb the basics of religious life, in this case of course it happens in the family, for example by inviting children to join the mosque to worship, activities like this have a huge influence on the child's personality, so life in the family should provide conditions for children to experience the atmosphere of religious life.

Based on the information above, it can be understood that the responsibility of parents is not only in the physical order, but also in the soul (spirituality), morality, diversity in daily life.

3. The Role of Parents in the Family

According to Arifin (1987: 74) said the role of parents can be divided into two types, namely: 1) parents function as family educators, and 2) parents function as carers and protectors of the family. Whereas according to Harjati (2013: 45-48) explains that the role of parents in the family consists of:

- a. Role as educator. Parents need to show their children the importance of education and science that they get from school. In addition, religious and moral values, especially honesty values, need to be instilled in their children early on as a provision and fortress to deal with the changes that occur.
- b. Role as a driver. As a child who is facing a transition period, the child needs the encouragement of parents to foster courage and confidence in facing problems.
- c. Role as role model. Parents need to provide examples and role models for children, both in telling the truth and in carrying out daily life and community life.
- d. Role as a friend. Facing children who are facing transition. Parents need to be more patient and understand about child changes. Parents can become information, friends talk or friends exchange ideas about difficulties or problems of children, so that children feel comfortable and protected.
- e. Role as supervisor. The obligation of parents is to see and supervise the attitudes and behavior of children so that they are not far from their identity, especially from the influence of the environment both from the family, school and community.
- f. Role as a counselor. Parents can provide an overview and consideration of positive and negative values so that children are able to make the best decisions.
- g. Based on the description above, it can be concluded that the role of parents is the pattern of behavior of the father and mother in the form of responsibility to educate, nurture and guide their children to achieve certain stages that deliver children to be ready to live in community life.

B. Educating Girls

Educating can be interpreted as an effort to deliver students towards maturity both physically and spiritually. Therefore, educating is said to be an effort of personal formation, mental attitude and morality of students. Educating is not just the transfer of knowledge but also the transfer of values. Educating is interpreted as a whole, both cognitive, psychomotor and affective, so that it grows as a person who is personal (Sardiman, 2005: 51).

Educating girls is a heavy responsibility. The Prophet Muhammad has correctly described this responsibility, that is, as a pastor, parents must constantly monitor and pay attention so that their children do not go astray and fall. Muslim parents get serious challenges in keeping their children growing in accordance with Al-Qur'an and Sunnah (Afamarz: 2006: 3).

From the explanation above, it can be concluded that educating girls is an effort made by parents as educators in developing the personal, mental, and moral potential of girls.

C. The Role of Parents in Educating Girls Based on Islamic Perspectives

Parents as educators are required to teach the foundations of Islamic teachings to girls, make Islam their religion, the Qur'an as a guide, and the Prophet as his leader and role model. The role of parents in educating girls in Islam to overcome the challenges of girls is as follows:

1. Teach Knowledge about Menstruation (Reproduction)

The importance of knowing and understanding aspects of menstrual physiology, especially for parents and husbands. This insight can help parents understand what is happening to their daughter in this phase and anticipate if the princess has abnormalities in the reproductive organs that have a major influence on her domestic life later. This suggests the importance of minimal knowledge about the introduction of physiology, especially for women (Jusan and Armansyah, 2016: 213).



2. Teaching the Obligation to Wear Hijab

In the Qur'an, Allah SWT explicitly instructs every woman who has faith to wear a hijab when she leaves the house, which is to extend the veil to their entire body. Allah SWT said the letter Al-Ahzab verse 59: "O Prophet, Say to your wives, your daughters and believers' wives:" Let them extend their veils to their entire bodies ". That is so that they are easier to recognize, so they are not disturbed and God is Forgiving, Most Merciful "(Surat al-Ahzab verse 59) (Al-Qur'an and Translation, 2010: 268).

3. Teaching Adab in association

Another important sign that needs to be considered for girls is to maintain their social behavior in their daily lives. The first thing to keep in mind is that there is no best place for a woman except her home. Allah SWT said in the letter Al-Ahzab verse 33: "And let you remain in your house and do not decorate and behave like the Jahiliyahs that were before ..." (Surah Al-Ahzab verse 33) (Al-Qur'an and Translation, 2010: 332).

Regarding orders to stay at home, the scholars explained that women are allowed to leave the house if there is an urgent need and necessity. Shaykh Athiah Shaqr (in Jusan and Armansyah, 2016: 249) explains that there are several reasons that allow women to leave the house including: 1) to make a living, 2) to study, and 3) to pray in the mosque.

