

The Concept of Sustainable Children Education in Qur'an Perspective

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Abstract

The innate potential that is possessed by humans from birth is the main potential for humans. Humans such as Khalifatu Fi al-Ard have more intelligence potential than other creatures with the main purpose is to be educated properly and sustainably so that their potential can be developed maximumly. This research aims to describe the process of forming human potential through education starting from the prenatal period to postnatal period. The research method of this study is library research with the efforts to search literature references related to the subject that matters on the discussion problems. The study was done with critical and detailed study from literature which are related. The research results indicate that education for children must be done through well prepared plans and aspired by both parents. This process starts from searching for a life partner until children's birth according to the Qur'an guidance. Those processes that are implemented will surely shape children's strong character in education environments, both in an informal or in a formal one.

Keywords: character, children's sustainable education, qur'an perspective

Abstrak

Potensi bawaan yang dimiliki oleh manusia sejak lahir merupakan modal utama manusia. Manusia sebagai Khalifatu Fi al-Ard memiliki beberapa potensi kecerdasan melebihi makhluk-makhluk lain untuk dididik dengan baik dan berkelanjutan agar potensinya dapat berkembang secara maksimal. Penelitian ini bertujuan untuk menguraikan proses pembentukan potensi manusia melalui pendidikan sejak pra-kelahiran sampai pasca-kelahiran. Metode penelitian yang digunakan adalah penelitian pustaka dengan upaya penelusuran referensi literatur terkait kajian permasalahan pokok. Kajian pustaka dilakukan dengan studi kritis dan teliti pada literatur yang berkaitan. Hasil penelitian menunjukkan bahwa pendidikan anak harus dilakukan melalui perencanaan-perencanaan matang, dicita-citakan dan dipersiapkan segala sesuatunya oleh kedua orang tua. Proses ini dimulai dari pencarian pasangan hidup sampai pada proses kelahiran anak sesuai dengan tuntunan Al-Qur'an. Proses-proses tersebut jika dilakukan akan menjadikan anak sebagai makhluk yang memiliki karakter kuat dalam lingkungan pendidikan, baik informal maupun formal.

Kata Kunci: karakter, pendidikan anak berkelanjutan, perspektif Al-Qur'an

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A. Introduction

Al-Qur'an as a source of science, technology, and art has no doubt to be believed. Many research has been conducted by experts in the world on the contents of the teachings of the Qur'an, not only from Muslims but also by non-Muslims. The treasures of classical and modern Islamic scholarship that have existed so far have been born from thinkers, researchers, and writers who *incidentally* are scholars *salafus-pious* whose knowledge is also sourced from the Qur'an. A series of their famous works such as *at-Thib* Ibn Sina, *al-Muqoddimah* Ibn Khaldun, and various other works which later became the opening for the birth of modern world civilization today are concrete evidence of the light of the Qur'an.

Research conducted by Mikyal Hardiyati (Hardiyati & Baroroh, 2019) on Al-Quran Perspective Education, obtained information that in the Al-Quran there are several educational terms including *tarbiyah*, *ta'dib*, *ta'lim* and *tazkiyah*. The purpose of education, in the end, is to shape humans into human beings and benefit the environment. Educational materials are divided into 2 fields, namely the field of Islamic studies and the field of social and exact sciences.

Research conducted by Desti Widiani (Widiani, 2018) on the Concept of Education in the Perspective of the Qur'an. In this paper, we discuss the verses of the Qur'an related to education which include educational terms in the Qur'an, the concept of the educational curriculum in the Qur'an, namely educational objectives, educational materials, educational methods, and evaluation of education in the Qur'an. Nasruddin Hasibuan (Hasibuan, 2014) is also interested in researching the educational objectives of the Qur'anic perspective, with the results of his research concluding that education is directed at the discovery of human identity, which means making people aware of the principles of its creation. It is emphasized that the jinn and humans were not created except to worship Allah SWT.

Various disciplines that have developed into faculties and study programs at various universities today, such as astronomy, anthropology, psychology, sociology, biology, zoology, geology, geography, physics, chemistry, mathematics, medicine, pedagogy (education), economics, and so on are the sciences born from the tradition of study and research on the Qur'an, both by Muslim scientists/clerics and western scientists.

The study of the concept of Education from the perspective of the Qur'an is an interesting and phenomenal theme in human life in this world. The treasures of knowledge and theories that were born from the Qur'anic tradition, especially the science and theory of education, have not yet reflected a happy reality for the people who own the original book (the Qur'an), namely Islam. Because as we know, in general, the condition of education for Muslims around the world today, especially in Indonesia, is experiencing a decline and crisis when compared to the period or era in which education had progressed very rapidly.

Al-Quran itself strongly encourages people to learn and seek knowledge. The strongest evidence of this is that the verse of the Qur'an which was first revealed encourages humans to read and learn. The Qur'an also emphasizes that the word of Allah teaches humans to read and teaches them what they do not know. Furthermore, Islam explains that the Qur'an is the word of God which contains all things regarding guidance, namely bringing human life to be happy both in this world and in the hereafter. Content that includes everything including education (Afandi, 2011).

Education in the national context of the Indonesian nation is currently experiencing five main crises related to crises of quality, quantity, relevance or

efficiency, elitism, and management (Kemenag, 2014). These five main crises gave birth to seven main problems of the national education system: (1) the decline in the morals and character of students; (2) the low quality of formal education graduates in all structured and tiered educational pathways from basic education, secondary education, to higher education; (3) the distribution of learning opportunities that are still constrained; (4) still low internal efficiency of the education system; (5) the institutional status is still fragile; (6) education management that is not in line with national development goals; and (7) unprofessional educational resources (Mulyasa, 2002).

In addition, many we see educational institutions run by Islamic foundations and organizations, both formal and non-formal education which have to go out of business or at least survive in very poor conditions because they are unable to compete with educational institutions managed by foundations belonging to adherents, another religion. If examined closely the cause of all that is due to the lack of professionalism and neatness management system into the base of the main, as an expression of popular often attributed to the companions' Ali bin Abi Talib that says: *the truth that is not supported by a neat system will be defeated by the savagery backed by a neat system* (From an unknown source, such as quotes that is known by the author).

From the results of a previous related study about the concept of Education in the perspective of the Qur'an, there are still not many who discuss the concept of children's sustainable education in the Qur'an perspective. The problems mentioned above shows that this article becomes important and urgent for immediate discussion as an effort to help find solutions, at least contribute to thinking about these educational problems that in the future will become a tool to shape a better quality on children and can make them develop their potential to the maximum level.

B. Literature Review

Education is a conscious effort made by a person or group of people to mature children, transforming knowledge, skills, and attitude values so that their lives change for the better than before. The main keywords in education are *changes* (Kemenag, 2014) from not being able to be able, from not knowing to know, from being unskilled to being skilled, from performing less well to being better, and so on. Education starts from the moment humans are born, even some experts today state that educational stimuli can be carried out from the womb, then continue throughout the life of the body. Education generally produces knowledge, understanding, skills, and attitudes that are commonly categorized into: cognitive, affective, and psychomotor.

