

# Exploring the Power of Qur'anic Parenting to Build Family Resilience

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## Abstract.

*Parenting is the maximum effort of parents given to children to become individuals with noble character. Parenting patterns or parenting in Islam, is a complete unity that comes from the attitude of parents towards young children in how to care for, educate, guide, and foster children optimally based on the Qur'an and the Sunnah of the Prophet. The role of parents as a foundation in the household greatly influences the growth and development of children's attitudes, because the beginning of a child's life is in the hands of parents, this is as the Prophet said "Every child is born in a state of fitrah, then both parents make him a Jew, a Christian, or a Magian" (HR. Bukhori). In addition, parents also have many advantages in educating children, such as being able to care for children all the time with love, and being able to pay attention to each of their developments. This is different from education in schools which only takes half a day and is structured. In Q.S An-Nisa: 9. Talk to them (children) gently, kindly, politely, and call them with pleasant nicknames, such as my son, my darling, etc. Meanwhile, in Q.S An-Nisa: 9 with the word falyattaqullah, which means "Be fearful of Allah" has the intention of being able to equip children with aqeedah. So based on the last verse in Q.S An-Nisa: 9 which reads wal yaquuluu qaulan sadiida, which means "and let them say the correct sentences". Based on the last paragraph, the responsibility of parents in educating children is to have good morals and say the right words.*

**Keywords :** Qur'anic parenting, family resilience, exploring.

## I. INTRODUCTION

A country is a unity of the smallest parts that begin with the family, RT, RW, hamlet, village, sub-district, district/city, and province which then becomes the largest part. The family is the smallest part consisting of a father, mother, and child and is also the most important part in building a civilization. Its existence is part of the smallest element in the sustainability of a nation. The success or failure of a nation's regeneration is determined by the quality of education produced in the family. Children are a gift that is highly desired by most married couples to be the successors of the family generation and are often referred to as a pacifier. Every married couple who is blessed with children, has the hope that their child can become a useful human being, have good self-quality, and also become a pious child. However, the quality of each child is different and seems to have its own uniqueness. Therefore, the role of parents in providing care for their children has a great influence on their attitudes and behavior.

In the Islamic religion, every step of life has been given advice or life guidance in the form of the Al-Qur'an and also hadith with the aim of being a blessing for all of nature and also making it easier to navigate the path of life which is full of trials. Where if every test can be passed well, then the reward you will get on the last day will be heaven, whereas if you are disobedient then the reward will be hell. Likewise, with children who are trusted by every parent who is trusted by Him to be loved, cherished, and also educated as well as possible so that they become human beings, Allah has also provided guidance to become parents in accordance with His will, and is known as parenting. As is often known, a solid foundation can support a heavy load. This can be compared to the foundation of a parent, and the burden on it is the child. Therefore, the author is interested in discussing Qur'anic parenting to build family resilience.

## II. METHODS

This Community Service activity was carried out at the KotaPinang District Office, South Labuhanbatu Regency using participatory methods, lectures, and discussions. Participants who took part in this service activity were students, teachers and the community. This activity was carried out on May 10, 2024 and the number of participants who took part in the socialization activity consisted of 11 teachers and 10 students and the community and accompanied by the Kotapinang sub-district head. The community service activity was carried out in the Hall of the Kotapinang Sub-district Office, South Labuhanbatu Regency. This community service activity consists of pre-activity, namely coordination with the employees and staff of the Kotapinang District Office. Then, the community service event was carried out with the presentation of materials by the resource person and closed with a discussion and question and answer session between participants and the speaker.

