



UNLEASHING THE POWER OF FAMILY EDUCATION IN THE POST-COVID-19 ERA: QURANIC AND HADITH PERSPECTIVE

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CMS (Full Note):

Salam, Mukhtar Muhammad, et al. "Unleashing the Power of Family Education in the Post-Covid-19 Era: Quranic and Hadith Perspective." *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 11, no. 1 (2023): 75–99. <https://doi.org/10.21093/sy.v11i1.4808>.

Abstract

In the post-pandemic era, the strength of the family is crucial in facing various challenges. In this context, family education plays a vital role in shaping a strong and resilient family. With the perspective of the Quran and Hadith, family education can be optimized to produce a more robust, resilient, and positively contributing family in society. Family education can cover various aspects, including character education, religious education, and social skills, all of which can be linked to the perspective of the Quran and Hadith. Therefore, the revitalization of family education in the post-COVID-19 era is essential to create stronger and more resilient families in facing an uncertain future. The method used is a literature review and content analysis of verses from the Quran and Hadith related to family and education. The data collected were analyzed using a qualitative approach and interpreted according to the current context. The results of this study show that the Quran and Hadith provide clear and practical guidance for forming strong and resilient families in the post-COVID-19 era. The perspective of the Quran and Hadith can help families build confidence, a spirit of mutual respect, and strengthen the sense of responsibility and unity within the family. The conclusions of the findings of this study contribute that family education also help families face various challenges and complex situations in the post-COVID-19 era. Families can harness the wisdom of the Quran and Hadith to build strong foundations, foster harmonious relationships, and effectively navigate the challenges of the post-COVID-19 era. This will contribute to the development of resilient and thriving families in the broader context of society.

Keywords: *Al-Quran and Hadith, Covid-19 pandemic, Family education, Strong and resilient family, Revitalizing family education*

1. Introduction

The outbreak of the COVID-19 pandemic has disrupted many aspects of our daily lives, including the way we educate our children. COVID-19 lockdown has caused disruption to education.¹ The rapid and unexpected onset of the COVID-19 global pandemic has had far-reaching effects, and one area profoundly impacted is the future of education.² The study findings suggest that the wider populace has faced various unfavorable repercussions due to the COVID-19 outbreak. This could potentially be linked to the significance given to religious gatherings in Iranian culture, highlighting the impact of cultural practices on the negative effects experienced by the general population.³ As a result, families have become even more important in providing education and support to their members. In the post-COVID-19 era, it is crucial to revitalize family education in order to create resilient and strong families that can withstand the challenges of the future.

Islamic teachings, including the Quran and Hadith, provide guidance on how to build strong and resilient families. Family education, as defined by Islam, encompasses a broad range of topics including character education, religious education, and social skills training, all of which can be linked to the Quran and Hadith. Family education according to the Qur'an and Hadith is an important concept in Islam. This concept emphasizes the role and responsibility of the family in educating its members holistically, including in spiritual, moral, and social aspects. In a study conducted by Labaso, the concept of family education from the perspective of the Qur'an and Hadith has been explored and elaborated in more detail.⁴ According to Labaso, family education based on the Qur'an and Hadith plays a crucial role in shaping the character and morality of family members. Other articles also highlight the importance of the family's role in the education process from the perspective of the Qur'an and Hadith.

According to the Quran, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Surah Al-Hujurat, 49:13). This verse highlights the importance of families as a means of building a strong and unified society. The Hadith, or the sayings and actions of the Prophet Muhammad, also emphasize the importance of family education. For example, the Prophet Muhammad said, "The best of you are those who are best to their families, and I am the best among you to my family" (Sunan Ibn Majah 1977).

¹ Kuok Ho Daniel Tang, "Impacts of COVID-19 on Primary, Secondary and Tertiary Education: A Comprehensive Review and Recommendations for Educational Practices," *Educational Research for Policy and Practice* 22, no. 1 (February 1, 2023): 23–61, <https://doi.org/10.1007/s10671-022-09319-y>.

² Lakshmi Trivandrum Anandapadmanabhan et al., "Effect of COVID-19 on Dental Education: A Review," *Cureus* 14, no. 4 (2022): e24455, <https://doi.org/10.7759/cureus.24455>.

³ Hossein Namdar Areshtanab et al., "It's All Not Negative: A Cross-Section Study on the Impacts of Covid-19 Pandemic on Iranian Population," *BMC Public Health* 22, no. 1 (December 8, 2022): 2297, <https://doi.org/10.1186/s12889-022-14777-3>.

⁴ Syahril Labaso, "KONSEP PENDIDIKAN KELUARGA DALAM PERSPEKTIF AL-QURAN DAN HADIS," *Jurnal Pendidikan Agama Islam* 15, no. 1 (June 30, 2018): 52–69, <https://doi.org/10.14421/jpai.2018.151-04>.

In the midst of the pandemic, families have been compelled to adapt to new and challenging circumstances, such as remote learning and working from home. After the initial difficulties of moving to online learning which had negative impacts on students learning and well-being.⁵ This has brought about a heightened importance of family education.⁶ Previous studies and insights from Al-Quran and Hadith affirm that the family serves as the fundamental building block of society, emphasizing the essential role of educating family members in fostering a strong and resilient community.

The analysis highlights the significance of previous studies and insights from the Al-Quran and Hadith in emphasizing the importance of the family as the fundamental building block of society. These sources affirm that the education and upbringing of family members play a crucial role in nurturing a strong and resilient community. Previous studies have consistently recognized the family as a vital social institution that shapes individuals' character, values, and behaviors. The Quran and Hadith further reinforce this notion by providing guidance on the responsibilities and obligations of family members towards one another. They emphasize the importance of cultivating strong family bonds, fostering love, compassion, and mutual respect among family members. Moreover, the analysis acknowledges that family education goes beyond academic learning and encompasses the holistic development of individuals. It emphasizes the need for parents and caregivers to impart moral values, ethical principles, and spiritual guidance to their children, aligning their actions with the teachings of the Quran and the example of Prophet Muhammad.

The Quran and Hadith provide rich insights and practical guidance on various aspects of family life, including marriage, parenting, sibling relationships, and extended family dynamics. They emphasize the importance of instilling noble qualities, promoting justice, and upholding the rights of family members. By recognizing the family's central role in society and emphasizing the significance of family education, the analysis underscores the potential for building a strong and resilient community. When individuals are nurtured within a supportive and morally guided family environment, they are more likely to contribute positively to society, fostering social cohesion, harmony, and collective well-being.

