

THE PARENTS RESPONSIBILITY AS AN EDUCATOR IN  
ISLAMIC PERSPECTIVE: A CASE STUDY AT TANAH MERAH,  
KELANTAN

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KELANTAN.**

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## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledge.

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## ABSTRACT

This research title is "The Parents Responsibility as an Educator in Islamic Perspective: A Case study at Tanah Merah, Kelantan. It is divided into six chapters and the methodology of research is via library research, questionnaire, and observation. The aim of this project to know how far is the importance of education and what is the parent's responsibility as an educator according the Islamic perspective. Here, the meaning of educator is a person who is given the responsibility to educate the child as a good person. At Tanah Merah, Kelantan the majority of parents already know their responsibility and at the same time they was encouraged their child to go school ever since four years old. Here, to summarize the aim of this research was explained the evidence from Quran and Sunnah and also opinion from scholar are included. An important conclusion that can be taking here are; the parent's responsibilities are the biggest responsibility and have to be perform because it is a primordial contract from Allah.

## ملخص البحث

هذا البحث تحت العنوان "دور الوالدين كالمؤدب في النظر الإسلامي خصوصا في ولاية تانه ميره، كلنتن. هذا البحث ينقسم إلى ستة أبواب. والمنهج المتبع في هذا البحث هو عبارة عن دراسة مكتبية، التي تقوم على جمع المعلومات من مصادرها الأصلية، ثم القيام بنقد وغربله وتحليل هذه المعلومات، ثم القيام بوضعها مرتبة أماكنها المناسبة. يهدف هذا البحث لمعرفة عن أهمية التربية الإسلامية وفيه أيضا معرفة عن دور الوالدين كالمؤدب في النظر الإسلامي. المقصود بالمؤدب هنا، هم الذين مسؤول عن شؤون أبنائهم. وقد خرجت هذه الدراسة بعدة النتائج مهمة منها: إن المؤدب في هذا المكان قد عرف عن دورهم إلى أبنائهم. وأكثر من أبنائهم تعلموا منذ عمرهم أربعة سنوات. وفي هنا، يوجد الدليل من الأدلة في القرآن الكريم والسنة النبوية.

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## TRANSLITERATION

### 1-ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	shâb
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zalīm
ع	c	عقل	°aql
غ	gh	غلام	ghulam

ف	f	فيل	fill
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يَمّ	yamm

## 2- Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	l	عَلِمَ	‘alima
_____	u	غَلِبَ	ghuliba

### 3- Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	ā	عالم , فتى	°ālim, fatā
ي	ī	عليم , ادعو	°alim, dā°ī
و	ū	علوم , ادعو	°ulūm, Ad°ū

### 4- Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iyy	شافعي	shafī°yy(ending)
وَ	uww	علو	°uluww(ending)

## ABBREVIATIONS

AS	ʿalayh al-salām
ed.	editor/edition/edited by
H	hijriyyah
M	miladiyyah
n.a	no author/no artist.
n.d.	no date/no year
n.pl	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	Translator/translated by
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿ ālā
Vers.	version
Vol.	volume
Writ.	written by

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 - BACKGROUND OF TOPIC**

The topic will be discussed about the meaning of education and the educator and also how far the important of education in Islamic perspective. Beside that, the topic discussion should be to concentrate detail about the information from the respondent at the area research.

As we know, Islam is the way of life and in the same time surely, the Islamic education is very important to all people which to perform all their responsibility and preparing as good person.

Via the topic, perhaps, we will be understood regarding the parent responsibility as an educator. In fact, as good parents, they must be to ensure which all their responsibility must to be performance. Furthermore, one of study case regarding the topic to be conduct at Tanah Merah, Kelantan. The writer was voluntary to spend her time to found and get the more information about it.

In fact, Tanah Merah, Kelantan one of state in Malaysia and majority of residents are the Muslims. The writer should be conducting this research on the 80 respondent and all of them are the Muslim. The information regarding the area research also, it is not the metropolitan city and the number of population around 609,992 people including the Chinese, Indian and the others.

Nowadays, the area research was developing with the type of infrastructures. More of schools, kindergartens and others were built and in the same time it is will be to easier to all parents to register their child at any school or kindergarten.