1. Formulation of Education Understanding

Muhammad al-Ibrasi Athiya formulates the notion of education as follows:

إن التربية هي إعداد المرء ليحيا حياة كاملة، ويعيش سعيدا، محبا لوطنه، قويا جسمه، كاملا في خلقه، منظما في تفكيره، رقيقا في شعوره، ماهرا في عمله، متعاوننا مع غيره، يحسن التعبير بقلمه ولسانه، ويجيد العمل بيده

Indeed, education is to prepare a person to live a perfect, happy life, to love his homeland, to be physically strong, to have perfect morals, to have an organized mind, to be gentle in his feelings, to be proficient in his work, to be able to cooperate with others, to be able to express his ideas well both

in writing and verbally. verbal and able to do well and carefully on the job (Al-Abrasyi, 1950).

In the above quote, said education in Arabic is called *tarbiyah* (تربيته). According to Abdurrahman an-Nahlawi, in Arabic dictionaries the word *tarbiyah* has been referred to 3 (three) origins, namely: *first*, the verb (*raba-yarbu*) which means to increase and develop, as contained in the word of Allah: *something riba (extra) you gave him to grow on the human property, then usury does not add up on the side of God.* (Ar-Rum / 30: 39).

The second, from the verb *يربى - ربي (Rabiya-yarba)* which means to grow and blossom. and *thirdly*, from the verb *يرب - رب (rabba-yarubbu)* which means repairing, managing, manage, and maintain (Al-Nahlawi, 1999). Of the three original words above some scholars take the definition of *tarbiyah*, as do by two leading commentators, namely al-Baidawi and ar-Ragib al-Asfahani. Al-Baidawi wrote:

الرب فى الاصل بمعنى التربية وهى تبليغ الشىء إلى كماله شيئاً فشيئاً

The word rabb originally means tarbiyah (educate), which is to deliver something to. perfection, little by little (Nasiruddin, tt).

Meanwhile, with the same substance but with a different, ar-Ragib al-Asfahani wrote:

الرب فى الاصل التربية وهو إنشاء الشىء حالاً فحالاً إلى حد التمام

The word rabb originally meant tarbiyah (educate) , that is, to grow something from one state to the next to the limit of perfection (Al-Asfahani, 1984).

Departing from the three origins of the word *tarbiyah* above, Abdurrahman al-Bani in his book *Madkhal ila Tarbiyah* concludes that there are 4 (four) elements of education:

- a. Maintain and maintain the nature of students who are growing;
- b. Develop all the talents and potentials are very many and diverse;
- c. Directing and guiding that nature, talent, and potential towards goodness and proper perfection;
- d. Gradually in carrying out the above endeavors as hinted by al-Baidawi and ar-Ragib previously.

From the four elements according to Abdurrahman al-Bani above, some conclusions can also be drawn about *tarbiyah*, namely:

- a. *Tarbiyah* is an activity that has a clear purpose;
- b. *Murabbi* (educator) the absolute right is Allah the Creator, who created nature and talent. He is the one who has outlined the rules regarding its development and interaction, just as He is the one who has established the syara' law to realize the perfection of his goodness and happiness;
- c. *Tarbiyah* demands that there are planned programs in stages where the education and teaching process runs systematically towards improvement;
- d. The job of an educator is to follow Allah's creation, as he follows Allah's syara' and His religion (Albani, 1983).

2. Human Potential in Education

In the beginning, humans were born in this world without understanding anything, even though they were given the capital of reason, senses, heart, and so on by Allah *subhanahu wa ta'ala*. However, because Allah has determined humans as beings who have the potential to be educated properly and sustainably in carrying out His mandate as *Khalifatu Fi al-Ard*, then Allah created humans with several potential bits of intelligence that exceeded other creatures at that time. As historical evidence, Prophet Adam *'alaihi as-salam* is a human figure who first received an educational project directly from Allah *subhanahu wa ta'ala* as mentioned in the Qur'an:

And He taught Adam the names (objects) entirely, then brought them to the angels and said, "Tell me the names of these things if you do spot the right people the right!". They replied: "Glory be to You, we know nothing but what You have taught us; You are the All-knowing, All-Wise." (Al-Baqarah/2:31-32).

The potentials that are brought from birth are then actualized when humans use their modalities in interacting with their environment, both the natural environment and the personal (social) environment. Through the senses, humans can interact with their environment and gradually humans can experience the transformation of knowledge to make changes (education). Allah *subhanahu wa ta'ala* explains this in the Qur'an:

And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight, and conscience, so that you may be grateful. (an-Nahl/16:78) (Kementrian Agama RI, 2014).

Interaction with the environment through the five senses and internal mechanisms in humans gives birth to new experiences and knowledge that are continuously associated with existing experiences and knowledge. At this level, the role of the environment is very important in shaping experience and knowledge which may later crystallize into an attitude of life (good or bad). Regarding the process of forming knowledge and human experience from the time in the womb to the time of birth to its interaction with the environment, some theories or arguments later become schools in education. These schools (Suwarno, 2006) include *Empiricism* by the British philosopher John Locke (1632-1704 AD), *Nativism* by the German philosopher Schopenhauer (1788-1880 AD), *Naturalism* by the French philosopher JJ. Rousseau (1712-1778 AD), *Convergence* by German education figure William Stern (1871-1939 AD), *Progressivism* by John Dewey, *Essentialism* originating from the philosophy of *idealism* and *realism* by Johan Amos Cornelius (1592-1670 AD) and then forwarded by Johan Friedrich Herbart (1776-1841 AD) and William T. Harris (1835-1909 AD), then *Perennialism* by Plato, Aristotle and Thomas Aquino, and *Constructivism* by an Italian epistemologist named Giambattista Vico.

Regarding *empiricism*, for example, about nine centuries before the emergence of the schools of education by western scholars and figures above, except for *perennials* by Plato, Aristotle, and Thomas Aquino, Islam already has a concept or view of educational theory *empiricists* as proposed by John Locke in the 16-17 century AD. The concept is *fitrah* as the Hadith of the Prophet *sallallaahu 'alaihi wa sallam*:

ما من مولودٍ إلا يولدُ على الفطرة، فأبواه يهودانه أو ينصرّانه أو يمجّسانه، كما تنتج البهيمةُ بهيمةً جمعاءً هل تحسّونَ فيها من جذعاءَ (رواه البخاري ومسلم عن أبي هريرة)

All children are born in a state of fitrah. It was his parents who brought him into being a Jew, a Christian, and a Magian, just as animals give birth to animals. Do you see anything wrong with it? (Reported by al-Bukhari and Muslim from Abu Hurairah).

3. Continuing Education

Education begins early in life and ends at death. Education can take place anytime and anywhere, both formally, informally, and non-formally. Once humans can interact with their environment, at that time they are ready to carry out a continuous educational process. Islamic teachings emphasize the importance of lifelong education. It is mentioned in one narration that every believer should not stop seeking goodness (knowledge) until the end of his life. Rasulullah *sallallahu 'alayhi wa sallam* said:

لن يشبع المؤمن من خير يسمعه حتى يكون منتهاه الجنة. (رواه الترمذي).
والمراد بالخير: العلم. وفيه ان زمان الطلب من المهذ الى اللحد وان عاقبة طلب العلم الجنة. (رواه الترمذ عن ابي سعيد الخدري)

A believer will not suffice from hearing the good to enter Paradise (death). (What is meant by goodness here is knowledge. This implies that the time for learning is from the swing to the hole, and the result of seeking knowledge is heaven). (History at-Tirmizi from Sa'id al-Khudri).