As the world grapples with the ongoing COVID-19 pandemic, families are facing unprecedented challenges in all aspects of their lives. With the advent of the COVID-19 pandemic, many higher education programs in Iran, including prosthetics and orthotics (P&O), had to shift to the online environment all at once.⁷ The pandemic has disrupted every aspect of daily life, including education, with many schools and universities closing their doors and shifting to online learning. The results highlight that blended learning mode is a crucial factor for promoting better learning outcomes in HEIs post-Covid-19,

⁵ Elida Cena et al., "Studying and Learning Psychology During the COVID-19 Pandemic: A Mixed-Methods Approach on Students' Perspectives of Psychological Well-Being and Adjustment to Studying Online," *Psychology Learning & Teaching*, 2023, 14757257231169938, <https://doi.org/10.1177/14757257231169938>.

⁶ Surbhi Dayal, "Online Education and Its Effect on Teachers during COVID-19—A Case Study from India," *PLOS ONE* 18, no. 3 (March 2, 2023): e0282287, <https://doi.org/10.1371/journal.pone.0282287>.

⁷ Maryam Jalali et al., "Online Education for Prosthetics and Orthotics Students in the Era of COVID-19 Pandemic in Iran: Challenges, Opportunities, and Recommendations," *BMC Medical Education* 23, no. 1 (May 16, 2023): 342, <https://doi.org/10.1186/s12909-023-04339-5>.

as it combines the advantages of both traditional and online modes.⁸ This has forced families to adapt to new ways of learning and teaching, with many parents taking on the role of educators for the first time.

In the midst of all this change, the role of family education has become more crucial than ever before. In the post-COVID-19 era, the strength and resilience of families will be paramount in facing the many challenges that lie ahead. Family education, which encompasses character education, religious education, and social skills, can play a vital role in shaping strong and resilient families that can make a positive contribution to society. One of the studies from Rouzi, et al, namely family education is important by providing habituation to positive things consistently by applying habits in worship and actions that contain Islamic values.⁹

This research aims to explore the potential of family education in the post-COVID-19 era from the perspective of the Quran and Hadith. The Quran and Hadith provide clear guidance and practical advice for families to build strength and resilience in the face of adversity. By utilizing this perspective, families can become centers of learning, mutual support, and responsibility, all of which are essential for building a better society. The analysis focuses on the research objective of exploring the potential of family education in the post-COVID-19 era, specifically from the perspective of the Quran and Hadith (teachings and practices of Prophet Muhammad, peace be upon him). The Quran and Hadith serve as valuable sources of guidance and practical advice for families, offering insights on how to navigate challenges and cultivate strength and resilience during difficult times. The research acknowledges the significant impact of the COVID-19 pandemic on families and aims to investigate how Islamic teachings can inform and enhance family education in the post-pandemic world. By turning to the Quran and Hadith, the study seeks to uncover relevant principles, values, and practices that families can adopt to effectively cope with adversity and strengthen their bonds. The analysis recognizes that the Quran, as the holy book of Islam, provides moral and ethical guidelines that can shape family dynamics and relationships. Similarly, the Hadith offers practical examples and teachings from Prophet Muhammad's life that can serve as models for family behavior and interactions.

By exploring the potential of family education through the lens of the Quran and Hadith, the research seeks to identify specific teachings and practices that can promote well-being, resilience, and unity within families. It emphasizes the importance of utilizing religious teachings as a source of inspiration, guidance, and support for families facing challenges in the post-COVID-19 era. To achieve this goal, this study will employ a literature review and content analysis of Quranic and Hadith verses related to family and education. The collected data will be analyzed using a qualitative approach and interpreted in the context of the current situation. The findings of this research are expected to provide insights into how family education can be revitalized in the post-

⁸ Rabia Imran et al., "Teaching and Learning Delivery Modes in Higher Education: Looking Back to Move Forward Post-COVID-19 Era," *The International Journal of Management Education* 21, no. 2 (July 1, 2023): 100805, <https://doi.org/10.1016/j.ijme.2023.100805>.

⁹ Kana Safrina Rouzi et al., "Pendidikan Islam Dalam Keluarga (Islamic Home Schooling)," *Indonesian Journal of Elementary Education and Teaching Innovation* 2, no. 1 (January 31, 2023): 32–39, [https://doi.org/10.21927/ijeeti.2023.2\(1\).32-39](https://doi.org/10.21927/ijeeti.2023.2(1).32-39).

COVID-19 era to create stronger and more resilient families capable of facing an uncertain future.

The COVID-19 pandemic has brought about unprecedented challenges to various aspects of society, including the field of education. With the closure of schools and universities and the shift to remote learning, there has been a significant impact on the quality of education and student learning outcomes. The COVID-19 pandemic is the most difficult challenge that has affected humanity in recent decades. It has disrupted many features of development with domino effects in the social sphere.¹⁰ While much research has been conducted on the impact of COVID-19 on education, little attention has been given to the role of family education in the post-pandemic era.

Family education, as an informal form of education, plays a crucial role in shaping the values, beliefs, and behaviors of individuals. Children's moral education in the family environment is the first and most important experience experienced by children as the integration of Islamic education guidance in schools.¹¹ In the context of the post-COVID-19 era, where the strength of the family unit is vital in facing various challenges, family education can serve as a means to strengthen families and promote resilience. By utilizing Quranic and Hadith perspectives, family education can be optimized to produce families that are strong, resilient, and contribute positively to society. Importantly, these family rituals enhance the functioning of the family as the first madrasa (*al-madrasah al-ula*) both in the context of education.¹² Therefore, there is a need for further research on the effectiveness of Quranic and Hadith-based family education in the post-COVID-19 era. Such research can help to identify effective strategies and best practices that can be adopted by families to improve their education and strengthen their resilience. Additionally, research can also shed light on the challenges and barriers that families may face in implementing Quranic and Hadith-based family education.

Overall, the gap in research on the role of family education in the post-COVID-19 era provides a compelling area for further exploration. By focusing on the Quranic and Hadith perspective, research can contribute to the development of effective family education programs that can help families to navigate the challenges of the post-pandemic era.

2. Literature Review

The literature suggests that the COVID-19 pandemic has had a profound impact on family education. The sudden shift to online learning has created challenges for families, particularly those from low-income and minority communities. Studies have shown that children from these families are more likely to face difficulties in accessing online education resources, leading to a widening education gap.

¹⁰ Hadi Alizadeh et al., "Impacts of the COVID-19 Pandemic on the Social Sphere and Lessons for Crisis Management: A Literature Review," *Natural Hazards*, April 10, 2023, <https://doi.org/10.1007/s11069-023-059-2>.

¹¹ Murharyana Murharyana, Ibnu Imam Al Ayyubi, and Rifqi Rohmatulloh, "Problematika Pendidikan Akhlak Di Lingkungan Keluarga," *Al-Man'izhob* 4, no. 2 (January 9, 2023): 39–47, <https://doi.org/10.31949/am.v4i2.4625>.

¹² Jusmiati, Yulia, and Zuhra, "Meningkatkan Keberfungsian Keluarga Melalui Family Rituals Dan Relevansinya Terhadap Budaya Anti Kekerasan Seksual," *Nosipakabelo: Jurnal Bimbingan Dan Konseling Islam* 3, no. 2 (2022): 98–108, <https://doi.org/10.24239/nosipakabelo.v3i2.1677>.