## **1.2 -AIM AND OBJECTIVE OF RESEARCH**

The aim of research is to survey regarding the understood of respondent about their responsibility in conduct their child. The writer believes, which more of them doesn't know about their responsible. Most of parents just to concentrate on their career and for them with to register their child at the any school they was felt all of responsible on their child to be performance. The writer felt which the opinion or these actions from the parents are not suitable. Here, the writer has awareness spend her time to ensure that the parent's actions like that is wrong.

The other's aim is to ensure that all children should be the enough education beginning their home until the school. Hence, more of parents not to register their child at the any school and in the same time, they were also not to prohibit their child to develop the education. The writer wants to get the reasons and comments from the respondent related the problems. Hopefully, via the research, the better answer should be to reference to all.

Beside that, through the research, the writer wants to find out about the initiative which taking by the parents or educator in conducting regarding their responsibility to their child. The writer believes that between one educator and the others have opposite ways to conduct their child until successfully. For writer's fell that the guideline to be the child education is a very important and the educator obligate to considering about the case.

The aim of research also is to ensure about several of problems from the educator while perform their responsibility. Through the research, perhaps we will know among the educator problems. In the same time, through the research, the writer hopes all problems should be to eradicate. Normally, the educator problem in to conduct their responsibility for given the education to the child is financial problems.

Meanwhile, the objective of research is to ensure all people get the education. The education is very important in our life to conduct ourselves as a good person and good deeds. In fact, without the spiritual and secular education surely, all ambition is not to be achieving. So, the objective this research is to encourage the entire educator give their child the better education.

The others objective are to ensure the good relationship between the educators, the child and society. As we know the good relationship will be to positive effects to all our responsible. In the same time, the responsibility to give the education just not obligate to the educator or parents but the other society also must to prepare to give their co-operation.

Beside that, the research objective also was born the better generation based on *al-Quran* and *Sunnah*. In fact, Allah stated which the reward should be given to person that performs on their responsibility or the obligation.

#### **1.4 - PROBLEM STATEMENT**

Nowadays, the issues about the education and educator are usually got the main of discussion which through informal or formal discussion. In fact, more of programs were established to give awareness to all peoples especially the educator regarding the important of education. Normally, the problems will be discuss while the program such as related the social child problems.

As we know, today more of educators not to register their child at the any school and also to neglect their responsibility such as give the spiritual and secular education. Via the educator act, automatically the problems to be given the negative affect to the child of life. In fact, from this awareness, the writer would like to take the act regarding the problem. Nevertheless, the writer spent her time to conduct the research at the Tanah Merah, Kelantan.

According the writer, during conducting the research, she will discuss together the respondent about the meaning of education and educator, how far the parent responsibility as an educator based on Islamic perspective, the effect from the neglect of responsibility, and to be discuss also about the education process. The writer believes that through the research all of problems should be to decrease.

Beside that, the writer should be to exposure the respondent about the aim and objective the education in Islamic perspective.

### **1.5 - SCOPE OF RESEARCH**

The research will be conduct to 80 respondents and the age around the 20 until 50 years old. The respondent must be as the residents at research area. Beside that, all of respondent are the Muslims.

## **CHAPTER II**

### **LITERATURE REVIEW**

According to Iradge Ahrabi-Fard from University of Minnesto, the concept of education in Islam is a comparison of the educational activities of pre-Islam and the Islamic age proper, makes it obvious that Islamic emphasis on the pursuit of knowledge and the body of knowledge in Islamic theology that developed in the Islamic period proper, encouraged a dramatic progress in this important aspect of the Arab civilization. In order to conceptualize a true image of Islamic education during the early years of its development, we shall examine the attitude of Islam toward learning, the content of its educational tendencies and its educational activities and institutions.

Due to the limitations of original sources, the following educational concept is implications drawn from various related and primitive sources through the research of much later scholars. In this literature the findings of the others secondary source of information is used.

Via the thesis from Ilias Embong that student from University Kebangsaan Malaysia (UKM), the educator must be performing on their responsibility. The education is very important to the child to achieve their ambition. As a good educator, they are must be to know about the child problem. According the writer, education meant the one of process to get the successful in our life. In the same time, parent must be to ensure himself or herself as a good educator.