III. RESEARCH METHODS

This type of research is research in the form of library research, namely research carried out using literature, both in the form of books, notes, and reports of research results from previous researchers (Hasan, 2002: 11)

In collecting data, the author uses library research techniques. According to Nazir (2000: 27) literature study is a technique of collecting data by conducting study studies of books, literature, notes and reports that have to do with the problem solved. That information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, provisions, yearbooks, encyclopedias, and written sources both printed and other electronics.

The data analysis method used in this study is the method of content analysis or content analysis. This method requires objectivity, a systematic approach, and generalization (Suharsaputra, 2012: 224). The method of content analysis or content analysis in this study is used to analyze the role of parents in educating girls based on Islamic perspectives.

IV. RESULT AND DISCUSSION

Parents have the responsibility to educate children with full patience and sincerity, so that they must be children who believe and are responsible to Allah SWT, and have noble character. Related to the role of parents in educating girls in Islam to overcome the challenges of girls as follows:

1. Teach Knowledge about Menstruation (Reproduction)

Every parent must have knowledge of menstruation to help his daughter who asks for a teenager. Therefore, parents cannot oppose education. This question is for their daughters. One of the important tasks of active fathers and mothers is asking their daughters about Shari'at law relating to tharahah, raids and other important laws for girls. Facts found in everyday life Therefore, there are those who issue these things that have been prepared or prepared since they were not yet high, and parents need to buy books that contain laws and fatwas about the period. In addition, let girls ask about it, parents should not consider it a taboo thing. Please exemplify the friends asking without hesitation to the Prophet Muhammad about the discussion of menstruation. Parents do not need to be embarrassed because being asked does indeed require the religion of their own daughter.

This is reinforced by the opinion of Musa (1985: 59) saying that the mother is the first person who is obliged to care for girls in harmony with the demands of the child in this matter. Because his equipment can only be fulfilled with the guidance and care that his mother devoted to him. When girls approach puberty (baligh) it should be explained in detail the signs of puberty and the process of occurrence and some changes in the organs of the body. This is one form of feminine education that should not be underestimated, because this knowledge will not be obtained by girls except from their mothers who always nurture and educate them. In addition, a mother should actively



1st INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

discuss her first menstruation with their daughter when she is 8 years old. This is so that the child does not experience shock or confusion.

2. Teaching the Obligation to Wear Hijab / Hijab

Every parent from the beginning must really believe that hijab / veiling is an obligation for Muslims, especially women who cannot be bargained anymore. Parents should instill the values of the hijab / veil since girls are still early so that they are accustomed to when adolescents and adults use hijab / hijab. Parents are obliged to reprimand when they see their teenage daughters not heeding signs in hijab / veiling. Because the nakedness that is freely displayed will invite a great slander.

The basis of the Qur'an regarding the obligation to wear hijab / headscarves is contained in the word of Allah SWT Al-Ahzab verse 59. Based on this verse, Allah SWT ordered the Rasulullah SAW to order his wives and believers to try to avoid accusations by covering the aurat so that it is not easily used as a game material or ridicule by hypocrites who have evil intentions (Al-Qur'an and Translation, 2010: 243).

In the Qur'an, Allah SWT mentions some of the functions of veiling that parents must convey to their daughters are:

- a. As a cover for aurat. As a protection from outside interference, such as heat from the sun, cold air and so on.
- b. Fulfill keshalehan requirements. It is a form of faith in Allah SWT and the Prophet Muhammad.
- c. Meet the requirements of decency. Hijabs are worn according to the civilization where they live so that life is calm and comfortable.
- d. Maintain personal purity. The headscarf serves to cover the genitals and make women elected because it is not disturbed by veiling, undoubtedly the fasiq do not disturb them. That the kindness of a woman at that time she no longer gets interference with the veil, and is safe from slander.
- e. Hijab is part of shame.
- f. Avoid harassment. Many sexual harassment of women because of their own behavior, women are the biggest slander (temptation).

3. Teaching Adab in association

Friends have a huge influence on the life of a girl. In terms of association, many traditions and dating phenomena are of course very far from Islamic values and the impact is very severe and dangerous. The increasing number of young women who lost their virginity and higher rates of abortion strengthens the negative effects of dating. Therefore, this is where the role of parents is needed. Parents have to keep an eye on their daughters so that they don't fall into the trend of dating that has been rampant lately. Parents also need to be vigilant and find out with whom girls are friends. If you see that they have a non-Islamic and deviant character, immediately give advice for the good of girls.