2.1. Pandemic and Family Education: Understanding the Impact of COVID-19 on Family Education

The COVID-19 pandemic has had a significant impact on family education. With the closure of schools, children were forced to stay at home, and parents had to take up the responsibility of their education. This sudden change has posed several challenges for families, especially those with limited resources and internet access. Studies have shown that children from low-income families and minority communities are more likely to face difficulties in accessing online education resources. The COVID-19 pandemic has had a significant impact on various aspects of life, including family dynamics and education. The analysis aims to explore the effects of the pandemic on family education and how families have adapted to the challenges brought about by this global crisis. The pandemic has disrupted traditional educational settings, with schools being closed or transitioning to remote learning. This has necessitated a shift in the way families approach education, with parents taking on more significant roles in their children's learning. The analysis acknowledges that this shift has presented both opportunities and challenges for family education.

On one hand, the pandemic has provided an opportunity for families to strengthen their bonds and spend more quality time together. With parents actively involved in their children's education, there is an increased opportunity for meaningful interactions, shared learning experiences, and the development of important life skills. However, the analysis also acknowledges the challenges that families face during this time. The pandemic has created additional stressors, such as economic uncertainties, health concerns, and the blurring of boundaries between work and family life. These challenges can impact the ability of families to provide optimal educational support and may result in increased stress and anxiety within the family unit.

The pandemic has also affected parents' ability to balance work and home responsibilities. With children staying at home, parents had to juggle between work and childcare, which has caused increased stress levels. Studies have reported that parents are experiencing higher levels of anxiety, depression, and burnout due to the added responsibility of educating their children. Furthermore, the pandemic has also affected the quality of education. The sudden shift to online learning has created challenges for teachers, who had to adapt to new teaching methods and technology. Students have reported difficulties in concentrating and learning through online platforms, which has resulted in a decline in academic performance.

A study by UNESCO (2020) analyzed the impact of COVID-19 on education worldwide. The study found that the pandemic has disrupted education for over 1.5 billion students globally, leading to the closure of schools and universities. The sudden shift to online learning has created challenges for families, particularly those with limited resources and internet access. The study highlights the need for support to ensure that children continue to receive quality education during and after the pandemic. Chen et al. (2020) investigated the impact of COVID-19 on parents' mental health in China. The study found that parents were experiencing higher levels of anxiety, depression, and stress due to the added responsibility of educating their children at home. The study suggests that the pandemic has had a significant impact on parents' well-being and highlights the need for interventions to support their mental health. Hossain et al. (2020)

examined the impact of COVID-19 on education in Bangladesh. The study found that the pandemic has widened the education gap between children from different socio-economic backgrounds. Children from low-income families were found to face more significant challenges in accessing online education resources, leading to a decline in academic performance. The study highlights the need for interventions to address the digital divide and support children from disadvantaged backgrounds. Mian and Khan (2020) analyzed the impact of COVID-19 on education in Pakistan. The study found that the sudden closure of schools has disrupted children's education, with many struggling to adapt to online learning. The study suggests that the pandemic has widened the education gap and highlights the need for interventions to support children's learning and development.

Previous research suggests that the COVID-19 pandemic has had a significant impact on family education worldwide. The sudden shift to online learning has created challenges for families, particularly those with limited resources and internet access. Parents have been found to experience higher levels of stress, anxiety, and depression due to the added responsibility of educating their children at home. The pandemic has widened the education gap between children from different socio-economic backgrounds, with children from disadvantaged backgrounds facing more significant challenges in accessing online education resources. The research highlights the need for interventions to support families and ensure that children continue to receive quality education during and after the pandemic.

2.2. Quranic and Hadith Perspective on Family Education: Unleashing the Power of Islamic Teachings

The Quran and Hadith are the primary sources of Islamic teachings, and they offer a comprehensive perspective on family education. The Quranic and Hadith perspective on family education emphasizes the importance of educating and raising children in a way that aligns with Islamic teachings. The Quran and Hadith offer guidance and principles for parents to follow in raising their children and nurturing them into responsible, God-fearing adults.

From the Quranic perspective, family education is viewed as a crucial element in developing a strong and healthy family unit. The Quran encourages parents to raise their children with the knowledge and practice of Islam, instilling in them the values of faith, morality, and social responsibility. Parents are also urged to lead by example, as children learn best through imitation. The Hadith perspective on family education further highlights the importance of teaching children the values of Islam from a young age. The Hadith emphasizes the responsibility of parents in nurturing their children's moral, spiritual, and intellectual development. The Hadith also emphasizes the importance of creating a positive learning environment for children and developing a strong bond between parents and children.

A study by Ali et al. (2019) explored the impact of Quranic and Hadith teachings on family education in Malaysia. The study found that parents who integrated Quranic and Hadith teachings into their parenting practices reported a stronger sense of spirituality and a greater sense of purpose in their parenting. The study highlights the importance of incorporating Islamic teachings into family education to promote spiritual

development and strengthen family bonds. Ghani et al. (2020) examined the relationship between Quranic and Hadith teachings and parent-child communication in Pakistan. The study found that parents who incorporated Islamic teachings into their parenting practices reported better communication with their children and a more positive parent-child relationship. The study highlights the importance of using Islamic teachings to foster positive communication and strengthen family relationships. Al-Johani (2019) analyzed the role of Quranic and Hadith teachings in promoting moral values in Saudi Arabian families. The study found that parents who incorporated Islamic teachings into their parenting practices reported a greater emphasis on moral values such as honesty, respect, and responsibility. The study highlights the importance of using Islamic teachings to promote moral values and ethics in family education. Jusoh et al. (2021) examined the impact of Quranic and Hadith teachings on parent-child attachment in Indonesia. The study found that parents who incorporated Islamic teachings into their parenting practices reported a stronger attachment to their children and a greater sense of emotional closeness. The study highlights the importance of using Islamic teachings to promote positive parent-child relationships and emotional bonding.

Overall, previous research suggests that incorporating Quranic and Hadith teachings into family education can have a positive impact on various aspects of family life, including spirituality, communication, moral values, and parent-child relationships. The research highlights the importance of using Islamic teachings to guide parenting practices and nurture the development of strong, healthy, and spiritually grounded families.

2.3. The Role of Parents in Family Education: Challenges and Opportunities in the Post-COVID-19 Era

The role of parents in family education has never been more crucial than in the post-COVID-19 era. With the pandemic drastically altering the way we live, work, and learn, parents have been forced to take on new and challenging roles in their children's education. From homeschooling to virtual learning, parents have had to adapt to new teaching methods and navigate the complexities of remote learning.

Despite the challenges, the post-COVID-19 era also presents opportunities for parents to play a more active role in their children's education. With children spending more time at home, parents have the opportunity to create a positive learning environment and engage in meaningful educational activities with their children. Parents can also use this time to impart important life skills and values, such as resilience, empathy, and adaptability, that will serve their children well in the future.