Some of child can't to achieve their ambition without have the education. Further, as a good parent they must be to perform their responsibility to their child be sincerely. Actually according the writer, more of educator doesn't know about their responsibility. Beside that, through the writer thesis also explained about the aim and objective regarding the research topic

According to Prof. Dr. Helmi El Muhamady, the education process started when the mother are felt which she has a pregnant and this stage of education got to shape the child spiritual and as a good mother must be invoke to Allah always and to hope her daughter should be as a good and perfect person when they are born in the world.

Beside that, the mother responsibility also must to strongly on their faith such as to pray, invoke, read the *Quran* and so on. Mother also must to keep their health because it's also get to given either the positive or negative effect to their daughter.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

In this research the writer will use primary data and secondary data to get the information regarding the topic. Via the primary data the writer prepared the 15 questions as a questionnaire, through the observation at the research area, and interviewed several of educators. Further, through the secondary data, the writer spent her time went to library to get the information.

#### **3.1- PRIMARY DATA**

In order to identify the information from the respondent, the writer will prepare the questionnaires and to be given to 80 respondents at research area. The sample of respondents is the residents at Tanah Merah, Kelantan and all of them are the Muslim. The age of respondents is 20 until 50 years old. The writer must ensure that the respondent must have the child before get the questionnaire. Through the information from the questionnaire, the writer should be able to evaluate the view based on the percentage. The information from the questionnaire also will be taken to prepare a table such as for job classification among the respondent. The writer should be chosen the respondent that have different careers such as teacher, business, housewife and so on.

Beside that, the writer goes to the research area to observe regarding the way of life the resident at Tanah Merah, Kelantan. From observation, the writer can take the decision that more of educators do not consider about the child education. More of them like to waste their time beside the shopping complex and other public area. The writer felt that she does not waste her time to conduct the research related to the topic because without this research she also doesn't know about the problems.

In the same time, the writer also uses the interview as a research methodology. The interview to be conduct like informal interview and just three people will be choosing as a respondent.

### **3.2- SECONDARY DATA**

Via the library research the writer will be collect many of books, journal and magazine to make of information related the topic. Normally, through the library research the writer will be found the meaning about the concept of education and educator. Beside that, the aim and objective will be taking through the books. In the same time; the writer could be to get the information from the news paper.

## **CHAPTER IV**

### **ISLAMIC EDUCATION**

#### **4.1- EDUCATION**

The word of education originated from word of "educate" and to be given the meaning is action, matter, ways and so on. In fact, the word of education refers to Yunani Language and the call as "*paedagogie*". The meaning of word "*paedagogie*" is the process of teaching to the child. Afterwards, the word of education calls as the "education" in English Language and call as "*tarbiyah*" in Arabic Language. The both of language it also given the meaning as develop of knowledge to child or the process of teaching to them. (Dr. Ramayulis, n.d.:1)

Via the education of expansion, the education are given the meaning is the adult responsibility which to give the education to the child. Beside that, the other meaning of education is one of ways from the adults to the child which to ensure the good person through their physical and spiritual education.

#### **4.2- THE DEFINITION OF ISLAMIC EDUCATION AND EDUCATOR**

##### **4.2.1-ISLAMIC EDUCATION**

The meaning of education refers to Imam Ar Raghīb Al Asfahani is to perform some of responsibility through the step by step until get the excellent results or perfect.

According Al-ustaz Abdul Rahman, the educations have a several of elements such as; to keep and nurture of human being natural tendency who want to shape, to ensure some one of talented through multiple ways, to increase their talent and natural tendency until achieve a perfect climax and to ensure it is must be given via the good of process of teaching for example through the in stage.(Aishah Hassan n.d.:19)

Due to the limitations of original sources, the following educational concept is implications drawn from various related and primitive sources through the research of much later scholars. In this literature the findings of the others secondary source of information is used.

Attitude of Islam towards Education and scholars; the revelation of the *Holy Quran* is the starting points of education in Arabian culture. Ahmad's research in Muslim education up to the 5<sup>th</sup> century (Muslim Era) points to the manifestation of Islam as "the first educational movement in Arabian"( Muslim Education and the Scholar's Social Status Up to the 5<sup>th</sup> Century, Muslim Era 11<sup>th</sup> Century Christian Era, 1968:28)

The prophet Muhammad who as the first educational promoter and has an authority. The prophet states "any one of my days which is passed with no significant learning, that day is not blessed. (Nahj al-falsafah,1968:23). From these two sources the entire system of learning in the Muslim world grew, as a flower grows from a seed and again like seeds through the centuries these two sources remained the remained the starting point of Muslim education.