## III. RESULTS AND DISCUSSION

### 1. The Meaning and Purpose of Al-Quran Parenting

Nurturing, or known as parenting, is the maximum effort of parents given to children to become individuals with noble character. In Arabic, nurturing comes from *khadhana-yakhdhunu* which means care. Nurturing children is an activity of loving, caring for, and educating people who are not yet able to independently take care of themselves from all things that are dangerous and can harm themselves.<sup>1</sup> Meanwhile, in the KBBI (Big Indonesian Dictionary), parenting is a process, activity, way of caring for and educating. Education is a process of changing the attitudes and behavior of a person or group of people with the aim of maturing humans through teaching efforts, processes and educational methods. Meanwhile, in Arabic, education comes from the word *tarbiyah*, which, if seen from the *fiil madhi*, comes from *rabbayani*, which means to maintain, develop, feed and raise. In the Al-Qur'an you can also find several verses that are similar to the word *rabbayani*, such as in QS Al-Isra': 24 which reads *kamaa rabbayaani shaghiira*.<sup>2</sup> This verse explains the education and care of parents for children when they are still small, physically and spiritually. Then there is a verse that discusses how Fir'aun raised the Prophet Musa as a child with only physical education, and not spiritually, this is stated in QS Ash-Syu'ara: 18, which reads *alam nurabbika fina waalida*. Parenting in Islam is a complete unity that originates from the parents' attitude towards young children in how to care for, educate, guide and develop children optimally based on the Al-Qur'an and the Sunnah of the Prophet.

The Al-Qur'an is the holy book for the Islamic ummah which was revealed *mutawatirly* and revealed to Rasulullah in Hiro Cave through the Angel Gabriel and became a miracle for Rasulullah, as well as being a guide to life for all of Rasulullah's ummah, namely Muslims (Muslims) to achieve a happy life in this world and the hereafter. Human thought patterns and behavior will tend towards what has been their habit since childhood, both from what they hear, see, and then follow without knowing whether what they imitate is right or wrong. This will be very fatal if the role of parents in educating, or supervising children from childhood is not carried out as optimally as possible, starting from being too busy with their own activities, not paying attention to the child's development, or not reminding or reprimanding the child when he makes a mistake, this can result in the child not knowing whether what he is doing is a good deed or not, and can even continue until he is an adult and the possibility of this phase can be repeated when the child has become a parent. The role of parents as the foundation in the household greatly influences the growth and development of children's attitudes, because the beginning of a child's life is in the hands of parents, this is as the Prophet said "Every child is born in a state of *fitrah*, then both parents make him Jewish, Christian, or Majusi" (HR. Bukhori). In addition, parents also have many advantages in educating children, such as being able to care for children all the time with love, and being able to pay attention to each of their developments. This is different from education in schools which only takes half a day and is structured. Parents have meaning as individuals who bear and are responsible in a family.

This means that like it or not, every parent becomes a source of hope and fulfills the child's needs, both physically and mentally. Therefore, parents must educate their children in a good and correct way and not at will. Family circumstances can be a major factor in the resilience of the family itself, therefore in a household there is a figure of a husband and father who must be skilled at being a leader and compiling their own curriculum for the benefit of their children and there is a figure of a wife and mother who is the first teacher for their children. Family resilience is the ability to face and also manage a problem in a difficult situation so that the function of the family can continue to run harmoniously, in order to achieve the physical well-being and inner happiness of its members. And there are three factors that influence family resilience, namely: belief system, organizational pattern, and communication process. The belief system is one of the factors that can maintain a well-connected family, because the existence of belief makes the heart calm and avoids bad prejudices against the partner. The organizational pattern is part of the arrangement of hopes that are to be achieved in the family without prioritizing each other's egos, but arranged as well as possible and by mutual agreement. And the importance of the communication process as family resilience is because with the establishment of communication, the family will be closer and family harmony will be established.

There are several goals of Quranic parenting, namely:

1. In QS An-Nisa: 9. Speak to them (children) gently, kindly, politely, and call them with pleasant names, such as my child, my darling, etc. The reason for the revelation of this verse is as a warning sign to people not to neglect orphans which can result in helplessness. And a command for believers to fear Allah and be afraid of leaving weak offspring so that they cannot meet all their own needs. In Tafsir Ahmad Mustafa Al-Maraghi explains that people who lived during the time of ignorance did not allow women and children to receive inheritance. And they had a motto "There is no inheritance except for those who can stab with a spear" (i.e. those who are adults). Allah commands them to be able to love orphans well, because they are not allowed to be offended by words that have an insulting element, especially when their deceased parents are called bad names.<sup>3</sup>

The explanation above shows that Allah gives guidance to parents and those entrusted to care for orphans to have a sense of worry if in the future they neglect their children and are helpless, just as he would feel worried if this happened to his own biological child, so that parents try to create a quality generation by caring about their physical and spiritual education.

