

Father's Role Of Health In Family Education: Review QS. Al-Kahfi 82

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Abstract. A Muslim's household is likened to a sailing ship. A father is a representation of a captain, in whose control the ship sails safely to its destination, that's how a father is. This research study is a descriptive research study. The purpose of this study is to describe the role of the importance of the piety of a father in a household in examining QS; al-Kahf verse 82. The results of this study are that the problem of the piety of the father cannot be considered trivial, and in surah al-Kahf it is explained that the piousness of the father, then there will be protection given by Allah SWT to the next generation even though a father has died.

Keywords: Father, Family, Holiness

1 Introduction

Generational challenges in the digital era are something that is very concerned about in education, including in the family. Various kinds of challenges and various damages to morality ranging from rampant corruption, drugs, gambling, hate speech, motorcycle gangs, fake or fictitious diplomas. Coupled with the damage as a result of technological sophistication in cyberspace, including the worsening of hoax news, online prostitution, all access to pornography, and others [1].

The various issues above, if understood carefully and wisely, all of them stem from moral or moral issues. The development of technology and information without being accompanied by improvements in moral problems will become a boomerang and a serious threat to society. Therefore, this problem requires serious attention from all parties, especially educational institutions both formal, non-formal and informal, moreover what is important is family education.

Divorce rates from year to year in Arab and Islamic countries -including Indonesia- have increased drastically. In a survey by several institutions, the percentage of divorce in some Arab countries has reached 30% of the marriage rate, meaning that thirty out of every hundred marriages end in divorce. Divorce researchers also disclosed data on the causes of divorce, including economic, sociological, psychological factors, and so on [2], whereas in Indonesia in 2016 according to data from the Central Bureau of Statistics there were 365,633 divorce cases and the factors that were the most frequent cause of divorce were the problem of ongoing quarrels and economic problems.

The phenomenon of high divorce is not something new, but it has been around for a long time and the causative factors are very diverse, but the difference is in terms of quantity, where in modern times the number of divorces is very high compared to ancient times. Divorce is also evenly distributed in society, whether it occurs in rich, middle or poor families, all of them are in this cluster.

Father and mother are people who are responsible for carrying out the educational process for their children with the aim of giving birth to a complete human being. Education given to children is of course not done 'playing'. Because, a child is not an item or object which in its formation is only patterned from experience which does not necessarily have good results, that is why education is important [3].

Views that are considered right but wrong in society are related to the role of the father in the family, and the assumption that the mother is the most responsible person in educating children. All tasks related to children including issues of education and moral formation are all left to the mother, so when there is a mistake from the child, the mother is considered responsible [4].

2 Method

The study in this research is based on literature studies or library research that examines the role of a father's piety in family education, namely by collecting library data, books of interpretation, especially surah al-Kahfi verse 82, journal articles, books and related internet sources. with the study theme [5]. This study uses literature sources as references to obtain research data. Literature study is a written collection of articles from journals, books, and other documents that explain theory and information, both past and present, and organizes the literature into the required themes and documents [6].

The method in the study that the researcher used to make a number of data included a description and understanding or meaning contained in references, starting from the book of Tafsir al-Kahf verse 82, several articles published in various journals, and several studies that examined the role of fathers in family. So, in collecting data in accordance with the desired research results, and to obtain information that can define certain concepts between existing theories and information or data in the field, is an important part of a research [7].

In this research study, including scientific studies conducted with the aim of observing, defining and explaining an issue or social phenomena so that scientific knowledge is formed [8]. This study is focused on examining surah al-Kahfi verse 82 which commentators interpret as the pious role of a father in family education that really needs to be considered in the midst of the depravity of the morals of the current generation. This study also limits its study only to literature studies without being accompanied by field research. So, the researcher will collect the types of data in this study which contain two types, namely primary data and secondary data [9].

Primary or main data obtained directly from the research subject, in this case about the meaning of surah al-Kahf verse 82. In understanding a text, it is important as a researcher to pay attention

to the purpose and intent of the study. Analyzing texts also needs to pay close attention to the historical context when the text was written. Secondary data can serve as a support or support for this study, including journal articles, books related to this theme [10]. The technique used is content analysis with thematic analytical methods with the aim of finding understanding and values in the interpretation of surah al-Kahf verse 82.