It is considered significant that the first verse revealed to the prophet Muhammad by the angel Gabriel, contained a reference to knowledge: Read: In the name of the lord who create man from a clot. Many other verses in the *Holy Quran* also stress the importance of knowledge. The *Holy Quran* also furthered the cause of education in other more concrete ways. For instance, it decreed that transactions involving credit be

made by a written document and it was recommended to the faithful followers that written wills be used in order to avoid questions on the matter of inheritance. According to Ahmad, a list compiled by *al-Baldhami* of those who could read and write in Mecca at the time of *Hijrah* contained only seventeen names. It would seem that the requirement for credit transactions alone would have provided a hardship for the Mecca merchant, and an incentive to acquire the skill of writing. Allah says:

{وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا  
فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ<sup>1</sup>}

*"If you are on a journey and cannot find a scribe to write down the transaction then<sup>1</sup> transact your business by taking possession of a pledge. If one you entrust another with a pledge, let trustee deliver the pledge property to its owner and let him fear Allah his Rabb. Do not conceal testimony and whoever conceals it, his heart is surely sinful. Allah is aware of all your actions". (al-Quran. al-Bagharah,2: 283)*

The *Holy Quran* also takes the position that it is the duty of every believer to seek after knowledge to the best of his abilities. The teachings of Islam are essentially Gnostic the meaning that all forms of knowledge even the most secular become imbued with a sacred quality, resulting from the fact all knowledge is regarded as sacred. The pursuit of knowledge then is a religious duty imposed on the faithful. (Science and Civilization in Islam, 1968:64)

Although he is generally held to have been illiterate himself (There seem to be various opinions about the prophet's knowledge. Although it is generally conceded that he was

<sup>1</sup> ) English Translation of the meaning of al-Quran, Muhammad Farooq-i-Azam Malik

unlettered at the time of the first revelation, some hold the opinion that he later learned to read and write; that the term illiterate should read unschooled (Ahmad quotes sources that hold this belief). The prophet Muhammad held a high opinion of education and recommends to his adherents the pursuit of knowledge.

#### **4.2.2 – EDUCATOR**

The meaning of educator is some one that to be given the responsibility to educated the child, and the meaning is different with the work of teachers because the responsibility of teachers just to concentrate to their students through lesson. In fact, some of teachers should be as a successful person if their students get the better results in examination even the responsibility of educator is very broad. They are have the responsibility to consider about the lesson their child and also to ensure the child as a good person and achieve the success for on future.(Dr. Ramayulis,n.d.:36)

#### **4.3 - AIMS AND OBJECTIVE OF ISLAMIC EDUCATION**

The philosophy of education determines the aims and objectives of education. There are different philosophies of education. Naturally there are different aims and objectives of education. One of aims and objectives of education is to transmit the experiences of one generation to another generation. The educationists have emphasized the experiences of the whole society and not the experiences of individual person. Individuals develop several types of beliefs, different forms of opinion, generalize various kinds of principles and publish these experiences in the form of literature. These beliefs, opinions, principles and literature take the shape of experiences of one generation and are transmitted to another generation. This transfer is continuous and nobody feels its transfer easily.

What type of experiences have been learnt by the human beings, determines the place of human beings in the world. This is true to the Islamic society as it is true to non-

Islamic society. Islam occupies a distinguished place in the world of religions. It intends to prepare that type of man, which can be distinguished, from other societies on account of all aspects of life. The assumptions of Islam also differ from other religions. Islam considers a child as innocent when he or she is born. Christianity does not agree with this assumption and contributes to the theory of original sin. Islam does not deny that man may fall prey to evils but it does not find its origin in the birth of child. It is considered in Islam as his stray from true path due to worldly temptations. If the theory of original sin is accepted, how we can justify the demonstration the capacity of performing good deeds. Actually, not only Islam does not agree with this negative philosophy of life but recognizes that Almighty God has told at several places in *Holy Quran* man as His vicegerent How God can make man as His vicegerent if He considers him basically sinful. God has mentioned man as His best creation in the universe. He has endowed man with intelligence and knowledge. These are special favours to man from Almighty God, which have not been given to other creations.