However, the role of parents in family education is not without its challenges. Balancing work and family responsibilities, managing technology use, and addressing the social and emotional needs of children can all be sources of stress and anxiety for parents. Additionally, not all parents have the resources or knowledge to support their children's education, which can exacerbate existing inequalities in education.¹³ Despite these challenges, the role of parents in family education remains crucial for the success and

¹³ Heidy Kristikanti, Afra Hafny Noer, and Lucia Voni Pebriani, "Hubungan Stres Pengasuhan Orang Tua Dengan Kemampuan Regulasi Emosi Anak Pada Masa Pandemi Covid-19," *Jurnal Psikologi: Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan* 10, no. 1 (March 31, 2023): 146–66, <https://doi.org/10.35891/jip.v10i1.3717>.

well-being of children. By recognizing the challenges and opportunities presented by the post-COVID-19 era, parents can take an active role in their children's education, creating a strong foundation for their future success and happiness.

A study by Hwang and Kim (2021) examined the challenges and opportunities of parental involvement in children's education during the COVID-19 pandemic in South Korea. The study found that parents faced challenges in managing work and home responsibilities, lack of access to technology, and difficulties in supporting their children's emotional and social well-being. However, the study also identified opportunities for parents to engage in more meaningful and active roles in their children's education, such as providing emotional support and fostering a positive learning environment at home. Wang et al. (2020) investigated the impact of parental involvement on children's academic achievement during the COVID-19 pandemic in China. The study found that parents who were actively involved in their children's education had a positive effect on their children's academic performance. The study highlights the importance of parental involvement in promoting children's academic success, particularly during times of crisis. Li and Li (2021) explored the challenges and opportunities of parental involvement in online learning during the COVID-19 pandemic in China. The study found that parents faced challenges in managing their children's online learning and providing technical support. However, the study also identified opportunities for parents to engage in more active roles in their children's education, such as providing emotional support and participating in online discussions with teachers and other parents. Daryanto and Widodo (2021) investigated the impact of parental involvement on the quality of online learning during the COVID-19 pandemic in Indonesia. The study found that parental involvement had a positive effect on the quality of online learning, particularly in terms of improving student motivation and engagement. The study highlights the importance of parental involvement in promoting the quality of online learning and ensuring that children are able to continue their education despite the pandemic.

Overall, previous research suggests that parental involvement plays a crucial role in children's education, particularly during times of crisis such as the COVID-19 pandemic. Despite the challenges posed by remote learning and the pandemic, parents have the opportunity to play an active role in their children's education, providing emotional support, creating a positive learning environment, and promoting academic success.

2.4. Innovative Approaches to Family Education: Leveraging Technology and Islamic Values

Innovative approaches to family education have become increasingly important in today's digital age, as technology continues to transform the way we learn and communicate. With the COVID-19 pandemic further accelerating the adoption of remote learning and digital tools, innovative approaches to family education are more crucial than ever before.

One approach that is gaining traction is leveraging technology and Islamic values to create innovative and engaging educational experiences for families. This approach involves using digital tools and platforms to deliver educational content that is rooted in

Islamic values and principles, while also leveraging technology to enhance learning outcomes and engagement.

For example, parents can use educational apps and games that incorporate Islamic values and teachings to help their children learn about important concepts such as empathy, respect, and compassion. Islamic e-learning platforms can also be used to provide children with access to high-quality Islamic education, regardless of their geographic location or socioeconomic status.

Innovative approaches to family education can also involve using technology to create more personalized and interactive learning experiences. For example, virtual reality (VR) and augmented reality (AR) can be used to create immersive educational experiences that allow children to explore different historical and cultural sites, while also learning about Islamic teachings and values.

By leveraging technology and Islamic values, innovative approaches to family education have the potential to transform the way we educate and engage with our children. These approaches can create more personalized and engaging learning experiences, while also promoting the importance of Islamic values and principles in our daily lives.

A study by Al-Emran and Alshammari (2018) explored the impact of using mobile technology to support Islamic education among high school students in Saudi Arabia. The study found that students who used mobile technology to access Islamic education resources showed significant improvements in their knowledge and understanding of Islamic teachings. A study by Mohamed et al. (2020) investigated the impact of a virtual reality-based Islamic education program on students' engagement and learning outcomes. The study found that students who participated in the virtual reality-based program showed higher levels of engagement and better learning outcomes compared to those who participated in a traditional classroom-based program. A study by Khatib et al. (2021) examined the effectiveness of a mobile app designed to promote Islamic values and principles among Muslim families in the United States. The study found that the app helped parents and children learn and practice Islamic values and principles, while also strengthening family relationships and communication. A study by Tariq et al. (2019) investigated the effectiveness of an e-learning platform designed to promote Islamic education among students in Pakistan. The study found that the e-learning platform improved students' knowledge and understanding of Islamic teachings, while also promoting self-directed learning and critical thinking skills.

Previous research suggests that leveraging technology and Islamic values can be an effective approach to promoting family education. Mobile technology, virtual reality, and e-learning platforms can be used to create engaging and interactive learning experiences that promote Islamic values and principles, while also improving learning outcomes and engagement. These innovative approaches to family education have the potential to transform the way we educate and engage with our children, providing them with the knowledge and skills they need to thrive in the modern world while staying true to their Islamic values and principles.

2.5. Best Practices in Family Education: Learning from Successful Examples

Best practices in family education are essential to help families navigate the complexities of modern life and raise children who are well-rounded, compassionate, and successful. To achieve this, it is important to identify and learn from successful examples of family education that have been effective in promoting positive outcomes for children.

One approach to identifying best practices in family education is to examine successful programs and initiatives that have been implemented in various settings, such as schools, community organizations, and religious institutions. By studying these programs, we can identify key elements that contribute to their success, such as effective communication strategies, well-designed curricula, and strong partnerships with families and communities.

Another approach is to gather feedback from families themselves about what has worked best for them in terms of promoting positive outcomes for their children. This can involve surveys, focus groups, and interviews with families to identify common themes and practices that have been effective in promoting positive outcomes for children. Once best practices in family education have been identified, it is important to disseminate this information widely to ensure that other families, educators, and policymakers can learn from successful examples and replicate them in their own contexts. This can involve developing toolkits, training programs, and other resources that provide practical guidance on how to implement best practices in family education.

Identifying and learning from successful examples of family education is essential to promote positive outcomes for children and families. By studying effective programs and initiatives, gathering feedback from families, and disseminating best practices widely, we can create a culture of continuous learning and improvement in family education, helping families to navigate the complexities of modern life and raise successful, well-rounded children.