4. Character Education Character

According to experts, as quoted by Soemarsono, is a collection of values that are embodied in a driving force (fighting power) system that underlies thoughts, attitudes, and behaviors that will be displayed steadily. Character is the actualization of potential from within and internalization of moral values from the outside that are part of one's personality. Character is the values that are imprinted in a person through education, experience, experiment, sacrifice, and environmental influences, which become intrinsic values that underlie attitudes and behavior. Of course, a character does not come by itself but must be formed, developed, and built (Soemarsono, 2009).

According to Stephen R. Covey, a character is the result of habituation of an idea and action. In a statement it is stated, "Sow an idea, reap an action. Sow seeds reap habits. Sow habits, reap a character." Therefore character is formed through one's life journey. It is built by knowledge, experience, and an assessment of that experience. Personality and good character is the interaction of the whole human totality. This is what M. Quraish Shihab termed *rusyd*. It is not the only reason, but a combination of reason, moral awareness, and the sanctity of the soul. Therefore, the character of a person who is known to be bad by his environment can be changed or strived in earnest to change (Quraish).

Some of the main characters needed in Islamic education are 1) a steadfast and unyielding attitude, 2) a consistent attitude or *istiqamah*, 3) having integrity, 4) professionalism (Kementrian Agama RI, 2014).

5. Educational Activities

What is meant by educational activity is an activity carried out by a person in providing the transformation of knowledge and values about life to others. It is generally done by adults to children who are known as students. The terms of the Qur'an that can be categorized as educational activities include the following:

a. *Tarbiyah*

The word *tarbiyah* is formed from the word رَبَّ - يَرْبُ (*rabba-yarubbu*) which is interpreted as an effort to preserve, maintain, protect, and develop. The word *tarbiyah* is generally interpreted as education, a deliberate action to mature children, provide knowledge and skills to be able to live independently in their time. The Qur'anic verse which uses the term رَبَّ (*rabba*) is as follows: *And humble yourselves towards them with great affection and say, O my Lord! Have mercy on both of them, as they both taught me when I was little.*" (al-Isra'/17: 24).

b. *Ta'lim*

One of the most popular ways to transfer knowledge or information is through learning (teaching and learning process). the learning process of teachers or educators transforms their knowledge and skills to their students so that they know, feel, and practice (cognitive, affective, and psychomotor) knowledge and skills. The Apostles also used this method of *ta'lim*. Allah says: *O our Lord, send for them a Messenger from among them, who will read to them Your verses, and teach them the Book (Al-Quran) and Al-Hikmah (As-Sunnah) and purify them. Verily, You are the Most Powerful, the Wisest.* (al-Baqarah/2: 129).

c. *Mauidzah hasanah*

Education, character building, and human resource development can be done in various ways. One of them is what is known by the Qur'an as *mauizah hasanah* or good advice. The word *mauizah* comes from *wa'aza* which means remembrance of goodness. According to Mrs. Sayyidi, as quoted by Ibn Manzur, the meaning of the word *mauizah* is a person's reminder to others about things that can soften his heart in terms of rewards and sins. In the Qur'an, the word *mauizah* is mentioned in the following Surah Ali 'Imran/3: 138: *This (Al Quran) is a clear explanation for all mankind, and is a guide and a lesson for those who are pious.* (Ali 'Imran/3:138) (Manzur).

d. *Da'wah*

The task of *da'wah* is the obligation of each individual according to their respective ways and abilities. Accusing people includes efforts to build character and prepare perfect human resources in achieving happiness in this world and the hereafter. The command to preach in good ways can be found for example in the following Surah an-Nahl/16: 125: *Call (humans) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily, it is your Lord who knows best who has strayed from His path and He knows best who is guided.* (an-Nahl/16: 125). In another verse, *Allah subhanahu wa ta'ala* also says: *And Allah calls (humans) to Darus-salam (heaven), and guides whom He wills to the straight path (Islam).* (Jonah/10:25).

e. *Tausiyyah*

This word is found in the Qur'an in several words of its formation. Generally interpreted as a will, a serious message, debriefing, and so on. Messages related to education and character-building, even very serious ones

related to human commitment to stick to the truth and faith, are found in many verses of the Qur'an. One of them is in Surah al-Baqarah/2: 132: *And Abraham called to his children, so did Ya'qub. "O my children! Verily Allah has chosen this religion for you, so do not die unless you are Muslim."* (al-Baqarah/2: 132). If traced, there are many other terms related to educational activities such as *at-Tablig, al-irsyad, al-uswah*, question and answer, dialogue, and so on.

Based on the explanation of the meaning of *tarbiyah* or education, it can be concluded that education is a very positive work and activity. Educating humans is a good deed which in Islamic teachings is very important to do so. The Qur'an pays special attention to issues of education, character building, and human resource development so that life on earth is always peaceful, prosperous, dignified, and brings benefit to all creatures, including special happiness for humans for the life of this world and the hereafter.

Some verses that are explained show a clear conclusion, that what is captured by the senses, especially hearing (*as-sam'*) and sight (*al-abshar into account*), can be understood and taken by conscience is the result of learning that humans get in their lives. As the initial capital, humans are given instincts (*garizah*) by Allah *subhanahu wa ta'ala* to start their lives in a completely different realm from the realm of the womb which is pitch black without personal awareness. Instinct is an ability that can be done without having to go through a learning process, such as crying at birth, breastfeeding, laughing, and so on. That then, when, where, and in what circumstances we cry or laugh are all learned through interactions with the environment. Apart from instinct as initial capital, everything is still in the form of potentials that must be actualized in real life. The true pioneer of lifelong education is the Prophet Muhammad *Sallallahu 'alayhi wa Sallam* who, together with his friends, conveyed it to his people to be realized. UNESCO under the United Nations (UN) organization implemented a program of *lifelong education* or new lifelong learning some time ago, while the Prophet had been long before the birth of Islam.

C. Method

This research uses library research with an effort to search for literature references related to the subject matter of the study discussed descriptively (Singarimbun & Effendi, 2019). Concept or literature review is done with a critical and thorough study of the literature related to the subject matter to be studied and analyzed (Hadi, 2019). Data sources are differentiated into primary data and secondary data. Thematic interpretation of the Qur'an is the primary data in this secondary study; it is data from other sources related to the study and interpretation of primary data. Secondary data references in this study are the book *Muqoddimah Ibn Khaldun* and the book *Children's Education in Islam* by Abdullah Nashih Ulwan on children's education. In the book, *Education of Children in Islam* Ulwan describes various things about the urgency of parental education to children.