It is natural that one who is given more powers and authority should be held more answerable and responsible also. So, Islam theology make man responsible for his each and every act, action and activity, however may be it has an important and unimportant. The status of man in Islam put heavy responsibility on Islamic society. It is natural that Islam should have a system of education that is different from western system of education that has its background either in Christian theology or secular approach.

Islamic educational system prepares man to assume the responsibilities of the highest creation of God and His vicegerent. Naturally that education should be develop the qualities of high character and should prepare man occupy the seat of high rank. It should not treat man at the animal level on the plea of his position of birth and race. It also should not make any distinction between man and man on account of his status of birth. It should, rather, consider all capable of rising to the highest level and piety and character provided their parents and their society provides them right type of

education. This concept of man can provide the real basis for aims and objectives of Islamic education.(Dr. Mohd Sharif Khan, 1990)

Via the concept of man, we can know about the aims and objectives of Islamic education. The several of aims and objectives of Islamic education such as; to provide the teachings of *Holy Quran* as the first step of education, to provide experiences which are based on fundamentals of Islam as embodied in *Holy Quran* and *Sunnah* and which cannot be changed, to provide experiences in the form the knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society, to develop understanding that knowledge without the basis in faith and religious is in complete education, to develop commitment towards the basis values which have been prescribed in religion and scripture, to develop the sense of accountability towards Almighty creator so that passes his life like a faithful servant.(Mohd Yusuf,n.d.:30-32)

The other of objectives is to encourage international brotherhood irrespective of differences in generations, occupations and social class amongst the persons who are knit together by a common religion and faith, to foster great consciousness of the Divine Presence in the universe, to bring man nearer to an understanding of God and of the relation in which man stands to his Creator, to develop piety and faith amongst the followers, to produce man who has faith as well as knowledge in spiritual development, and to develop such qualities of a good man which are universally accepted by the societies which have faith in religion.

Beside that, there is a prevalent and very strong assumption, now almost amounting to a dogma, that through education the Arab nation can achieve the miracle of regaining its glorious the Arab nation can achieve the miracle of regaining its glorious past and catching up with the most advanced nations and the modern world. Politicians vie with educationist in calling for universal if not compulsory education in general as well as for the adoption of western science and technology in particular. The general

aim of this modern education has been stated and restated within the last few decades without much precision. Article one of the Covenant of Arab Cultural Unity signed in 1964 defines it as following; " The creation of generations of Arabs, believing in God, loyal to the Arab homeland, confident in themselves and in their nation, aware of their responsibility to their nation and humanity, armed with science and morals, so as share in the advancement of Arab society by maintaining the position of the glorious Arab nation and safe-guarding its rights to freedom, security and dignified life.."

Beneath the rhetoric, somewhat mellowed in translation the aim seems to be ideal than practical and of more national utility than of benefit to individual citizens. Compared with the traditional Islamic aim which has been succinctly put as "happiness in this world and in the next" the modern formulation is less concrete. However, the Covenant left it for member states of the Arab League to express in detail what is call "the philosophy of Arab education" and to define the aims of each stage of the process of education on the basis of the general principle embodied in article one.(A.L.Tibawi,1979:207)

No detailed and comprehensive philosophy has so far been formulated whether in general or in regard to a particular stage of education. There is still a great deal of generation but pertinent self-criticism is increasing, particularly in the publications of the cultural department of the Arab League. Of great significance are the reports on ad hoc and periodic conference held under the department's auspices.

Among the aspects of the modern education frequently criticized is the disparity between technical and academic education. As may be deduced from our studies of individual state systems above there was and still is, a social tradition that favoured academic at the expense of technical education, but colonial administration aggravated the situation by their policy of gearing the educational systems under their complete control to produce junior official for government service. Despite their insignificance in numbers the small officials, clerks and accountants thus educated, enjoys the

prestige of office and income though itself very small, higher than any local artisan or laborer could hope to earn. In an under developed society this circumstance intensified the traditional attitudes to manual labour which some form of vocational schools might have weakened.