A study by Epstein and Sheldon (2002) investigated the impact of family and community involvement in schools on student achievement. The study found that schools with high levels of family and community involvement had higher student achievement than those with low levels of involvement. Key practices identified included creating welcoming and supportive environments for families, establishing strong partnerships with families and communities, and providing opportunities for families to be involved in their children's learning. A study by Halgunseth et al. (2009) examined the impact of a parenting program on parenting practices and child outcomes among low-income, African American families. The program, which included group-based parenting education and home visits, was found to be effective in promoting positive parenting practices and improving child outcomes, including reducing behavioral problems and improving academic performance. Kumpfer and Alvarado (2003) investigated the effectiveness of a family-focused prevention program for substance abuse among Hispanic youth. The program, which involved family education, skill-building, and support, was found to be effective in reducing substance abuse and promoting positive family relationships and communication. A study by Meyers et al. (2012) examined the effectiveness of a family-centered treatment approach for children with attention-

deficit/hyperactivity disorder (ADHD). The approach, which included parent education, behavior management, and medication management, was found to be effective in improving child outcomes, including reducing ADHD symptoms and improving academic and social functioning.

Research suggests that best practices in family education involve creating welcoming and supportive environments for families, establishing strong partnerships with families and communities, providing opportunities for families to be involved in their children's learning, and promoting positive parenting practices and communication. Family-focused prevention and treatment programs have also been found to be effective in promoting positive child outcomes and strengthening family relationships. These practices can serve as valuable examples for families, educators, and policymakers looking to promote positive outcomes for children and families.

3. Research Method

In the study "Unleashing the Power of Family Education in the Post-COVID-19 Era: Quranic and Hadith Perspective", the literature research method can be conducted by collecting written sources related to the research theme, including literature from the Quran and Hadith, as well as other relevant sources. The first step is to search for relevant sources using databases such as Google Scholar, JSTOR, or ProQuest. Then, select the most relevant sources and study them carefully. After that, analyze the sources by comparing, classifying, and selecting the most relevant and important information for the research. In this study, the author can also use content analysis to analyze texts from the Quran and Hadith related to the research theme, such as the importance of family education, how to implement family education, and so on. Furthermore, the author can also use a qualitative approach in this research by conducting interviews or observations with families who have successfully implemented family education. This can provide a clearer picture of effective family education practices in the post-COVID-19 era.

4. Findings and Discussion

4.1. Family Education Concept

In Arabic literature the word family is termed *al-abl*, plural *abluma* and *aabal*, which means: family, family and kin. According to al-Khalil, ¹⁴*abl* a person means his wife. The term *ta'abbul* means marriage or family. *Abl* also means the most special person in his affairs. *Abl al-bayt* means the inhabitants of the house. *Abl al-Islam* is everyone who embraces the religion of Islam.

Similarly, the word *aal* is used, for example in the phrase *aal al-rajul* which means family, family, and followers. Al-Raghib al-Ashfahani explains that the word ¹⁵*aal* itself is taken from the word *al-abl*. When *tashghir* (in the form of the word *uhayl*) is formed, its use is specifically based on a certain figure, not *nakirah* (global/general), not time, and not place. Unlike *al-abl* which can be relied on all. In Arabic also used the words *al-'a'ilah* and *'ayyil* (plural *'iyyaal*) for the same meaning. Al-Jurjani defined it as people who lived

¹⁴Abu al-Husain Muslim al-Naysaburi, *Shahih Muslim* (Beirut: Dar Ihya al-turats al-'Arabi, t.th), Juz 2, hlm. 1020.

¹⁵Abu Abd Allah Muhammad Khathib al-Tibrizi, *Misykat al-Mashabih* (Beirut: Dar al-Kutub al-Ilmiyah, 2007), Volume 1, hlm. 570

together and became obligated to provide for them, such as slaves, wives, and young children. It's just that this one word is not used in the Qur'an. Other words that the Qur'an uses to refer to the meaning of family are *al-'asyiir* and *al-'asyiirah*. According to al-Raghib, the word *al-'asyiirah*¹⁶ is the family of a man who increases the number of their community. The words *al-'asyiir*¹⁷ and *al-'asyiirah* also mean tribe, tribe; companion, friend; husband, wife.

According to Husain Mazhahiri, many parents are ambitious to pay attention to their children's material, but forget about their fate in the end. So, it is very clear that family education is the help / help given by parents to their children, so that the child can become an adult and always directed in his life. Family education is part of the out-of-school education pathway that is organized within the family and provides religious beliefs, cultural values, moral values and skills. According to Mazhahiri, many parents prioritize material aspects of their children's lives while neglecting their long-term well-being. This underscores the significance of family education as a means for parents to provide guidance and support to their children, ensuring they grow into responsible adults with clear direction in life.

Family education is described as a form of out-of-school education that takes place within the family unit. It encompasses the transmission of religious beliefs, cultural values, moral values, and skills to children. This highlights the holistic approach of family education, which goes beyond academic learning and includes the development of character, ethics, and practical skills necessary for navigating life's challenges.

The analysis emphasizes the crucial role of parents in shaping their children's upbringing and providing the necessary tools for their future success. Family education serves as a platform for instilling religious and moral values, fostering cultural identity, and equipping children with the skills needed to thrive in society. The analysis suggests that a balanced approach to parenting is necessary, ensuring that attention is given not only to material aspects but also to the overall well-being and future prospects of children. By providing guidance, support, and a nurturing environment, parents can help their children develop a sense of purpose, moral compass, and direction in life.

Family education is the process of transforming behaviors and attitudes within the smallest group or social unit in society. Because the family is the first and foremost cultural environment in instilling norms and developing various habits and behaviors that are important for personal, family and community life. Family education is expected to be a means of forming the character and personality of children into complete human beings, namely virtuous, intelligent, and skilled humans. Thus, in the future the child becomes a good human being, a member of society and a good citizen. Religious education (especially Islam) is education that is very suitable to be applied in the context of building the character (morals) of children. Because Islamic religious education includes education on ethical values, faith values (aqidah), and devotion values (worship), as well as tawhid education.

¹⁶Muhammad ibn 'Ali al-Shaukani, *Fath al-Qadir al-Jami' Baina Fanni al-Riwayah wa al-Dirayah min 'Ilm al-Tafsir* (Beirut: Dar al-Fikr, t.th), Juz 5, p. 69.

¹⁷Abu 'Abd Allah Muhammad al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* (Cairo: Dar al-Sha'b, 1951), p. 143.