2. In QS An-Nisa: 9, the word *falyattaqullah*, which means "Be fearful of Allah," has the intention of equipping children with *aqidah*. There are two main points of faith that must be instilled in children, namely monotheism *rububiyah* and monotheism *uluhiyah*. In the context of monotheism *rububiyah*, namely providing recognition that only Allah created all creatures on earth and in the sky, and only Allah is the place to depend. In the context of monotheism *uluhiyah*, namely believing that Allah is the only one who must be worshiped and that He has no partners. These two monotheisms are things that must be instilled by parents so that children know the teachings of the Islamic religion well and are not easily influenced by external factors.<sup>4</sup>

3. Based on the last verse in QS An-Nisa: 9 which reads *wal yaquuluu qaulan sadiida*, which means "and let them speak the truth". Based on the last verse, the responsibility of parents in educating children is with good morals and speaking the truth. This is because in family life, the right sentence is not lying, so that whatever comes out of the child's mouth is a true sentence without being made up. Psychologically, speaking the truth will have a positive impact on the soul. And people who always say honest sentences are people who are mentally healthy, their feelings are happy, calm, and also far from feelings of anxiety because they do not deceive others.

## **2. The Concept of Qur'anic Parenting in Influencing Family Dynamics**

Family is the front guard for achieving human resources. Therefore, total support from the family can create miracles in life. The function of the family in the structure of society is so important that it greatly influences the character and mentality of the nation. Therefore, a strong nation is in accordance with how

good family development can be a pillar of development. However, this does not always run smoothly with the current reality. Currently, there are many cases related to the fragility of family resilience that ends in domestic violence. In fact, many children also become victims of violence that they should not face, which can have fatal consequences for their psyche and physical, which causes children to have mental damage to the point of wanting to end their lives because of their parents' never-ending problems.<sup>5</sup> And this will be a negative memory that will always be remembered and will affect future development. Various classic family problems such as economy, education, to the problems that arise are not just those, but much more complicated. The development of technology that is now easily accessible even by children (who do not understand the difference between good and bad), the fading of respect, the loss of empathy, gambling games, corruption, drug trafficking, and the lack of communication are increasingly eroding the function of the family.

<sup>6</sup>This is the main material for introspection so that every family should become stronger in maintaining family integrity in a way that is pleasing to Allah. Namely by referring to the Al-Qur'an as a guide to life and in parenting children. Children who will be the next generation in determining the progress of the nation, must take care of their development from an early age. As Allah says in QS At-Tahrim: 6, which means: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones, whose guardians are angels who are rough, tough, and do not disobey Allah SWT, to what He commands them and always do what they are commanded." According to the Brief Tafsir of the Ministry of Religion of the Republic of Indonesia in this verse, namely: Allah commands believers to protect themselves from the fire of hell whose fuel consists of humans and stones, by obediently and obediently carrying out Allah's commands. They were also ordered to teach their families to be obedient and obedient to Allah's commands to save them from hellfire. The family is a trust whose welfare must be maintained both physically and spiritually. One of the ways to save yourself from hellfire is to pray and be patient, as Allah says in QS Thaha: 132: "And order your family to pray and be patient in doing it. And give warning to your closest relatives." It is narrated that when the 6th verse came down, Umar said "O Messenger of Allah, we have taken care of ourselves, and how will we take care of our families?" The Messenger of Allah answered, "Forbid them to do what you are forbidden to do and order them to do what Allah has commanded you. That is the way to save them from the fire of hell. Hell is guarded by rough and tough angels who lead it, numbering nineteen angels.