Beside that, under the national government and particularly where schemes of development in agriculture and industry are operate, the attitude are steadily changing, with the increase in the number of skilled workers, technicians and engineers that the new schools are producing and with the visible results of their higher earning and better living standards, the balance has in places been redressed, but not yet adequately to divert enough students from academic to technical studies.(A.L.Tibawi,1979:206-208)

#### **4.4 -THE STORIES OF EDUCATION**

The history of Islamic education began since at the prophet period, *al-sahabat* and also Islamic glory. Nowadays, the process to teach is a different if comparing the years along ago.(Mohd Yusuf,n.d.:51-62)

##### **4.4.1 - THE PROPHET PERIOD**

In fact, while the prophet period, the important source is the *al-Quran*, and without the doubt the prophet teaches and receives his responsibility to all Muslim through the *al-Quran*. The ways is calling as the Islamic education.

Actually, all of contents in *al-Quran* get to shape the human being as a good person and to avoid them from the ignorant person. Beside that, *al-Quran* also reminded to all human being about the responsibility of them as a slave. The Islamic education began when Muhammad bin Abdullah introduce as a prophet and it is have a differences

because these education via the revelation. The first sentence from *Quran* is from *surah Al-'Alaq* and the word of "Iqra" from the *surah* to be the meaning is educated.

According the *al-ayat* the *ulama'* get the decision that the education are the obligatory especially the Islamic knowledge (Rabih 1982). In fact, the main of sources the Islamic education based on the *Quran*.(Mohd Yusuf,n.d.:51-53)

#### 4.4.2 - THE SAHABAT PERIOD

After death our prophet, the *sahabat* still to perform the primordial contract to separate the education to all of human being such as teach to read the *Quran* to the child. In fact, since the Umar Al-Khattab r.a encourage to the parents for give their child the education. Normally, the mosque should be taking as places to introduce the knowledge which calls as '*Kuttab*'. Actually more of '*Kuttab*' to established since the *sahabat* period. The way to separate the knowledge is a very multiple type.(Mohd Yusuf,n.d.:56)

#### 4.5 - EDUCATION PROCESS IN ISLAM

More of researches to be perform about the appropriate time to be given beginning of the education to the child. Allah says:

{الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ

اللَّهُ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ}

*"Those whom the angels cause die to while they were still engaged in doing injustice to their own souls. At the time of death they offer submission. "We were not doing*

*anything wrong." The angels will reply: "O Yea! How dare you deny! Certainly Allah is aware of what you were doing". (al-Quran. al-Nahl, 16:28)*

According to the elaboration from *al-ayat*, the human being is haven't the knowledge while they are born in the world, even Allah has a authority give to human being all of basis necessary such as listening, looking, feeling and so on. Beside that, the human being also to be a brain as a award to different between them and an animals.

#### **4.5.1- THE PERIOD OF CHOICE THE PARTNER OF LIFE (GET A MARRIAGE)**

Via the speech from al-Ustaz Abdullah Ulwan (n.d.) which are given the explanation that the education is not to begin since the child was born in the world but it also beginning early from it that when some of person wants to get a marriage. Actually these arguments depend to *hadith* from our prophet that to order the main of condition of faith are to get a marriage and in the others *hadith* also reminded that the good behavior, and the good deeds beginning from the adults to the child.

"More of researches show that the bad of relationship in the families will be to contribute to the social problems and the divorce problems also has to contribute to child psychiatric".( Prof. Michel Rutter, child psychiatrist )

#### **4.5.2- THE PERIOD OF PRAGNANT**

The psychologist explained that to shape the child personality and child education started from the mother's pregnant. In fact, each of mothers action should be effects to the child either the emotion or the physical aspect.

"Now we are understood the active of fetus has an ability to act and after reach to six month it has active emotion life". (Dr. Thomas Verny, 'The Secret life of the Unborn Child')

According to Prof. Dr. Helmi El Muhamady, the education process started when the mother are felt which she has a pregnant and this stage of education got to shape the child spiritual and as a good mother must be invoke to Allah always and to hope her daughter should be as a good and perfect person when they are born in the world.