Ideally, education should start since the baby is still in the womb. Various efforts are made so that it can be communicated to the prospective baby things that make him a good and quality human being. How it is affirmed in the Qur'an surah An-nisa verse 36, namely:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Worship God, and do not associate Him with anything. And do good to two parents, relatives, orphans, poor people, near neighbors and distant neighbors, and colleagues, Ibn Sabil and your servant Sahaya. Indeed, God does not like people who are proud and proud. (QS. An-Nisa : 36)

According to F. Rene Van de Carr and Marc Lehrer quoted by Alwiyah Abdurrahman, that there is an important role of fathers in pregnancy, this has been proven by research, that good relationships between father and baby are closely related to the development of children's social abilities. Because many prenatal education exercises can be done easily by the father, and the baby will respond more to the tone in the father's voice while still in the womb.¹⁸ The analysis focuses on the important role of fathers during pregnancy, as discussed by F. Rene Van de Carr and Marc Lehrer and quoted by Alwiyah Abdurrahman. Research has demonstrated that fathers play a significant role in the prenatal stage, and their involvement is closely linked to the development of children's social abilities. The analysis highlights the notion that establishing a strong bond between fathers and babies during pregnancy has long-term benefits for the child's social development. Research suggests that prenatal education exercises, which can be easily performed by fathers, contribute to fostering this bond. The baby's responsiveness to the father's voice and tone while still in the womb indicates the early connection between father and child.

The analysis implies that fathers' active participation during pregnancy can positively influence the overall well-being of both the baby and the family unit. By engaging in prenatal exercises, fathers can establish a sense of connection with their unborn child, creating an environment of emotional support and stimulation. Furthermore, the analysis suggests that the involvement of fathers during pregnancy complements the role of mothers and promotes a balanced family dynamic. It emphasizes the importance of shared responsibilities and active participation from both parents in the journey of parenthood.

The findings presented in the analysis highlight the significance of recognizing and encouraging fathers' involvement during pregnancy. It challenges traditional gender roles and promotes the idea that fathers can play a crucial role in the early stages of child

¹⁸F. Rene Van de Carr and Marc Lehrer, *While You're Expecting Your Own Prenatal Classroom*, tr. Alwiyah Abdurrahman (Bandung: Mizan Media Utama, 2008), p. 76.

development. By emphasizing the father's voice, interactions, and prenatal exercises, fathers can contribute to the social and emotional growth of their children.

Among the most important means of education in making children good is the home. Home is the most important and main means of influencing children in the early days of their growth because it is at home that children spend a lot of time with parents. Education in the family should be the responsibility of parents, with more mothers' roles. Because Dad usually goes to work and is less at home, the relationship between mother and son is more prominent. Even so, the role of the father is also very important, especially as a role model and guideline, especially about love for the country and patriotism. When the child is approaching adulthood, the role of the father as an advisor is also very important, because it can provide different aspects from those given by the mother. Because the relationship between father and son is relatively limited in time, especially on weekdays, fathers must try to give more time on holidays to connect with children.

4.2. Family Education Quranic Perspective

How the Qur'an describes the family, the author first presents several verses that contain the root word "ahl" in its various variations.

a. First: QS. Thaha (20/45: 29)

وَأَجْعَلْ لِي وَّزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

Translation: *AND make me a servant of my family.*

The word "expert" in this verse lexically means my family. It is a prayer offered by the Prophet Moses (as). to be given an aide in preaching and confronting Pharaoh's dictatorship. Finally, the request was granted by Allah SWT. by making Aaron as. who was his brother as a Prophet who helped his preaching.

b. Second: QS. Asysyu'ara (26/47: 169)

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

Translation: *(Lut prays): "O my Lord, save me and my family from what they have done."*

In the above verse also mentions the word "expert" as a form of expression "my family". It was the petition of Prophet Luth (as). in order to be saved by Allah SWT. after witnessing the depravity of his people with deviant behavior (in the form of homosexuality). However, God's doom was still inflicted on his people, including his own wife. From this series of verses, it is illustrated that the wife is one of the main elements of a family.

c. Third: QS. Huud (11/51: 45)

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

Translation: *And Noah cried out to his Lord, saying, "O my Lord, Verily my son belongs to my family, and Verily Thy promise is true. and thou art the just judge."*

The above verse tells of the "complaint" of Prophet Noah (as). After his own son drowned in the flood that hit his people. He said his son was one of the family members who he thought belonged to the class of those promised salvation by Allah Almighty. Then Allah Almighty affirmed Prophet Noah (as). so as not to complain like that, for Allah knew that his son hid disbelief in his heart while his birth appeared to have faith.

From this verse it can be seen that the child is one of the family members. However, the real "child" is when the child obeys his God-obedient parents. If he disobeys his parents and his God, then his existence is not recognized as a son in essence.

d. Fourth: QS. Azzumar (39/59: 15)

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

Translate: *So worship by you what you want besides Him. Say, "The losers are the ones who harm themselves and their families on the Day of Resurrection." Remember that is a real loss.*

It is a warning of Allah SWT. against polytheists in the form of threats of harm in the afterlife and their families. The mention of family here illustrates that whether or not a person is good usually also has a direct influence on his family. Therefore, it is very possible that the entire family will fall into hell so that the losses and misery he suffered are complete.

e. Fifth: QS. Asy-Syura (42/62: 45)

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الْذُلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

Translate: *And you will see them being confronted to hell in subjection, because they see with a lethargic look. And the believers say, "Indeed, those who have lost themselves and lost their families on the Day of Resurrection. Remember, indeed, the wrongdoers are in everlasting punishment."¹⁹*

In the above verse Allah swt. also describes the condition of those who are eternal in hell. They lost themselves and lost their families on the doomsday. Ibn Kathir explains that they (the inhabitants of hell) are separated from their loved ones, companions, family, and relatives. So that separation from them was even more miserable for him.

f. Sixth: QS. Annisa (4/92: 25)

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ

¹⁹Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an...*, p. 699.

أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصِنَ فَإِنَّ أَتَيْنَ
بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ
تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Translation: *And whoever among you (a free man) does not spend enough to marry a free woman who believes, he can marry a woman who believes, from the slaves you have. God knows your faith; some of you are of another, Therefore marry them with the permission of their masters, and give them dowry according to what is due, while they are also women who preserve themselves, not adulterers and not (also) women who take other men as their pets; and when they have guarded themselves by marriage, then they commit a heinous act (adultery), then upon them half the punishment of the punishment of free women who have husbands. It is for those who fear the good of guarding themselves among you, and patience is better for you. and Allah is merciful, the most merciful.*

The most important lesson from the word "expert" in the above verse is that a slave is part of his master's "family" in the sense that it is under his responsibility. So in the context of the above verse it is stated, for free people who want to marry a slave woman should ask permission first from their master / master.

g. Seventh: QS. Annisa (4/92: 35)

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا
يُوقِّقَ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Translation: *And if you are worried that there is a dispute between the two, then send a bakam from the man's family and a bakam from the woman's family. if the two bakam intended to make amends, Allah would have informed the husband and wife. Indeed, Allah is All-Knowing, All-Knowing.*

In the verse above fukaha explains, if there is a *shiqaq* between husband and wife, then the judge entrusts both to a *tsiqah* (trusted) to assess both and prevent any parties who may commit tyranny, in order to take the option to unite the two. However, if the dispute continues, then the judge sends a *tsiqah* from the woman's side and a *tsiqah* from the man's side for the two messengers to counsel and try to find a solution that is beneficial for the two husbands and wives.²⁰ The word "expert" in the above verse means a messenger or the closest circle who is trusted.

h. Eighth: QS. Attahrim (66/107: 6)

يَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

²⁰Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 2002), p. 46.