Learning from the instructions of the Rasulullah SAW and the example of the scholars, there are a number of things that parents need to pay attention to regarding adab and adolescent girls including:

- a. Embed shame. For women, losing shame is like losing everything. Al-Ashfihani stated that shame is the basic human nature and the first cognitive potential (quwwatul fahm) felt by humans since toddlers. Do not let parents teach girls to be flirtatious. Parents like this, of course, instead of educating children to maintain their shame and respect, but instead extend their children to immorality. Therefore, plant shame on girls. The shame of girls is a personal reflection of their parents.
- b. Maintain association with the opposite sex. Departing from shame, instill in girls to maintain attitudes and manners in associating with men, especially those who are not mahram.
- c. Selectively choose friends. Parents must be vigilant and find out with whom their children are friends.
- d. Pay attention to the environment and education. One thing parents need to be aware of is how to prevent girls from growing in the wrong place. Wrong places may mean improper families or bad environments. Therefore, providing a healthy place to grow for a girl is an obligation of parents.



V. CONCLUSIONS AND SUGGESTION

A. Conclusion

Having a daughter is the most beautiful gift that Allah SWT gives. In Islam, there is a virtue of the family in taking care of their daughters well into adulthood, that is, a daughter can become the guardian of her parents to reach heaven. To produce a generation of women who are blessed, parents should educate their daughters properly in accordance with religious law. Both mother and father have an important role in educating girls. The mother is a madrasa for her children, while the father is the head of the madrasa he built.

Parents who educate girls in truth are educating a child in the future to be a good wife for her husband and become a mother in his family. A woman will have responsibilities and a wife's role in the family. When you become a mother, these girls have a high obligation to educate children, raise children, provide values that are in accordance with religion. For this reason, parents must provide good examples and examples so that they can emulate good and future children to be applied if they become mothers later.

B. Suggestions

For parents, it is better to educate girls together and complement each other because with the role of parents they will avoid acts that are not alleviated. Parents should give understanding to girls about the propositions of the Qur'an and Hadith of the Prophet in order to establish obedience to Allah SWT and His Messenger. As parents, it is mandatory to study sites on the internet that have just emerged, so that they can always control every technology that is offered to children.

VI. REFERENCES

- [1] Arifin, M. (1987). Hubungan Timbal Balik Pendidikan Agama Di Lingkungan Sekolah dan Keluarga (pp. 74). Jakarta: Bulan Bintang.
- [2] Departemen Agama RI. (2010). Al-Qur'an dan Terjemahannya (pp. 87, 268, 332). Bandung: CV Diponegoro.
- [3] Harjati. (2013). Peran Orang Tua Dalam Kepribadian Anak (pp. 45-48). Jakarta: Permata Pustaka.
- [4] Hasan, M. Iqbal. (2002). Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya (pp. 11). Jakarta: Ghalia Indonesia.
- [5] Hasbullah. (2011). Dasar-dasar Ilmu Pendidikan (pp. 38, 88). Jakarta: Raja Grafindo Persada.
- [6] Jusan, Misran dan Armansyah. (2016). Cara Nabi Mendidik Anak Perempuan (pp. 20, 56, 213, 249). Yogyakarta: Pro-U Media.
- [7] Muhammad, Afamarz Bin. (2006). Selamatkan Putra-Putrimu (pp. 3). Yogyakarta: Mitra Pustaka.
- [8] Musa, Kamil. (1985). Anak Perempuan Dalam Islam (pp. 59). Jakarta: Pustaka Panjimas.
- [9] Nazir, M. (2000) Metode Penelitian (pp. 27). Jakarta: Ghalia Indonesia.
- [10] Novrinda dkk. (2017). Peran Orangtua Dalam Pendidikan Anak Usia Dini Ditinjau Dari Latar Belakang Pendidikan. Jurnal Potensia, PG-PAUD FKIP UNIB. Vol.2 No.1,
- [11] Rabbani, Ibnu. (2009). Bukan Wanita Biasa (Tuntunan Hidup Seorang Muslimah) (pp. 122). Depok: Qultummedia.
- [12] Sardiman. (2005). Interaksi Dan Motivasi Belajar "Mengajar" (pp. 51). Jakarta: Raja Grafindo Persada.
- [13] Slameto. (2003). Peranan Ayah Dalam Pendidikan Anak (pp. 32, 46). Salatiga: Satya Widyad.
- [14] Suharsaputra, Uhar. Metode Penelitian Kualitatif, Kuantitatif, dan Tindakan (pp. 224). Bandung: Rafika Aditama.
- [15] Tafsir, Ahmad. (2001). Pendidikan Agama Dalam Keluarga (pp. 278). Bandung: PT. Remaja Rosdakarya.