Beside that, the mother responsibility also must to strongly on their faith such as to pray, invoke, read the *Quran* and so on. Mother also must to keep their health because it's also get to given either the positive or negative effect to their daughter.

#### 4.5.3- CHILD PERIOD

Allah says:

{ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقَرَّبُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُمْ مَّن يَتُوفَىٰ وَمِنكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لَكُمْ يُعَلِّمُ بَعْدَ عِلْمٍ شَيْنًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ  
 "اهْتَرَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ {

*" O mankind! If you doubt about the life after death, remember that We first created you from dust, then from a sperm, then from a leech like mass, then from a morsel of*

*flesh, partly formed and partly unformed, so that We may manifest to you Our power. We cause to remain in the womb whom We wish for an appointed term and then We bring you forth as infants term and then We bring you forth as infants.....".* (al-Quran. al-Hajj, 22:5)

Allah explained to us that the human being has the weakness in their body, sense and also their brain, that mean they haven't anything while they are born in the world. After that the child should be to change their act, behavior and so on when they achieve the age changes. So that, the parents has the responsibility to give their child the physical and spiritual education.

#### **4.5.4- THE STAGE DEVELOPMENT OF CHILD**

Dr. Yusuf Zaki Yaakob explained about the stage development of child as mention;

- 1) Cradle age of stage
  - a) Two weeks period first since the human being are bond in the world.
  - b) When the child achieve two year old
- 2) The child stage
  - a) The first stage of child from age 2-5 year old that beginning in the pre-school and the growth in this stage is a very strongly.
  - b) The last stage of child from 6-12 year old that begin the school.
  - c) The earlier teenagers from age 12-18 year old above and they are should achieve to adult period. ( Aishah Hassan n.d.:138-139)

##### **4.5.4.1 - THE AGE FROM 0-2 YEARS OLD**

The Islamic religion gives a suggestion that the child must be to summon after they are born in the world and after seven days later the parents must be to scrape the child hair, give a alms and to perform '*aqiqah*' and also give the good name to their child.

#### **4.5.4.2- THE FIRST CHILD STAGE FROM 2-5 YEARS OLD**

According to Imam Al-Ghazali, school and home get to give the influence to the shape of child personality. Most of child around of 2-5 years old should be getting the first education at the pre-school. The education must be related with the psychological, spiritual, and how to communicate with the society.

Through the spiritual aspects the parents must be to put the basis of faith such as known of Allah and His authority, known the prophet, angels and know about their stories. Besides that, the parents must be to remind their parents about the bad of *Syaitan's* behavior and explain us about hereafter, heaven and the hell.

The parent's responsibility also must be to encourage their child with the good behavior such as fair, honestly, intelligent and so on. In the same time, the parents must be got the awareness that they are actually as a role model to their child.

Via the spiritual aspect the parent's responsibility must to ensure that their child get the good health, and to keep all of child necessary. Beside that, the parent also must be to ensure that their child avoid from dangerous.

#### **4.5.4.3- THE LAST STAGE OF CHILD FROM 6-12 YEARS OLD**

In fact, when the child reached in the stage, they get to difference between the right and wrong and the parent's responsibility must be to explain us about role of human being, to educate their child as a good person, to encourage them like reading the type of books. (Aishah Hassan n.d.:139-178)

## CHAPTER V THE PARENTS RESPONSIBILITY

### 5.1 - THE PARENTS AS AN EDUCATOR

Among the parents role as the chief of family is must be given the good name to their child when they are born. Beside that, as an educator they are has a responsible to ensure their child from injury and dangerous.

The parent's role also is to ensure that to perform all of responsibility the better it. The parents must be show to their child the good behavior and attitude in any action. In the same time, the parents must be to prepare themselves as a role model to their child.

In fact, the parents role is the biggest because they are should be to determine their child although as a '*nasrani*' or '*majusi*' or '*yahudi*'. So, as a good parents, they are must be to be given their child the good education beginning the home until the out side. The education is very important to perfect the child of life. Here, we must to considered about the essential of education that the secular or spiritual knowledge.

Beside that, the parents also must be to know who the child friends are. Actually this is an important to avoid our child to participate themselves in a social problems. Among the most apparent responsibilities that Islam cared about and urged observing is the responsibility on the part of educators towards those whom they are responsible for educating, instructing, and teaching.