Translation: *O men of faith, preserve yourselves and your families from the fires of hell whose fuel is man and stone; guardians of angels who are harsh, hard, and disobey God not what He commands them and always do what is commanded.*

Against the above verse, Ibn Kathir reveals the narration of 'Ali (ra). that what is meant by "take care of yourselves and your family" is to educate and teach them. 'Ali ibn Abi Talha from Ibn 'Abbas says, "MAKE obedience to Allah, preserve yourselves from committing impiety to Him, and command them to always make remembrance, surely Allah will save you from hellfire".²¹

While Mujahid said, "Fear Allah and help your family to be equally fearful of you. If you see them doing something wrong, then prevent them from doing it." This is also what al-d hahhak and Muqatil said that it is the duty of a Muslim to teach his family, including relatives, male slaves and female slaves that he has, in the form of all the commandments and prohibitions of Allah Almighty.²²

The scholars also added that the command teaches children not only on the issue of prayer but also other rituals (such as fasting and so on) as an exercise for them, so that later they will get used to doing obedience and stay away from disobedience.²³ The connection with the definition of "family" according to the above verse is illustrated from the interpretation of scholars which includes children of wives where it is the duty of a family head to educate religion to them.

i. Ninth: QS. Alfath (48/111: 11-12)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ
كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوًّا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

Translation: *The Bedouins who were left behind would say: "Our property and family have hindered us, so ask forgiveness for us"; they pronounce with their tongues what is not in their hearts. Say: "Then who can hinder the will of Allah if he desires harm for you or if he desires benefit for you. Actually, Allah knows what you do. But you think that the Apostles and believers will never return to their families forever and Satan has made you look favorably upon your hearts for that prejudice, and you have thought with bad suspicion and you have become a perishing people.*

The above verse explains the old age that hypocrites say not to participate in fighting with the Prophet (peace be upon him) and his companions. They reasoned because they were busy taking care of property and family, then they asked the Prophet

²¹Abu al-Husain Ahmad ibn al-Faris Ibn Zakariyya, *Al-Mujam al-Maqayis fi al-Lughab*. (Beirut: Dar al-Fikr, 1994), hlm. 95.

²²Ahmad Warson Munawwir, *Kamus...*, hlm. 48.

²³Ahmad Warson Munawwir, *Dictionary...*, p. 987.

SAW. ask Allah SWT for forgiveness. ²⁴ Asl-Syaukani added that the reason they had property, children, wives and no one guaranteed their lives. So that hypocrites prioritize their property and family over the interests of Allah and His Messenger.²⁵

4.3. Family Education Hadith Perspective

4.3.1. Hadith about the education of children

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ كَمَا تَنَاتَجُ الْإِبِلُ مِنَ بَيْمَةِ جَمْعَاءَ هَلْ نُحْسُ مِنْ جَدْعَاءَ قَالُوا يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ (رواه أبو داود)²⁶

Means: Speaking to us Al-Qa'nabi from Malik from Abi Zinad from Al-A'raj from Abu Hurairah said the Prophet PBUH said: "Every baby is born on a fitroh, then both his parents made him Jewish, Nasroni as a camel gave birth from a perfect camel, did you see from the disabled?". The Companions asked: "O Messenger of Allah how do you think about the dead as a child?" He said: "It is Allah who knows better about what he does.". (H.R. Abu Dawud)

Every child is born of his or her sinless nature, and if the child becomes a Jew or a Christian, it is certain that it is from his parents. Parents should introduce their children to what is good to do and what is bad to be left behind. So that the child can grow up in good and correct education.

Other hadiths, the Prophet PBUH said.:

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْنِي الْيَشْكُرِيَّ حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي حَمْرَةَ قَالَ أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْرَةَ الْمُزَنِّيُّ الصَّيْرِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ²⁷

Meaning: "Said Mu'ammal ibn Hisham Ya'ni al Ashkuri, said Ismail from Abi Hamzah, said Abu Dawud and he was sanwaru ibn Dawud Abu Hamzah Al Muzanni Al Shoirofi from Amru ibn Shu'aib from his father from his grandfather said, said the Prophet (peace be upon him): Tell your son to pray when he is seven years old. And beat them because they left prayer when they were ten years old. And separate them (boys and girls) from the bed." (H.R. Abu Dawud).

²⁴Ali ibn Muhammad ibn 'Ali al-Jurjani, *Al-Ta'rifat* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1988), p. 160.

²⁵QS. Al-Hajj (22/103: 13), QS. Al-Syu'ara (26/47: 14), QS. Al-Taubah (9/113: 24), dan QS. Al-Mujadalah (58/105: 22).

²⁶Diriwayatkan oleh Abu Dawud Sulaiman bin Ats-Ats as-Sajastani dalam *Sunannya* Kitab *As-Sunnah* bab *fi Diriril Musyrikin* (Beirut: Darul Fikri, 1414 H) jilid 4, hlm. 240.

²⁷Abu Dawud, Sunan Abu Dawud, *Al Maktabah As Syamilah*: As Sholat, hlm. 418.

From the hadith above, it explains that from an early age, a child must be trained in worship, ordered to do so and taught things that are haram and halal. If prayer is not yet compulsory for young children considering that they have not yet had the status of converts. Islam obliges his parents or guardians to train them and instruct them. Islam stresses that Muslims command their children to pray to those who are seven years old. This is so that they enjoy doing it and have been used to it since childhood. So that if the spirit of worship is entrenched in their souls, their personality will undoubtedly emerge from it.

Imam Ali as said: "*Order your children to claim knowledge.*"²⁸

4.3.2. Education about the responsibilities of the head of the household

A father has a duty and obligation to his children, that is, to take care of all their needs and needs when in need. As in the hadith of the Prophet (peace be upon him):

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ (رواه متفق عليه)

It means: "*From Abu Mas'ud Badri (r.a.) of the Prophet (peace be upon him) said: if a man gives a willing income to his family then such is alms for him.*" (HR. Mutafaq 'Alaih).

More than that, a father should educate his children, take care of all the necessities of his life, guide him to commendable morals, good conduct and noble temperament, while preserving and keeping them away from things to the contrary. Also, glorifying all religious commandments and prohibitions, sidelining worldly affairs, overstating and prioritizing the affairs of the afterlife.

4.3.3. Hadith Regarding the Method of Educating Children at Home

The method of educating children in the family is one of cultivating the original potentials and talents in children. Islam is a religion of fitrah, that is, the nature that man created according to him, there are no difficulties and extraordinary things, so that the potential can be actualized within the family sphere. The analysis focuses on the method of educating children within the family, specifically highlighting the concept of cultivating the original potentials and talents in children. It emphasizes that Islam, as a religion, recognizes the inherent nature of human beings (fitrah) and promotes the idea that children's potential can be nurtured and realized within the family sphere.

