
CHILD RIGHTS TO RECEIVE RELIGIOUS EDUCATION IN FORMING CHARACTER IN THE FAMILY OF ISLAMIC PERSPECTIVE

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ABSTRACT

This article discusses the Rights of the Child Obtaining Religious Education in Shaping Character in Families of Islamic Perspective. Families as first and foremost educators have an important role to help their children grow both in physical and psychological aspects, as well as in acquiring knowledge, skills and habits. Religious education in the family in Islamic view is the main control in the development and education of children. At least parents understand the rights and obligations of parents so as to shape the child's character. The ability to understand the rights and obligations of parents is the main task of parents. Parents who understand their obligations will fully fulfill those rights and obligations. In Islamic family education is seen as a determinant in shaping the character and future of the child. But what happens today is that many families ignore what they are responsible for as a family in this matter that plays an important role are the parents who become the first and primary educators for a child whose family responsibilities or parental obligations are the right to be earned by a child. Islamic Sharia has established the right of the child which is the obligation of the parent's shoulder. The right is divided into two parts: the right of the child before birth and after birth and which is responsible for protecting and preserving the child's survival, so that he can pass through the phases of the development of his life safely sentausa to full maturity is the parent.

Keywords: *Rights of the Child, Religious Education, Character, Family, Islam*

Preliminary

Families as first and foremost educators have an important role to help their children grow both in physical and psychological aspects, as well as in acquiring knowledge, skills and habits. Family assertiveness is the main control in the development and education of children. At least parents understand the rights and obligations of parents so as to foster their children. The ability to understand the rights and obligations of parents is the main task of parents. Parents who understand their obligations will fully fulfill those rights and obligations. Child is a message of Allah SWT given to parents. This is not a light burden for parents who have obtained the trust of Allah, of course the goods of the trust should be maintained and cared for in accordance with the message of the party who gave the mandate, which in this case is Allah SWT. The Islamic Shari'ah has a great deal of attention in providing protection and help to the development of the child, since the child is still in a state of very weak body and does not know anything, then they absorb everything around them through the sight, hearing and hearts of those who are given to her. As the word of God. "And Allah

has brought you out of the belly of your mother in a state of not knowing anything, and He has given you hearing, sight and heart that ye may be grateful" (Surah An-Nahl: 78).

According to the sociological view, the family in the broad sense includes all those who have blood relation and or descendants, whereas in the narrow sense the family includes parents with their children. (Jalaluddin Rachmat, 1994). According to Ramayulis family is the first unit and the first institution in society. Where the relationships contained therein are partly circular nature relationship direct. That is where the individual develops and that is where the early stages of development develop and begin interaction with it, it acquires knowledge, skills, interests and attitudes in life (Ramayulis, 1998).

In this environment, the formation personality children began to be built. In addition, the family is as a parent education process for the cultivation of moral values. In connection with the above, Jalaluddin in his book Psychology of Religion said that the family has an educational role, namely in instilling sense and religious attitude in children. In other words, education has a very important role in the effort to instill

a sense of religion in children and through education the formation of religious attitudes is made. Every child born in this world is equipped with an amazing set of tools. If the potential is cultivated and directed properly then the tool is a capital to realize its potential in order to achieve a good life. This process is without limitation of space and time.² Clearly and explicitly, the text of the Qur'an emphasizes that intellectual knowledge and development are acquired through effort and learning and received by hearing, sight, and reason. From the potential of this child is used to provide good education and can be useful for his child for the future as one of the rights that must be accepted by the child and is a duty from parents to children (Muhammad Ali Quth, 1993).

According to Imam Al-Ghazali in *Ihya 'Ulumuddin* cited by Hayya bint Mubarak, the child is a mandate for parents. His sacred heart is a priceless gem, still pure and unformed. He can accept any desired shape and any desired style. Parents' rights and obligations are inversely proportional to the rights and obligations of the child (Hayya binti Mubarak Al Barik, 1999). That is the right of the parent is a child's obligation and otherwise the obligation of the parent is the right of the child. The duty of the parents to his son includes several things as confirmed in a hadith as follows: "Has told us Abas bin Walid Ad damsiqui has told us Ali bin Iyas has told us Ismail bin Ismail bin 'Amarah preached to Haris bin Nu' man I heard that Anas told of the Messenger of Allah. The Prophet Said: "Honor your children and make good morals" (Ibn Majah)

From these traditions it is clear that the rights of children as well as the obligation of parents is to get education, especially moral education. Islamic teachings require every parent to fulfill the child's material rights and forbid to ignore it altogether. Islam also creates every human soul with its own inner rights and inspired (breathed) into the soul it is a feeling of love, affection, joy and curiosity, and obtains education in a safe, calm and loving situation and condition Every child born in a state of powerlessness to educate himself. He needs the help of a parent or a guardian in an effort to educate himself until growing up, and to develop naturally to be a worshiper of Allah SWT. This is in the view of Islam, is something that must be obtained by each child from his parents or their respective guardians Through education, parents have a direct influence and outline the future nature that the child awaits both the influence is toward the direction of happiness or the direction of misery.