They are given the authority to carry out torture in hell. They are angels who do not disobey Allah to what He commands and always do what He commands.<sup>7</sup> Along with the passage of time and the development of the era, Islamic teachings in family life have been far from the goals expected in the Qur'an and the hadiths of the Prophet Muhammad SAW. Social changes that occur such as developments in the flow of technology and information have also triggered very drastic problems in family and community life. Changes that can be felt in the current situation are the way of communicating, the way of thinking, and the way of responding to a problem. In addition, external factors such as an environment that is not conducive and no longer makes the Qur'an a guide to life, the fading realization of Islamic values in Muslim families, can have a negative impact on children as the next generation, and there will be destruction in the foundation of Islam. In order to realize a complete Islamic life that contains a sense of peace (sakinah), love (mawaddah), and affection (rahmah) in everyday life, a correct understanding of the meaning of the verses of the Qur'an is needed and also to be able to practice them consistently and sincerely. So that the role of parents in the family is not only to provide physical sustenance, but the most important thing is to fulfill spiritual sustenance which aims to form the morals and personality of children and families. Therefore, parents must have a good understanding of religious knowledge in accordance with the Qur'an and the hadith of the Prophet in order to instill a straight creed and strong faith in the souls of children and families, as well as teach the most basic procedures for worship, such as prayer and purification.

There are several basic principles for children that are in accordance with Islamic teachings, which are contained in the Koran and which every parent must know, including:<sup>8</sup>:

1. As stated in QS Al-Anfal: 27-28), namely: whatever Allah has destined for you, that is a mandate that must be carried out to the best of your ability. And trust in educating children is not an easy matter, therefore, guard this trust because Allah promises huge rewards for people who always maintain trust.
2. Allah does not place a burden on you beyond the limits of your ability, therefore be serious, and the desire to have children is a promise to Allah, therefore fulfill this promise by educating the children you have entrusted to you as well as possible. This is the essence of QS Al-Baqarah: 233, At-Tagabun: 16, Ali Imran: 102, and Al-Hajj: 78.
3. Don't expect goodness from your children if they are not educated to be pious children. And efforts to educate children are an obligation entrusted to parents with absolute results in the provisions of Allah SWT.
4. Educate your children according to their nature, this is as stated in QS Ar-Rum: 30. And educate your children by providing a good example.
5. Do not stop educating unless death separates you, this is as stated in QS Al-Hijr: 99). Parents educate children not because they think about the results of their efforts, but continue to try to provide the best education so that children are in accordance with religious teachings.

The importance of knowledge in the procedures of quranic parenting, is expected to provide an overview to parents so that they can be a driver in self-development and improve good religious understanding by attending ta'lim, reading relevant books, and using social media as a means of increasing knowledge. In educating children, sincerity and patience are needed so that the purpose of life is an absolute requirement to achieve the pleasure of Allah SWT. If life refers to the warnings and commands that Allah has given to His servants through the Qur'an, then parents will play a very active role and really keep the family intact and carry out good deeds because the real hope is not just gathering and living together in the world, but also reaching the real final life, namely heaven beneath which there are flowing rivers.

#### IV. CONCLUSION

Parenting is the maximum effort of parents given to children to become individuals with good morals. Parenting patterns or parenting in Islam, is a complete unity that comes from the attitude of parents towards young children in how to care for, educate, guide, and foster children optimally based on the Qur'an and the Sunnah of the Prophet. The Qur'an is a holy book for Muslims which was revealed mutawatir which was revealed to the Prophet in the Cave of Hiro through the Angel Gabriel and became a miracle for the Prophet, and became a guideline for life for all the people of the Prophet, namely Muslims (Muslims) to achieve a happy life in the world and the hereafter.

The Qur'anic parenting concept in influencing family dynamics is by realizing several concepts, namely: whatever God has destined for you, that is a mandate that must be carried out as well as possible. And trust in educating children is not an easy matter, therefore, guard this trust because Allah promises huge rewards for people who always maintain trust. Allah does not place a burden on you beyond the limits of your ability, therefore be serious, and the desire to have children is a promise to Allah, therefore fulfill this promise by educating the children you have entrusted to you as well as possible. Educate your children according to their nature, your children by setting a good example. And don't stop educating unless death separates you.



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