D. Result and Discussion

1. Pre-Birth Education

In general, *prenatal education* is divided into two periods, namely the period of conception and the period of the fetus (in the womb). Education during the conception period is an expectation by both parents about how and how to plan to get a child or offspring that is good, pious, and pious, while education during the fetal period is in the form of a stimulus or stimulation given by both parents,

especially the mother about things. Positive things, both related to the physical, nutritional, and psychological fetus/baby. Regarding these two prenatal education periods, Allah *subhanahu wa ta'ala* has taught humans through the Qur'an and the Hadith of the Prophet, as follows:

a. Conception of Education

Education at this time is very much determined by the prospective parents of the baby about how they plan a *sakinah, mawaddah, and rahmah family* through a legal and lawful marriage process. The main purpose of marriage itself is to ensure the survival of mankind and maintain the dignity and purity of the lineage. Human survival can only be guaranteed by the continuation of offspring. The presence of children in the family becomes a *qurratu a'yun* (a soothing baby) and as *zinatul-hayah* (jewelry of worldly life) as the word of Allah *subhanahu wa ta'ala*: *And those who say: "Our Lord, bestow upon us our spouses and our offspring as pleasing to (Our) hearts, and make us leaders of those who are pious. (al-Furqan/25: 74) (Kemenag, 2014). Wealth and children are the adornments of the life of this world, but continuous good deeds are better in reward with your Lord and better for hope. (al-Kahf/18:46) (Kementrian Agama RI, 2014).*

A child will be a baby and a jewel of the world if he grows up to be a great, good, and quality human being. For a child to be good, it must be planned, aspired, and the raw materials prepared by both parents starting from the process of looking for a life partner until the birth of the child and so on with various positive endeavors according to the demands of the Qur'an and the Hadith of the Prophet. Because if not, in another verse the Qur'an also reminds that children, apart from being the pride and decoration of the family, also have the potential to become enemies and trials (slander). That is, children can sometimes lead their parents to do acts that are prohibited by religion due to not understanding how to bestow their love and affection.

So, one of the goals of having a family in Islam is to form a happy, prosperous family, and give birth to quality, pious and pious offspring, as well as being useful for the nation and religion. To realize such things, among other things, one should choose a partner that is in accordance with the guidance of the Qur'an and the Hadith of the Prophet *sallallahu 'alayhi wa sallam*.

From the consideration that the nature of marriage is a balanced husband and wife relationship as two subjects in forming a *sakinah, mawaddah wa rahmah family* that is *misaqan galizan*, various hadith editors that position women as the chosen object can be interpreted more broadly depending on the historical and cultural context, or with In other words, in choosing a partner (prospective husband/wife) one can consider two aspects: physical and non-physical. This is as stated by Nurun Najwah (Najwah, 2018) that criteria that are more enduring non-physical in nature guarantee more continuity to form a *sakinah family*, while physical factors are only a catalyst. In this case, the criteria for a good religion are not limited to the religion of Islam or high religious knowledge, or the quantity of time spent in religious activities. The criteria for a good religion are based on the good quality of its diversity, well-maintained individual piety, and social piety.

The following describes how to find a life partner following the criteria of Islamic teachings:

1) Criteria for a Prospective Wife

There are eight criteria for choosing a good wife candidate according to Islamic teachings, including:

- a) *Strong religious women*, namely having the correct understanding of Islam accompanied by practicing his teachings thoroughly so that he can educate his children well. Because of the strength of his religion, he was able to restrain himself from the lust of *lawwamah* that might bring him to the brink of humiliation. The Messenger of Allah *sallallahu 'alayhi wa sallam* said:

تنكح المرأة لاربع : لمالها، ولحسبها، ولجمالها، ولدينها. فاظفر بذات الدين، تربت يداك. (رواه البخاري ومسلم عن أبي هريره)

Women are married for four factors: wealth, lineage, beauty, and religion. So, choose a woman who holds on to religion so that you are safe. (Reported by al-Bukhari and Muslim from Abu Hurairah).

- b) *Women with good morals*, namely women who are always able to maintain their honor when their husbands are not at home. When the woman works outside the home, she can maintain her behavior in front of her friends. Arabs warn men not to marry six kinds of women, namely: 1) *Annanah*; a woman who complains and complains a lot, 2) *Mannanah*, a woman who likes to bring up her services to her husband, 3) *Hannanah*, a woman who likes having an affair, 4) *Haddaqah*, a woman who is good at persuading and seducing her husband when he wants something, so that the husband feels burdened to fulfill his wife's wishes, 5) *Barraqah*, a woman who likes to decorate and preen to the point of neglecting her duties towards her husband, 6) *Syaddaqah*, a fussy woman (As-San'ani).
- c) *Beautiful women*, namely women who are every man's dream, because it is the nature of every human being to like beauty. The Prophet advised Muslim men to choose a beautiful woman as a wife, without ignoring the religious factor as recommended by the hadith above.
- d) *Women with many offspring*, namely fertile women who can provide many quality offspring to their husbands, because one of the goals of marriage is to increase the number of people as the next generation of Islamic symbols. Rasulullah *sallallahu 'alayhi wa sallam* said:

تزوجوا الولود الودود، فاني مكائر بكم الانبياء يوم القيامة.
(رواه أحمد عن أنس بن مالك)

Marry a woman who is fertile and loves (her husband), because indeed with many of you I am proud of the Prophets on the Day of Resurrection. (Reported by Ahmad from Anas bin Malik).

- e) *Women are still virgins*, namely women who have never been touched by other men (*original*) because they have become human nature, which will become more intimate when hanging out with women they meet for the first time (not former people). The Messenger of Allah *sallallahu 'alayhi wa sallam* said:

هلا تزوجت بكرا، تلاعبها وتلاعبك. (رواه البخاري عن جابر بن عبد الله)

Why don't you just marry a girl you can play with and she plays with you? (Reported by al-Bukhari from Jabir bin 'Abdullah).

- f) *Good-minded women*, namely women who come from good family descendants and pious people. The Prophet *sallallaahu 'alaihi wa sallam* warned men not to marry a beautiful woman but from a bad family, in the following Hadith:

اياكم وحضراء الدمن، فقيل : وما حضراء الدمن؟ قال : المرأة الحسنة في المنبت السوء. (رواه الدار قطني عن أبي سعيد الحديري)

"Beware of vegetables that grow in animal dung piles." A friend asked, "O Messenger of Allah, what do you mean by vegetables that grow in heaps of animal dung?" He replied, "A beautiful woman who comes from a bad lineage. (History of ad-Daruqutni from Abu Sa'id al-Khudri).

- g) *Women who are not from close relatives*, namely women who have no kinship or kinship with their prospective husband. The scholars advised men to marry foreign women (*ajnabiyah*) who had no kinship ties. It aims to maintain the intelligence of children and prevent the emergence of infectious diseases and hereditary defects. Imam as-Shafi'i considers this teaching as a *sunnah*. While az-Zinjani, the purpose of marriage is to strengthen relations and cooperation between tribes, and that can be realized by inter-tribal marriages (Al-Gazali).

2) Criteria for Prospective Husbands

To select prospective husbands for women, there are several criteria according to Islamic teachings:

- a) *Men who are strong in religion and morals*, because the message of the Prophet to parents/guardians on the female side is:

إذا أتاكم من ترضون خلقه ودينه فزوجوه، إلا تفعلوا تكن فتنة في الأرض وفساد عريض. (رواه الترمذي وابن ماجه عن أبي هريرة)

When a man comes to you whose religion and character you like, then marry him (to your daughter). If not, surely there will be slander and great damage on this earth. (History of at-Tirmizi and Ibn Majah from Abu Hurairah).

- b) *Men who do not have a history of chronic diseases such as AIDS, crazy, impotent, and the like.* This aims to prevent the possibility of contracting the wife by the disease suffered by her partner, as well as guaranteeing the wife's right to receive excellent service from her husband (Sabiq, 2021).