It certainly is a serious and important responsibility, since it starts in the very early years of birth and continues with the child through the stage of the discretion and adolescence until he becomes fully mature. In fact, no doubt which an educator accomplishes his task in its full scope, a righteous person will be brought up. Hence, a righteous family will be established and will contribute to building up an ideal society. This is starting point of Islam toward reformation. The *Quran* and *Sunnah* call on people to fulfill the duty of education. Among these *Quran* :

{وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ}

*"When they will all be gathered and angels will start pushing them towards hell, Allah shall say: Stop for a while, they have to be questioned".(al-Quran.Ash-shaafat 37:24)*

Among the honorable *hadiths* are:" A man is a guardian of his family and is responsible for his subjects and a woman is a guardian in her husband's home and is responsible for her subject". (Al- Bukhari and Muslim)

## 5.2 - THE RESPONSIBILITIES OF EDUCATORS

### 5.2.1- FAITH EDUCATION

The meaning by faith education is to link the child since he start to realize to the principles of faith and teach him the pillars of Islam and the foundation of *Syariah*. By the principles of faith we meant belief of Allah, His Angels, His Book, His Messenger, and the hereafter.

Beside that we must be belief about the pillars of Islam that prayers, fasting, *zakat* (alms), and pilgrimage to whomever can afford it. The meaning by the foundation of *Syariah* is related to Islam as creed, worship, manner, and rulings.

So, the educator must inculcate such faith concepts and Islamic teaching into the child soul and the prophet recommended into the child mind in his early years of life.

Among the prophet's instruction and recommendations are:

- 1-His commandment of making the utterance "*La Illaha- I- lah*" the first thing hears.
- 2-Introducing him to the rulings of what is lawful and unlawful.
- 3-Commanding him to practice worshipping at the age of seven.
- 4-Teaching him that love of Allah's Messenger and his family and reciting the *Ever-Glorious Quran*.

Imam Al-Ghazali recommended in his book "teaching the child the Ever-Glorious, the saying of benignant people the tales of the pure-hearted people and some religious rulings".

So long as educators in general, and parents in particular are highly responsible for raising the child on the bases of faith and inculcating Islam into his soul we must know the limits of this responsibility and the dimensions of this duty. The limits of this responsibility are represented as follow:

- 1-Guiding them to believe in Allah and His undefiable might and His wonderful creativity, through contemplating the creation of the heavens and earth during their age of discretion.

- 2-Inculcating into their souls the spirit of submission, piety, and servitude to Allah the Lord of the worlds

- 3-Developing in them the spirit of observing Allah in all their conduct and circumstances.(Abdullah Nasih Ulwan,n.d.:61-65)

### 5.2.2 - ETHICAL EDUCATION

The meaning by the ethical education is the set of ethical principles and moral values that have to be inculcated by the child to be acquired by him as customary behavior from his early until he becomes legally capable up to his full manhood. Evidently such ethical principles and moral values are the product of deep belief and rightful religious upbringing. So, it is clear that when the child is brought up ever since his tender years, upon belief in Allah, His apprehension, his vigilance, His support, he develops an innate faculty for innate acceptance and pursuit of moral standards and values and noble behavior. Similarly, if the child is brought up in an atmosphere a child becomes prone to dissolution and immorality or even errancy and heresy. Thus, it is no wonder that Muslim Law has given special priority to the moral education of children. Here are some of these recommendations and precepts:

At-Tarmizi reported that the Messenger of Allah said "No boon been given by a father to his children is more valuable than good breeding". So long as noble education in Islam depends on strict observation and steady supervision, then it is the duty of fathers, mothers, and teachers to be alert to such abuses; lying, theft, insults and dissolution.

Of course lying is one of meanest attributes from the religious point of view. So educators have to observe children's behavior in this respect and try their best to show the young the odious aspects of the habit of lying.

As for theft, it is no less dangerous than telling lies and it is usually rampant in communities deprived of righteous upbringing according to the values of Islam. So it is imperative on the part of parents and educators to implant in the young the sense of observance of religious behavior and fear of Allah together with the baneful results of theft in this world and in the hereafter.(Abdullah Nasih Ulwan,n.d.:67-75)