Urgency of Child Education in the Family

Education in the family is the first and primary education for a child. In this family, the religion of a child is formed and formed in accordance with the education provided by his parents. But unfortunately, parents who have the opportunity and ability to educate their children maximally more difficult to find. Especially with the reason work busy, many parents who entrust their children's education to grandparents or other families. Not even a few parents who entrust their children's education to a housemaid. There are also parents who entrust their children's education in the Daycare, the morning in between and in the afternoon picked up. Finally, religious knowledge is far from the knowledge of religion owned by his parents, especially with the superior values of his ancestors. In addition, not a few parents who fully surrender education, especially religious education in schools, while the quantity of religious lessons only two hours a week. Of course it feels very difficult to form a child's character. The condition is further exacerbated by the negative side of technological development, modernization, and globalization. A study conducted by the Indonesian Welfare Foundation notes that the average Primary school age children have been watching television between 30-35 hours each week. That is, on a typical day, they watch television shows more than 4-5 hours a day. While on Sunday, activist watch children can reach 7 to 8 hours. If the results of this study are equally valid with preschoolers, then some of the child's behavior is formed through television. Not to mention if associated with the influence that the child gained while playing with his friends outside the house, certainly more obscure behavior that has been implanted parents into him.

Character-based education will begin at elementary school level, then continue at the next level until college. But the problem, if the character education model is only done in the school environment, it still is difficult to obtain maximum results, because the time available is still very limited. In *Character Education Handbook in Junior High School*, it is explained that a child attends schooling only about seven hours per day, or less than 30% of the time he or she uses to study. While more than 70% of children's time is spent in families and communities. When viewed from the aspect of the quantity of time, education in schools contribute the most 30% of the results of child education. Not to mention if divided with time off or other things that cause children not school, clearly the percentage is smaller than the above calculation (Kemendiknas, 2010).

However, in the teachings of Islam has taught about moral education, actually moral education,

should be started from very early, ie since choosing a mate. In choosing a mate, Rasulullah SAW teaches to use four criteria as a measure, namely his wealth, his descendants, apparently, and his religion. When choosing his religion, then one will be free from trouble (Hadith Bukhari and Muslim history) (ed Ahmad Tafsir, 1996). After choosing a mate, a husband and wife begin to instill religious education for the baby branch that is still in the womb (pranatal). When born until the child grows up as a teenager, religious education is still an obligation of his parents. Therefore, in order for education to succeed and be able to give birth to a religious man, the educational environment must hold and get the support of family and society. The family as a place of first and foremost education must first instill religion in children. While the school, take the role as a place of development, and the community can serve as a place of maturation and maturation of religious values of children. In addition to the process of child education in the family is an informal transformation of value in society.

Parents As Educators

Education is a must that is given to the child. Children as small humans that have the potential to be nurtured and guided. The latent child potency needs to be actualized so that the child is no longer said to be an educable animal, a kind of animal that allows to be educated. But more considered as a human being absolutely, because children are human beings who have the potential sense to be a force to become moral man.

Children from birth to adulthood, becoming self-sufficient and self-responsible human beings must be developed. Therefore, the good result of child development is also determined by the education (influences) received by the child from various educational environments that he experienced, both from the family environment, school environment and community environment. (Ngalim Purwanto, 2000). On this basis, the family, especially parents, nurtures and educates their children with compassion. Parents as heads and leaders in their families are responsible and obliged to keep their families from their fire. This is as the Word of Allah SWT in Surah al-Tahrim verse 6 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Hai orang-orang yang beriman, peliharalah dirimu dan keluargamu dari api neraka yang bahan bakarnya adalah manusia dan batu, penjaganya malaikat-malaikat yang kasar, yang keras, yang tidak mendurhakai Allah terhadap apa yang diperintahkan-Nya kepada mereka dan selalu mengerjakan apa yang diperintahkan. (QS. al-Tahrim: 6).