In Zurifan Nurdin's research (Nurdin, 2017) entitled ethics of seeking a life partner according to Islam, it is explained that every creature in this world is created in pairs, life partners for humans must be sought, sought and conceptualized, planned and intended. Living in a couple is a nature bestowed

by the divine, and it needs to be appreciated therefore in finding a companion for mankind and especially for Muslims, it is better to use ethics. Ethics in finding a life partner is very important so that it is worth worship so that the household becomes *sakinah, mawaddah and rohmah*. choose the best wife, marry women who are equal to and marry your women with equal men. Namely: (1) Having a religion; (2) Being fertile (being potential to have children); (3) Be a virgin; (4) Coming from a house that is known to have a religion and *qana'ah*; (5) Coming from a good family, so that the child becomes a good child; (6) Having a good-looking posture, that can make the soul calmer; (7) Should not be a close relative so that the child becomes superior; and (8) Should not be more than one.

From the description above, it appears that Islam pays very serious and clear attention to the details of the issue of finding a life partner for men and women. This is intended, in addition to achieving the happiness of the family, also in the context of prenatal education, it is intended that the prospective parents of the baby as early as possible have the best opportunity to plan and prepare their prospective offspring during the period of conception before the meeting between the husband's sperm. and the wife's egg as a consequence of his second marriage. So the period of conception in prenatal education starts from the process of looking for a good partner, building common goals to get pious offspring, to reading certain prayers before having a husband-wife relationship.

b. Fetal Education

Since the baby is in the womb, both parents, especially the mother, are expected to continue to provide education to the fetus they are carrying. There are many facts that prove how the fetus is able to learn from what its parents do. It is also proven that the atmosphere in the environment around pregnant women also affects the growth and development of the fetus (Nafis, 2009). The behavior of the mother during the fetus in the womb will greatly affect the behavior of the child. Therefore, mothers must be extra careful in acting when they are pregnant because whatever they do is an education for the fetus.

While in the womb, the fetus can learn to feel and know the difference between dark and light. The results of research by scientists on all children studied from infancy to the age of 15 years stated that early stimulation programs increased intelligence test scores in lessons. Stimulation was able to increase the intelligence of these children 15-20 percent higher. This stimulation not only develops more branching of brain cells and thick cortical areas of the brain but is also able to improve children's intelligence and social skills (Nafis, 2009).

Babies who are given prenatal stimulation are more adept at speaking, imitating sounds, saying the first word, smiling spontaneously, turning towards their parents' voices, being more responsive to music, and having better development of social patterns as they reach adulthood. Therefore, in addition to providing stimulation so that the fetus grows healthy and smart, a mother must also provide religious and moral education through her behavior. A mother must always practice honesty, perseverance in worship, piety, and so on (Nafis, 2009). Prenatal stimulation can help develop a baby's orientation and effectiveness in dealing with the outside world after he is born. Babies who receive prenatal stimulation are better able to control their movements, are

better equipped to explore and learn about their environment after birth; calmer, more alert, and happier.

The positive results of early education to the fetus are the result of a systematic process that combines steps, methods, and materials used by parents in carrying out education, orientation, and goals where both lead and educate (Nafis, 2009). Parents, especially mothers, must treat their children well by providing appropriate services to children who are still in the womb; not to commit acts of violence that have a negative impact, both physically and psychologically, on the fetus. A very good treatment for the fetus is to provide educational stimuli that will benefit not only physical development and mental (psychological) growth, but also increase brain intelligence and positive emotional sensitivity of the fetus (Nafis, 2009).

Child, during \pm 9 months in the mother's womb, Allah *subhanahu wa ta'ala* created a link that allows the fetus and mother to communicate intensively, namely the umbilical cord. Through this route, the mother sends the nutrients needed by the fetus to grow and develop in the womb. If during pregnancy the mother eats a lot of nutritious food that is *halal-tayyiban*, then the fetus will have a strong foundation to become a quality human being. Therefore, husbands are required to give *halal-tayyiban food* to their pregnant wives, according to the word of God: *And eat from what Allah has given you as lawful and good sustenance, and fear Allah in whom you believe.* (al-Ma'idah/5: 88) (Kementrian Agama RI, 2014).

Children are the foundation of hope for the future of a nation. If there are problems in the realm of children's education, the nation will be destroyed in the future. For that, children as the forerunner to support the establishment of a nation as early as possible must receive serious attention. Therefore, Islam pays attention to children since they are still in the womb as fetal education. Allah *subhanahu wa ta'ala* has given an early warning to parents so as not to leave unqualified generations.

Several things need to be considered by prospective fathers or mothers when educating the fetus during pregnancy:

- 1) Food intake for pregnant women: because the fetus in the womb gets food and nutrition from its mother's blood, the mother's food intake must be *halal* and *tayyib*. as well as sufficient nutrition so that it can meet the elements needed by the fetus, in addition to meeting the needs of the mother's own body. Lack of vitamins, protein, fat, sugar, and carbohydrates in the diet of pregnant women will harm the health of the fetus. Everything that has been mentioned, in addition to being related to the health of the mother and fetus, is also related to the education of the child in the womb so that from an early age they are educated with *halal* and *tayyib foods*.
- 2) Mental Condition of Pregnant Women: a pregnant woman needs calm, for that she must do a lot of *dhikr*, according to the word of Allah *subhanahu wa ta'ala*: *(ie) those who believe and their hearts find peace in the remembrance of Allah. Remember, Only by remembering Allah does the heart find peace.* (a-Ra'd/13:28) (Kementrian Agama RI, 2014). This is important for both mother and fetus. The father, who is responsible for providing a calm and happy atmosphere to his wife, has to try even harder during her pregnancy.
- 3) Avoiding heavy work: mothers who are pregnant are weak and erratic, therefore pregnant women should not be burdened with heavy work so that

it also affects the health of the fetus. In Surah Luqman verse 14 it is stated how the condition of the mother who is pregnant: *And we command humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness and weaned him at the age of two. Be grateful to Me and your parents. Only to me will you return.* (Luqman/31:14) (Kementrian Agama RI, 2014).

- 4) Beware of the end of pregnancy: the end of pregnancy is usually also a difficult time for a mother-to-be, because the bigger the womb, the more difficult it is for her to move, so she gets tired quickly and often feels anxious as happened in the early days of pregnancy. Therefore the husband must help his wife by giving more attention and understanding so that the wife feels calm in welcoming the birth, a phase that is very worrying for all pregnant women.

The results of Wahyu Aprilia's research (Aprilia, 2020) show that the development of the prenatal period and birth has a very important influence on the development of children in the next developmental period. Several things must be considered so that children experience perfect development from the stage of conception until they are ready to be born into the world, as well as several things that must be done by fathers and mothers in order to maintain good development for babies and good conditions for their mothers. Until now there are still some people who think that the development of a child begins when he is born into the world. Development can be observed during the early stages of ovulation. The meeting between a mature sperm cell and a mature egg cell then fertilization occurs. From here, the development of the prospective baby can be observed and studied. There are many things that everyone should know, especially prospective parents in terms of child development, starting from the prenatal period or what is often called prenatal until birth. Because these two periods are important and determine the development of children in the following periods until their old age.

2. Post-Birth Education

a. Early Childhood Education

Nasih 'Ulwan (Nasih Ulwan, 2015) in his work *Tarbiyatul Aulad fil-Islam*, clarifies human life from the beginning of birth to puberty as follows: the phase *first*, 0-7 years which is called the period *tufulah*; the phase *second*, 7-10 years called the period *tamyiz*; the phase *third*, 10-14 years which is called the period of *cheapaqah*; and the phase *fourth*, 14-16 years which is called the period of *Bulug* (balig); followed by the phase *fifth*, 16-40 years which is called the period of *syabab* (youth); As for the phase *sixth*, starting at the age of 40 years, or commonly referred to as old age.