3 Result and Discussion

The family is the first and foremost unit of educational institutions in the process of children's education. Good and bad morals are determined by how a family gives a touch of education. Great children are the result of great parents, on the other hand, a child who has despicable morals usually emerges from the education provided by both parents.

Islam is very concerned about marriage issues so that the rules regarding marriage issues are very detailed and clear, and the laws surrounding them include talaq, ruju', iddah, zihar, nusyuz, and so on. Marriage is a noble practice revealed by Allah swt to His servants which contains extraordinary goodness and favors, as His word in surah ar-Rum verse 21 which means,

"And among the signs of His power is that He created for you wives of your own kind so that you are inclined to and feel at ease with him, and He made them between you with affection. Indeed, in that there are signs for people who think."

Surah an-Nahl verse 72, Allah SWT says which explains the favors given from a marriage, which means, "And Allah swt made for you a partner (husband or wife) from your own kind and made children and grandchildren for you from your partner and gave you good fortune."

Allah swt did not wish in the creation of humans to be equated with other creatures, whose sexual instincts were left without any order or as free as possible. However, Allah SWT provides rules in order to maintain the glory and honor of the human being himself. Islam as a religion of nature, makes the relationship between men and women a noble and holy relationship by calling for and establishing legal marriage between the two. Marriage is the best way to channel both biological instincts [11].

Rasulullah saw in a hadith explained about someone who gets the goodness of the world hereafter when he has 4 things, he saw stated, "there are four things, if owned by someone then he will get good in this world and the hereafter, namely a heart that is always grateful, a verbal that is always remembrance, strong in accepting exams, and a wife who treats herself and her husband's property well.

A marriage usually occurs when a man and a woman love each other-although there are many other influencing factors-however, loving each other is not aimed at finding someone who is perfect but rather understanding each other's partner's imperfections. When a man and a woman are destined to marry with the aim of perfecting each other, then that is what is called a household ark.

One of the happy indexes that humans have is when they have a happy family (having a good family life), that is when they are in a family that loves and cares for each other between husband, wife and children. It is this happiness that goes beyond apparent happiness, for

example when you are together with work friends, shopping centers, campuses, schools, social gathering places, and so on.

The true source of happiness is in a family, as Allah swt has given His destiny for the prophets, caliphs, companions, and the best generation that they are people who have families and offspring, according to surah ar-Ra'd verse 38 which means,

"And indeed We have sent Messengers before you and We made them have wives and offspring, and there is no right for a messenger to bring about a verse (miracle) except with Allah's permission. For each era there is a (certain) book."

Stories and stories about marriage, romance, jealousy, tireless struggle, patience towards partner deficiencies, simplicity of lifestyle, seriousness in studying, patterns of educating children, ups and downs of fortune, blessings, relations between neighbors, good morals and adab, worship, muamalah, and various kinds of life problems which are an integral part of a household or family journey [12].

The family will appear after there is a household and a household must begin with a marriage. Marriage is the entrance to get blessings when the process is in order to worship Allah SWT. The promise bond before Allah swt is proof of the transfer of responsibility for daughters from both parents to her husband.

The Messenger of Allah and his family are role models and become role models for his friends and followers in various aspects of life, because he himself gives guarantees of exemplary behavior including as the best person for his wife, as he saw said in HR at-Turmudzi and Ibn Majah which means,

"The best of you are the ones who are the best to their families, and I am the best to my family."

The Rasulullah SAW family is a family whose education is directly from the Qur'an and Sunnah which is also practiced by the next generation so that you can see the result is the emergence of great leaders and that is produced by a great family education as well. Thus, family education originating from the Prophet Muhammad by Islamic education experts is called nabawiyyah parenting.

Rasulullah saw is uswatun hasanah who recorded history in gold ink how he and his family were the perfect example of kindness and harmony with his wives. In a history, he is a husband who always gives the best smile to his wife, as in a hadith from Ibn Sa'ad narrated from Aisyah ra said which means, "That the Prophet Muhammad was the most gentle person in behavior and the most noble of humans, he is a man like you but he is the one who smiles the most." Rasulullah SAW is a husband who gives and takes the time to be and chat with his wife [13].

The household if likened is like a ship that is sailing in the ocean. All the passengers are all family members, and a father is the captain and the mother is like a representative of the captain. The ship will sail safely and securely, of course a captain must really be an expert in managing and managing the ship. He will explain to all passengers that the ship will start sailing, the distance it will cover, what provisions must be prepared, and so on. So, so does a father who becomes skipper in the household.