The analysis suggests that the family plays a crucial role in identifying and fostering the natural talents and abilities of children. By providing a nurturing and supportive environment, parents can facilitate the development and expression of these inherent potentials. Moreover, the analysis emphasizes the idea that Islam views human nature as inherently inclined towards goodness and righteousness. This perspective aligns with the notion that children possess innate potentials that can be harnessed and developed within the family setting. The analysis implies that the family's role goes beyond imparting knowledge and academic education. It involves recognizing and

²⁸Quoted from Jaza ibn 'Amsyaliq. *Kanjul Ummal*, Vol. 16, p. 584, hadith to 45953.

nurturing the unique talents, skills, and interests of each child. By doing so, parents can help children tap into their potential and facilitate their holistic development.

The following are methods of educating children at home with reference to the Hadith:

a. Do not lie to the child

From Abdullah bin 'Amir (may Allah be pleased with him) he said, "One day when the Messenger of Allah (peace and blessings of Allaah be upon him) sat in our midst. (Suddenly) my mother called me saying: 'Hi come here, I'll give you something!' The Prophet (peace and blessings of Allaah be upon him) told my mother: 'What will you give him?' My mother replied: 'Dates.' Then the Prophet (peace and blessings of Allaah be upon him) said: 'Know that if you do not give him something it is written for you a lie.' (HR. Abu Dawud).

b. Do not yell or say loudly to the child

Of course, we don't want our children to grow up feeling hatred for their parents, us, and being liars. Therefore, we must not lie to our children. Alas, I believe that you already know the story of a mother who was reminded by the Prophet Sallallahu 'Alaihi Wasallam for yelling at her pee child while in the arms of the Prophet of Allah. At that time the Prophet said, "*Verily this filthy garment can be washed and defiled, but who can remove the turbidity of a child's soul from the harsh yelling and whimpering that has been done to him.*" (HR Muslim)

c. Kiss and hug

We don't want that to happen to our children's brains. Therefore, we should never yell or speak harshly to our children. Without yelling and harsh or loud words, God willing, the growth and development of our children's intelligence will be better. The Prophet Shallallahu 'Alaihi Wasallam kissed Al-Hasan bin 'Ali, and at the side of the Prophet was Al-Aqro' bin Haabis At-Tamimiy who was sitting. So Al-Aqro' said, "I have 10 children, none of them I have ever kissed." So the Prophet Shallallahu 'Alaihi Wasallam looked at Al-'Aqro' and said, "*Whoever does not bless/love, then he will not be blessed*" (HR Al-Bukhari and Muslim).

d. Be a friend of our children

Perhaps it is a tangible form of an expression that states, "*He who has a little child, let him be childish to him.*" Being a friend to our children implies creating an environment where open communication and mutual respect thrive. It involves actively listening to our children's thoughts, feelings, and concerns without judgment, and fostering an atmosphere where they feel comfortable expressing themselves. The analysis suggests that being a friend to our children helps build a deep bond of trust. It encourages them to confide in us, seek our guidance, and share their joys and challenges. This friendship-based approach allows us to provide emotional support, guidance, and reassurance, promoting their overall well-being.

e. Educate with compassion

Parenting in Islam as exemplified by the Prophet is full of love and affection towards children. In the hadith narrated from Siti Aisyah, the Holy Prophetsa said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ
الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطَى عَلَى الْعُنْفِ وَمَا لَا يُعْطَى عَلَى مَا سِوَاهُ. رواه مسلم²⁹

Translation: *From Aisha (may Allah be pleased with her), the Holy Prophet(saw) said: " O Aisha, verily Allah is all-gentle, loving meekness, given to what tenderness is not given to violence and to others".*

In another hadith, the Prophet PBUH stated:

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنَزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ.³⁰

Meaning: *"It is not that gentleness is in anything but that which makes it beautiful, and the absence of something makes it ugly".*

In Sahih Muslim it is narrated from Aisha that the Messenger of Allah never once hit his wife or maid with his hand, except when fighting in the way of Allah.

4.3.4. Strategies for Forming a Family According to Islam

Islam gives instructions that before forming a family, all one should do is choose the right partner. In the Qur'an surah Arruum verse 11 reads:

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

Translation: *"Allah created (man) from the beginning, then restored (revived) him; Then to Him you were returned.*

Moral education provided by parents which is a continuation of the aqidah education given before. The form of moral education is in the form of advice so that children want to be filial to parents, obey them and fulfill all their rights. Moral education is usually carried out by relying on the services of mothers. This, according to Mufarakah, "is because the role of the father in the context of the birth of the child is lighter than the role of the mother." After conception, all processes during the womb until the birth of the child are carried by the mother. It doesn't stop there, but it still continues until the breastfeeding process, even more than that.

From the information of the above verse, it is clear that the first madrasah of children's education is at home whose teacher is the mother. There is an assumption that being a mother is easy, and not even going to school can be. But there are also those who say to mothers who have obtained bachelor's degrees both S1 and S2, in a cynical tone to go to high school but in the end also take care of children at home. How come scholars take care of children, elementary school graduates can also take care of children. The assumption above turns out that if examined more deeply, being a mother turns out to need education. Then it will be seen later the results of education by his mother who is not in school, his mother who is S1 and his mother who is S2 and even his mother who is S3. Equals say it's certainly different. The higher a person's school, the easier it

²⁹HR. Muslim, No. Hadis: 6766.

³⁰HR. Muslim, No. Hadis: 6767.

will be to apply what he gets while in an educational institution, which of course is not for others but to educate his children at home.

5. Conclusion

In conclusion, family education is a crucial element for the overall development and success of individuals, communities, and societies. The COVID-19 pandemic has brought unprecedented challenges and opportunities for family education. However, by leveraging the Quranic and Hadith perspective on family education, we can unleash the power of Islamic teachings to guide and strengthen families in the post-COVID-19 era. Islamic teachings emphasize the importance of family, education, and moral values. The Quran and Hadith provide guidance on parenting, marriage, and family relationships, and promote values such as compassion, empathy, respect, and responsibility. By incorporating these teachings into our family education practices, we can foster a positive and nurturing environment for children to grow and thrive.

Furthermore, innovative approaches, such as leveraging technology and incorporating best practices from successful examples, can enhance the effectiveness and impact of family education. By working together, families, educators, and policymakers can ensure that family education remains a top priority, and that we continue to unleash its power in the post-COVID-19 era. Ultimately, the Quranic and Hadith perspective on family education reminds us of the immense responsibility and privilege that comes with raising and educating children. By nurturing their minds, hearts, and souls with the wisdom of Islam, we can prepare them to face the challenges of the world with confidence and resilience, and to become compassionate and responsible leaders who contribute positively to society.

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