The stages of education as described above are very necessary, because humans experience a process of growth and development (*growth and development*) both physically, psychologically, intellectually and emotionally, even spiritually. As for the process of changing human life physically, Allah *subhanahu wa ta'ala* says: *And indeed, We created man from a quintessence (derived) from the ground. Then We make it semen (which is stored) in a firm place (womb). Then We made the semen into something that sticks, then We made that sticking thing into a lump of flesh, and We made the lump of flesh into*

bones, then We wrapped the bones with meat. Then We made him a different (shaped) creature. Glory be to Allah, the best Creator. (al-Mukminun/23:12-14) (Kemenag, 2014).

According to Islamic teachings, as soon as a baby is born, the call to prayer is chanted in his right ear and the iqamah in his left ear. This is so that the baby is not disturbed by the devil. In a Hadith narrated by Abu Dawud, and al-Tirmizi from the sanad of Abu Rafi' it is stated, "I once saw the Messenger of Allah recite the call to prayer in Hasan bin 'Ali's ear when Fatimah was born." AlBaihaqi and Ibn Sunni also narrated from Husayn ibn 'Ali, that the Prophet *sallallahu' alaihi wa sallam* said:

من ولد له مولود، فأذن في أذنه اليمنى وأقام في اليسرى، لم تضره أم الصبيان
(رواه ابن الس عن حسين ابن علي مرفوعا)

He blessed the child, then he recites the call to prayer in his right ear and the iqamah in his left ear, then the devil will not disturb the child. (The history of Ibn Sunni from Husayn bin 'Ali bin Abi Talib is marfu').

This teaching aims to introduce early words that contain the greatness and majesty of God to children. By hearing the call to prayer, the creed, which is the core of Islamic teachings, becomes one of the first sentences heard by children as a starting point for their introduction to Islam. That's how Islam gives early teachings and lessons for children about the symbols of Islam.

Children's education at an early age usually includes two phases, namely: 1) the toddler phase, starting from birth to the age of 5 years; 2) the school-age phase, between 5-12 years. These two phases are a very decisive period for the success or failure of early childhood education carried out by parents for their children to achieve a bright future by the goals of Islam.

Toddler age is the most vulnerable period for a child. He needs to get nutritious food and drink, such as animal protein, especially from his mother's milk, which is very necessary for his physical and psychological growth and development (M. U. Indonesia, 1990).

Early childhood is a golden age or often called the Golden Age. At this time the child's brain experiences the fastest development in the history of life. This takes place when the child is in the womb until an early age, namely the age of zero to six years. However, the period of the baby in the womb until birth, until the age of four years is the most decisive. During this period, the child's brain is experiencing very rapid growth. Therefore, paying more attention to children at an early age is a necessity. The form of attention includes providing education either directly from their parents or through early childhood education institutions. Therefore, this early development will be a determinant for further developments. Success in carrying out developmental tasks at one time will determine success in the next development period.

The purpose of education in early childhood is to develop 6 aspects of its development, namely; aspects of religious and moral norms, physical motor aspects, cognitive aspects, social-emotional aspects, language aspects, and artistic aspects. Play is the most appropriate learning method for early childhood learning. The pat game is one of the types of play that is applied in early childhood education. Utilizing clapping games in learning to optimize

aspects of child development. Research result Moh Fauziddin (Fauziddin & Mufarizuddin, 2018) found that 85% of children can develop their cognitive aspects optimally by playing clapping games. The pat game is adjusted to the STPPA Standard and has been in consultation with the Indonesian Kindergarten Teacher Association (IGTKI).

b. Childhood Education (Akil-Balig)

The age of puberty or puberty is the most critical period in a person's life phase, because at that time extreme physical and psychological changes occur, namely from childhood to life towards adulthood. According to the Islamic Encyclopaedia (Islam & Ensiklopedi Islam, 1994) "Akil is defined as a person who has reason who is characterized by one's ability to distinguish good from bad, both for himself and others. Balig means a person who is old enough and has been burdened with responsibility for his actions (*mukallaf*)."

In Islamic jurisprudence, a person is said to be balig if he has experienced "dreams" for boys and menstruation for girls. In terms of *syar'i*, akil-balig is a person who is old enough and capable of acting independently according to the law, so that all his actions must be legally accountable. Thus, he must perform the obligations as an adult, such as prayer, fasting, and zakat. People who are akil-balig in terms of Islamic law are called "*mukallaf*" (people who are capable of acting and burdened with the law).

In a time of adolescence, there are various maturation processes in the biological-psychological field. Adolescence is the beginning of a crucial life phase, namely as a transition period from children to adults where physical and psychological growth is increasingly evident. This growth also affects the development of the necessary needs, such as wanting to love and be loved, gain new experiences, the need for self-identity, and the need for adult guidance in addition to learning to do something that can show its existence in dealing with problems and for the responsibilities they have. According to Moh. Zaini (Zaini, 2018) the most suitable learning model for adolescent psychology is when facing various problems that link physical, cognitive, emotional, and psychosocial. The use of appropriate learning methods and following the world of teenagers will facilitate the development of their various potentials and abilities optimally and the growth of positive attitudes and habits that support the development of various potentials and abilities.

c. Skills Education

1) Islam Appreciation for Work

While in heaven the Prophet Adam and his wife Siti Eve never felt hungry, thirsty and were always covered in clothes. So that it is not exposed to hot sun or cold weather. But after coming down to earth all of that they experienced, and so it was experienced by their children and grandchildren, so hard work was needed to maintain their survival.

In Arabic, the word *tasyqa* which comes from *syaqawa* is the antonym of the word *sa'adah* which means happy (Al-Asfahani, 1984). Thus, the woe referred to in the translation above is physical and spiritual suffering due to having to meet the needs of one's own life from what was previously fulfilled and available when in heaven. Therefore Islam encourages its people to work even though several verses of the Qur'an state that all living creatures have guaranteed sustenance by Allah *subhanahu wa ta'ala* (read among others: Surah Hud/11:6).

Work, for humans, is the command of Allah *subhanahu wa ta'ala* as stated in His word: *And say: "Work you, then Allah will see your work, as well as His messenger and the believers, and you will be returned to (Allah) Who Knows the Unseen and the Real, then He will inform you of what you have done. do.* (at-Tawbah / 9: 105) (Kemenag, 2014).

Appreciation of Islam against the work is also very high. Surah Al 'Imran / 3: 195 states that every effort made by humans, male or female, will not be in vain and will get a reply from Allah *subhanahu wa ta'ala*. Of course not only the quantity of work that is prioritized but also the quality. In one Hadith the Prophet said:

إن الله عز وجل يحب إذا عمل أحدكم عملا أن يتقنه (رواه الطبراني عن عائشة)

Indeed, God's love is that if one of you did something he did it thoroughly and carefully. (Reported by at-Tabarani from 'A'ishah).

To produce quality work necessary skills education and skills (*skills*). In that way, someone will have competitiveness, especially amid the lack of available jobs and the increasing number of job seekers. A skilled person will not only be able to complete tasks proficiently but will also be able to create new jobs for others.