However, it is unfortunate that based on data from the Central Statistics Agency (BPS) from year to year, the divorce rate is increasing rapidly. So, what needs to be evaluated is the portrait of a Muslim household that shows a failure. It is a husband and father who has the potential to fail to become a good captain, so that the ship carrying all of its members runs aground.

Allah swt in surah al-Kahf verse 82 which means,

“As for the wall of the house, it belonged to two orphans in the city, and under it was a treasure for both of them, while his father was a pious man. So, your Lord willed that they reach maturity and take out their savings, as a mercy from your Lord, and I did not do it according to my own will. Such is the goal of actions that you cannot tolerate.”

Verse 82 of the letter al-Kahfi asbabun nuzul or the reasons for the verse's descent into a package with the previous verses, starting from verse 66. It is said that Allah swt tells of polytheists who boast about their wealth in front of believers but poor and reluctant to come in the assembly of knowledge of the Prophet Muhammad. They do not sit next to the poor people so they are not disturbed by the bad smell from the poor people who are nearby.

Allah swt then gave the story of the prophet Musa as with a sholih namely prophet Khidir as with it so that there is awareness that even though the prophet Musa as was a prophet for the children of Israel, at the same time he was also ordered to seek knowledge (study) from righteous people. This (Khidir as) is related to knowledge that the Prophet Musa never learned before. This action gives an indication that the attitude of tawadlu' is a good practice compared to an attitude of arrogance [14].

Al-Bukhari narrates that at that time the prophet Musa as was standing in the midst of the children of Israel and he was asked, "Who is the most knowledgeable person?", then the prophet Musa as answered, I am. His answer was that Allah swt reprimanded him for not returning the true owner of knowledge, so Allah sent down surah al-Kahf verse 66 which means,

"Musa said to Khidir, Can I follow you so that you teach me the correct knowledge among the sciences that have been taught to you?"

Quraish Shihab gave his interpretation of this verse by explaining that the prophet Musa as wanted to be a follower of the prophet Khidir as. Prophet Musa as will make the guidance of the prophet Khidir as the result of his teaching. He was well aware that all knowledge comes from Allah, by not stating what you know [15].

The verse above makes it clear how important the piety of a father is according to the verse which means, "While his father was a pious."

Holiness from a father, Allah swt wants the child to get help and help from pious people as well as prophets, to build the house that is almost collapsing, and so that the inheritance owned by his father contained in the house is not buried properly. seen by others reached him safely in adulthood [16].

Ibnu Rajab explained that a person named Sayyid Ibn Musayyid when he saw his offspring he did it by increasing his prayer services in the hope that Allah SWT would protect them, as in a verse in His word which means, "While his father was a pious person" [17].

The husband as the head of the family will certainly understand the importance of a tarbiyah or education for his wife and children. When the child is two or three years old, where the child can recognize his father's voice. The father's duties will continue to increase along with the development of his child, and the father's role becomes important when his wife gives birth to a new sibling. The father must be wise in reducing the jealousy of his older brother who judges that the new sibling born has reduced the attention and affection of the mother, and other problems with the increasing age of the children as a result of having a new family member [18].

The ideal foundation for giving birth to a family depends on a pious and responsible father or husband, as in the words of the Prophet Muhammad, which means, "The best of you are the best to your family, and I am the best among you to my family." Ibnu Asakir explained that only a noble husband can glorify a woman.

Hadith narrated by Imam Bukhari which means, "All of you are leaders and you are responsible for the people they lead. A ruler who governs his people is their leader and he is responsible for them. The man is the caretaker of his family and he is responsible for them. The woman is the caretaker of her husband's house and the children and she is responsible for that. The servant is the caretaker of his master's property and he is responsible for the property. You are all caretakers and you are all responsible for whatever you take care of" [19].

The father as the head of the family has a very important role including, 1) the ruler in the family; 2) liaison between family members and the community or the outside world; 3) providing a sense of security for all members of his family; 4) protection from all kinds of danger from outside that will threaten; 5) becomes a judge when there is a dispute between family members; 6) educators who are more on the side of rationality [20].