Mislaini (Mislaini, 2017) says that life skills education is a necessity to be implemented during the current "frenzied" global and modernist competition. Life skills education is a separate approach to be applied, considering that this type of education has many benefits for students, such as academic, vocational, and other skills. The problem is how educational institutions in various sectors can apply it so that it can help students to acquire useful and useful life skills and are needed in everyday life in society. Education life skills is an alternative as an effort to prepare students to have attitudes and life skills as provisions for their future lives through active, creative, and fun learning activities.

In several Hadiths, the Prophet praised skilled hands. It is even stated that the best efforts are those that are carried out with one's own hands. He said:

قيل: يا رسول الله، أي الكسب أطيب؟ قال: عمل الرجل بيده وكل بيع مبرور

(رواه أحمد عن رافع بن خديج)

The Prophet was asked, what is the best business/job? He replied: the work of a person with his hands and buying and selling that is mabrur (accepted by Allah because it fulfills His terms and conditions). (Reported by Ahmad from Rafi' bin Khadij)

In another Hadith, the Messenger of Allah *sallallahu 'alaihi wa sallam* also states:

ما أكل أحد طعاما قط خيرا من أن يأكل من عمل يده، وإن نبي الله داود عليه السلام كان يأكل من عمل يده. (رواه البخار عن المقدم)

The best food for a person to eat is that which is produced by the work of his own hands, indeed Prophet David (always) ate from the work of his own hands. (Reported by al-Bukhari from al-Miqdam).

2) Herding in the Life of the Prophets

The prophets of Allah *subhanahu wa ta'ala* have the same profession as goat herders. This information is obtained from one of the following Hadiths of the Prophet Muhammad *sallallahu 'alaihi wasallam*:

ما بعث الله نبينا الا رعى الغنم. فقال أصحابه: وأنت؟ فقال: نعم، كنت أرهاها على قراريط لاهل مكة (رواه البخاري عن أبي هريرة)

No prophet was sent by Allah except that he had been herding goats. The companions asked: "Are you also doing it?" He replied, "Yes, I used to do it on Mount Qararith for the people of Mecca." (Reported by al-Bukhari from Abi Hurairah).

This shepherding activity was carried out by the Prophets not only to meet the necessities of life in the form of milk, meat, and skin but was aimed at training them to be skilled in carrying out the mission of da'wah assigned to them. As is known, the Prophets were sent to deliver prophetic messages in the form of calls to follow Allah's commands and stay away from His prohibitions. In that da'wah, of course, they will be faced with many groups, including those who have a strong character and reject the mission of the da'wah. Dealing with it is certainly not easy, and requires its skills and abilities. With the profession of herding goats, it is as if Allah *subhanahu wa ta'ala* wants to train and prepare them mentally to be better prepared in herding humans who are the object of their da'wah. Of course, those who can care for, maintain, and control animals that do not understand human language, and are completely different in character from humans, will have mental readiness and will be able to provide better services to other humans similar to them. In addition, the ability to herd mute animals and direct them to gather where the shepherd wants them to gives the shepherd its strength in the form of perseverance and patience. Absolute patience is required for a preacher, especially the Prophets and Messengers, who are given the heavy task of reminding and inviting people back to the right path when they forget their God and the teachings of the religion.

One of the reasons why the goats herded by the Prophets is found in one of the Hadith of the Prophet:

الابل عز لاهلها، والغنم بركة، والخير معقود في نواص الخيل الى يوم القيامة (رواه أبو داود عن عروة البرقي)

Camels give glory to their owners, goats give blessings, and goodness lies on the horse's forehead, until the Day of Judgment. (Reported by Abu Dawud from Urwah al-Bariqi).

d. Participation of the Muslim Community in Education

Law Number 20 of 2003 on the National Education System Chapter XV Article 55 paragraph 1 has explained the implementation of Community Based Education (PBM) as follows: *The community has the right to organize community-based education in formal and non-formal education following the*

uniqueness of religion, social environment, and culture for the benefit of society. (Ayat: 1). Funds for the implementation of community-based education can come from the organizers, the community, the government, local governments, and/or other sources that are not in conflict with applicable laws and regulations. (Ayat: 3) (P. R. Indonesia, 2003).

Community-based education is an educational model that has been around for a long time. The current number of institutionalized education in the formal form of community-based education is needed with various advantages including; flexible, democratic, more aware of community problems, and various other advantages. In Islamic history, it was found that Islamic education was originally community-based, mosques, friends' houses, and even a village were used as educational facilities. In the revelation text, it is also stated that education is also the responsibility of the community (Masduki, 2019).

Community-Based Education is an old concept that is a translation of *Community Based Education* that has become an integral part of the concept of *Tri-Center Education* by Kihajar Dewantara, namely: family education, school education, and community education. Community-based education (PBM) is a process of the embodiment of the collective awareness of shared responsibilities and obligations towards the implementation of education for the nation's children. Muhammad 'Atiyya al-Ibrasyi referred to educational activities as "the social obligation of society" (*wajib ijtima'i*) (Al-Abrasyi, 1950). Thus, it becomes a shared obligation of society for the implementation of good education which is very much needed for a decent and dignified life. Therefore, cooperation between various components of society by their potential and competencies is an absolute must. Moreover, for the Muslim community, an-Nahlawi reminded that Islamic education is based on the principle that considers the Muslim community as a single living entity (Al-Nahlawi, 1999). Rasulullah likened the Muslim community as one body, he said:

ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد، إذا اشتكى عضو
تداعى له سائر جسده بالسهر والحمى (رواه البخاري ومسلم عن النعمان ابن البشير)

You see the believers in terms of love-loving, love-loving and helping-helping are no different as one body. If the body complains of one limb, then all the other limbs feel unable to sleep and have a fever. (Reported by al-Bukhari and Muslim from an-Nu'man bin Basyir).

The participation of the Muslim community in education can be realized in the following efforts:

1) Building culture

Islamic literacy greatly values science, meanwhile, the key to that science is the ability to read and write. Therefore Allah *subhanahu wa ta'ala* initiated the revelation to His last Prophet and Messenger Muhammad *sallallahu 'alai wa sallam* with the command to recite, as in His words: *Recite in the name of your Lord Who created, He created man from a clot of blood. Read, and your Lord is the Beneficent, Who teaches (mankind) by the pen, He teaches man what he did not know. (al-'Alaq/96: 1-5).*

On the importance of reading and writing as already mentioned in the Qur'an, Muhammad 'Abduh made the remarks as follows:

إنه لا يوجد بيان ابرع، ولا دليل اقطع على فضل القراءة والكتابة والعلم بجميع أنواعه، من افتتاح الله كتابه وابتدائه الوحي بهذه الآيات الباهرات

Indeed, there is no more beautiful explanation and no more definite proof of the virtue of reading, writing, and science in its various forms than the fact that God has begun His scripture and revelation with these very brilliant verses (As-Syaikh).

The above verses (Surah al-'Alaq/96: 1-5) are enough as evidence of the great concern of Islam in combating illiteracy (*ummiyyah*). The verse commands us to read, while reading is a ladder to glory and a path to science and knowledge. Then Allah gave instructions to read it with the help of mentioning the name of God (*ar-Rabb*) who bestows *tarbiyah* (education) and its means to all His creatures (Syaltut, 1959).

2) Preparing educational facilities

Education is the life intention of the people that takes place in the community, therefore the fulfillment of the needs of educational facilities and infrastructure must be a shared responsibility of all parties. In connection with this, then God's command to help each other in doing virtue and piety becomes socially important to be put forward. The mirror of a quality educational institution, can not be separated from the availability of adequate facilities and infrastructure for the ongoing educational process that exists in it.

To prepare educational facilities and infrastructure, so that it is not heavy, it is necessary to have corporations and organizations or special foundations that concentrate on managing and developing education. Related to this, Muhammad Rashid Rida recommends a compulsory form of organization as writing the following:

فالذي يظهر ان تاليف الجمعيات في هذا العصر مما يتوقف عليه امتثال هذا الامر وإقامة هذا الواجب، وما لا يتم الواجب الا به فهو واجب كما قال العلماء، فلا بد لنا من تاليف الجمعيات الدينية والخيرية والعلمية، إذا كنا نريد ان نحيا حياة عزيزة

In addition to the religious, creative, and scientific societies, we could wish for a better life.

What is clear is that the formation of organizations today includes something that is a prerequisite for the implementation of orders and the enforcement of the obligation to help each other for virtue and piety. Something that is a prerequisite for the implementation of an obligation perfectly, then the law of something is mandatory, as stated by the scholars. Thus, we must form religious, social, and scientific organizations if we want to live a noble and dignified life (Rida & Muhammad, 1990).

In an organization, planning, management and supervision are expected to go well, because it is done not by individuals, but collectively. The importance of organization, system management, and rigorous in

organizing educational activities is in line with an expression that is very popular is often ascribed to the Prophet, 'Ali bin Abi Talib:

الحق بلا نظام يغلبه الباطل بنظام

The truth that is not supported by the system's neat to be defeated by evil is supported by a neat system.

3) Caring for Educators (teachers)

Caring for the fate of educators (teachers or *ustaz*) is a must for the community if they want the success of educational activities. With the fate of educators unclear, especially those concerning the well-being of their lives, it is very difficult for us to expect a good teaching-learning process to take place. This applies to all education in all fields of science, both general sciences, and religious sciences. It's just a fact that occurs in our society in Indonesia, in general, there is a difference in the treatment of general teachers and religious teachers.

The tendency of *pragmatism* by some people who value science based on its practical benefits materially and financially, then the public's concern for the fate and welfare of general teachers feels much greater than their concern for religious teachers.

e. Ulil Amri's Responsibility in Education

Educating mankind is the main mission of the prophets and apostles. Rasulullah *sallallahu 'alaihi wa sallam* in his capacity as Prophet and Messenger as well as in his capacity as Head of State in Medina is a great person whose whole life is dedicated to educating and guiding the people. The scholars inherited the Prophet *sllallahu 'alaihi wa sallam* in guiding the people, while *ulil-amri* or government officials, inherited the Prophet in organizing quality education for all people. The responsibility of the government *ulil-amri* in organizing education that enlightens the nation is not only the mandate of the constitution but also to continue the mission and struggle of Rasulullah *sallallahu 'alaihi wa sallam*.

The Qur'an explains that the responsibility of Rasulullah *sallallahu 'alaihi wa sallam* both in his capacity as a Prophet and Messenger and as the Head of State in educating mankind is covered in the following verses of the Qur'an: *As We have sent unto you a Messenger (Muhammad) from among you who recites Our verses, purifies you, and teaches you the Book (Qur'an) and Wisdom (Sunnah), and teaches what you do not know.* (al-Baqarah/2: 151).

Fragment of this verse by al-Maragi means that the Prophet *sallallahu 'alaihi wasallam*:

وهو يتلو عليكم آياتنا التي ترشدكم إلى الحق وتهديكم إلى سبيل الرشاد، وهي تشمل آيات الكتاب الكريم وغيرها من الدلائل والبراهين التي تدل على وحدانية الله وعظيم قدرته، وبديع تصرفه في السماوات والأرض

He recites to you Our verses, guides you to the truth, and shows you the path that leads to the truth. The verses that are recited include the verses of the Book (Qur'aniyah verses) and other verses (verses kauniyah/nature) which are evidence and proof of the Almighty and Almighty God subhanahu wa ta'ala and the harmony of management (management) of heaven and earth (Maraghi, 2001).

From the interpretation of the scholars (al-Maragi, ar-Razi, and as-Sa'di) about the passage of verse *يتلوا عليكم آياتنا* above, it can be summarized that the responsibility of *ulil-amri* or the government is facing the fundamental crisis of the national education system related to (1) the decline of morals and ethics of learners; (2) the low quality of formal education graduates in all structured and tiered educational pathways from primary education, secondary education, to higher education; (3) unprofessional educational resources can be overcome by reviving the education of the character of the nation that is rooted in religious teachings, especially about the understanding, meaning, and application of the concept of monotheism.

The educational process according to Islamic education experts, actually culminates in the basic human needs that include five things, namely the maintenance of religious life (*hifdud-din* maintenance of the), the soul and human life (*hifdun-nafs*), the guarantee of thinking and activities (*creative hifdul-aql*), the material needs (*fulfillment of hifdul-mal*), and the continuity of descent (*hifdun-nasl*).

So the orientation built in the educational process is an action that should be done by every Muslim educator in directing his educational activities to meet the basic human needs of the five. If depicted in the form of a chart is as follows:

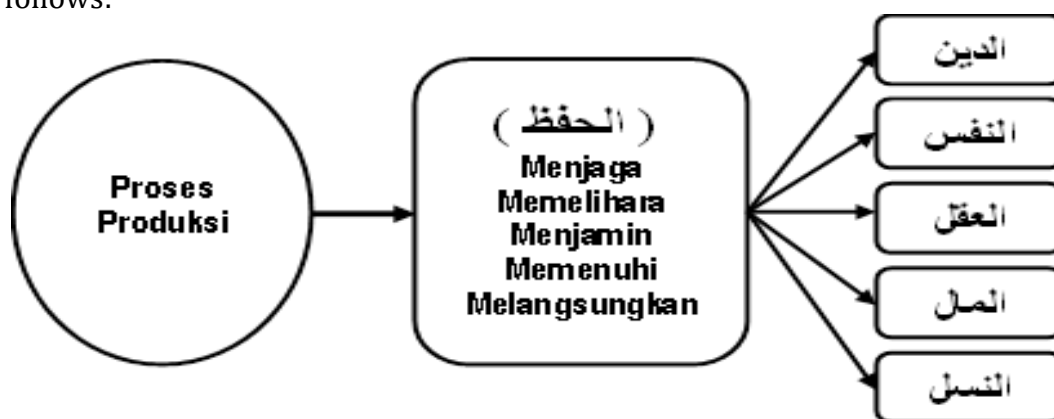


Figure 1. Quoted and created from the Ministry of Religion of the Republic of Indonesia

E. Kesimpulan

Humans who have been named as the most potential creatures in the world are obliged to develop their intellectual potential in several ways, the Qur'an advised, providing good and appropriate education to children. This process must begin with some preparations for prenatal education and ends with the process of post-natal education. Prenatal education has two periods, both periods advise prospective parents to pay attention to choosing a partner, the food that is consumed by pregnant women, their mental health, their activities, and overall being careful during the pregnancy period. Post-natal education determines children's education from an early age, their adolescence, and their skills development. These two educational processes can help children develop their intelligence potential sustainably and characteristically. Meanwhile, Sustainable education for children must also occur not only in an informal education environment but also in a formal education environment which is done by teachers so that children's potential can be developed to the fullest as mentioned in the Qur'an.

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