A pious father is a father who also pays attention to the education (tarbiyah) of his family, not only issues related to material aspects but various aspects including 1) spiritual education which includes education where children are not yet born, in the cradle, in the early days childhood or before entering puberty; 2) moral education which includes children of cradle age, in their early childhood before the age of puberty; 3) social education which includes the social development of children in the cradle, early childhood before the age of puberty; 4) economic education which includes material about something that is excessive, extravagant or extravagant, assets come from and where to go; and 5) physical education which includes sports fitness, and so on.

The Qur'an in several places provides instructions on how parents, especially a husband or father, should pay attention to their responsibility for the education of their family, as stated in surah at-Tahrim verse 6 which means,

"O you who believe, protect yourself and your family from the torments of hellfire whose fuel is humans and stones, the guardians are angels who are rough, hard and do not disobey Allah for what He commands them and always do whatever He commands them to do. His."

Children in the Qur'an are also explained to be enemies for both parents as in surah at-Taghabun verse 14 which means, "O you who believe, indeed among your wives and your children are enemies to you, so be careful of them and if you forgive and do not scold and forgive (them), then surely Allah is Forgiving and All-Merciful."

The threat of the verse above which explains that a child can become an enemy to his parents shows that children cannot be considered as the result of a mere biological relationship between husband and wife. Both parents must also pay attention to the rights and obligations and vice versa. So that when both parties understand each other and exercise their respective rights and obligations, there will be no hostility between the two [21].

The formation of a civilized ummah, of course, starts with forming a family, because the family is the smallest unit of educational institution that is first responsible for creating a civilized ummah or society. Islam provides instructions on how important it is to maintain the resilience of the family institution and is even considered as half a religion itself. The family requires its people to maintain resilience, otherwise fighting all dangers or viruses that threaten them is a form of jihad [22].

A pious father is a father who fears Allah SWT by doing things that are ordered by Him and avoiding things that are forbidden by Him, including a father who pays attention to halal or haram issues with every bite of his food, and so on. The holiness of a father will have an impact not only on the father personally, but also on the generation of his descendants.

A pious family is undeniably a family born to a pious father, but not only a pious father, but also supported by a pious mother. Like a tree that thrives and produces fresh fruit, of course it comes from a tree with good roots, as Allah SWT says in Surah al-Ahzab verse 31, which means,

"And whoever among you (the wives of the prophet) remains obedient to Allah and His Messenger and does good deeds, We will surely give him a double reward and We will provide him with a noble fortune."

Islam provides guidance that actually the education of their children is not solely the responsibility of formal educational institutions such as schools, campuses, and so on, but is the responsibility of both parents. However, it is ironic that if one examines the national education curriculum there are no specific subjects or courses on how to be a good parent or be the best father, instead what is pragmatic is how to produce good workers [23].

A good father in the family is not limited to providing food and drink to his wife and children, but also providing education in the hope of surviving the world and the hereafter as a family. The father as well as the person at the front must be able to foster and mold his children so as to create the best generation (khairu ummah).

Every child is born in a fitrah state, it is the parents who play an important role in determining the pattern of life, both in worldly and spiritual aspects. So, the father's role is so important in providing tarbiyah, ta'lim, and adab that should not only be delegated and left to formal educational institutions, because in essence children are the responsibility of their parents, especially a father.

4 Conclusion

The morals and morality of generations in this digital era are of great concern to all parties, from juvenile delinquency, drinking, online gambling and prostitution, fictitious diplomas, high divorce rates, pregnancies outside of marriage, sadistic murders, LGBT among young people, and a series of cases that have occurred as evidence of failure in education, especially family education.

The family is the smallest unit of educational institution which cannot be taken lightly in producing the best generation and which should be a stronghold and a place that gives birth to noble character and character. A good generation is a generation that was born from the womb of a good and great family, on the other hand, a generation that is morally and morally depraved is a generation that originally emerged from a family that failed to provide basic education to their children.

The misconception in society is that family education, including educating children, is the responsibility of a wife, the husband is only considered a person who is quite responsible in the field of material fulfillment. However, a husband who understands the importance of family education will carry out an educational process from the time the child is in the womb, and so on.

Surah al-Kahf verse 82 provides an explanation that when a father is a pious and obedient father, then Allah SWT will provide care for his offspring even though his father has passed away. The verse also provides wisdom and inspiration in fostering the next generation, so parents or more specifically a father must be pious and obedient to Allah swt.

In this era the piety of a father becomes something important and necessary, in the midst of the current generation's degenerate morals and morals. So, what must be considered in family education is to be a pious father.

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