Based on the above paragraph provides an illustration of the duties and responsibilities that exist in the parents to educate children basically arise by itself naturally not because of forced and told by others. Similarly, the affection of parents to their children is true love that arises spontaneously, not artificial. At home children receive great affection from their parents. The child still relies entirely on his parents and becomes part of the family in which he lives, so this is different from the education he gets from school and society.

In relation to the above, the family as an educational institution has a very important role in the education of children. Therefore, parents (father and mother) have a strong influence in the development of children in later times. That obligation includes physical and spiritual education. Therefore, parental responsibility for the education of children can not be shared with others, such as teachers. In other words, the educational responsibility borne by the educator other than the parent is a delegation of parental responsibility which, for one thing, is impossible to carry out a perfect child's education. (Zakiah Daradjat, 1996). Parents educate children by taking into account the potential of the child. Therefore, the role of parents in educating children is done by guiding, helping or directing him to get to know the norm and purpose life who want to achieve it. (Muslim Nurdin, 1993: 262). In addition, the role of parents in educating children is very important as an effort to guide and fostering diversity children, so that later they are able to carry out their life as adult human beings both as personal and as members of the family and members of the community who are obedient to the religion it embraces.

Parent's Responsibility to Child Education

In the concept of Islam, the child is born in a state of fitrah, that is the initial condition of the sacred is the tendency to the good but in knowledge he does not know anything yet. Nevertheless, the basic capital for the development of knowledge and attitudes has been given by God that is in the form of the sense, the mind and the heart. In this regard, parents educate children by taking into account the potential of the child. Therefore, the role of parents in educating children is done by guiding, helping to

direct him to recognize the norm and purpose of life to be achieved (Muslim Nurdin, 1993).

Parents or mothers and fathers play an important and very influential role in the education of their children. Since a child is born, his mother is always there beside him. Therefore he imitates his mother's temperament and usually a child loves his mother more. If the mother performs her duties properly, the father's influence on her child is great as well. In the eyes of his son he was the highest of his prestige and the brightest among the people he knew. The way the father did his day-to-day work had an effect on the way his son worked. (Zakiah Daradjat, 1996). This is in line with Abdul Majid's opinion which says the following: "A child is dependent on the religion of his family and follows it. Therefore, he will imprint in his behavior, his thoughts and his outlook on life" (Abdul Majid). In this family environment, parents are responsible for creating a conducive environment for children, so they can prepare pious children who are deeply embedded in faith and Islam. Creation of a conducive environment for these children will bring favors and conditioning for the family (Abdullah Nashih Ulwan, 1990). Daily parenting in the family environment is the most effective method for coaching personality children, because what the child witnessed will be directly absorbed by the child's meaning as something that should be imitated. This is where the importance of controlled parental behavior, so it gives a good impact on children. Therefore, parents should be able to provide good experiences and useful for their children. This is as the saying of the Messenger of Allah as follows:

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ . فَأَبَوَاهُ يَهُودًا أَوْ نَصْرَانِيَّةً أَوْ مَجَسَّانِيَّةً

Dari Abu Hurairah, beliau berkata: bahwasanya Rasulullah saw. Bersabda: "Tiada seorang manusia dilahirkan kecuali dilahirkan atas dasar fitrah, maka kedua orang tuanyalah yang menjadikan Yahudi, Nashrani atau Majusi". (HR. Muslim).

Observing the above hadith is clear, that children start to know the religion by following the religion of their parents. Therefore, educating children in the family is something that must be done by parents, because this is where children begin to socialize and begin to transfer all information, words and deeds and internalize into him and made the reference of the people for the journey of his life. In addition, the role of parents in educating children is more directed towards the development of children in

the family carried out in order that they will be able to carry out their life as adult human beings both as personal and as members of family and members of the community. Implementation and appearance of adult life is impossible without a strong foundation that not only underlies life in the present world but also in the hereafter, through the identification of the behavior of his parents because he is used to seeing, hearing and absorbing the meanings and actions of his parents.

The Principle that Parents Should Have as Educators in Shaping the Character of Children

Parents are the first educators for children in the family. For parents should have a good character. Character is the depiction of behavior by highlighting the value (right-wrong, good-bad) either explicitly or implicitly. Character is different from personality because the personality sense is exempt from value. Nevertheless, both personality (personality) and tangible behavioral characters are directed to the social environment, both relatively permanent and guide, mobilize and organize individual activities. Therefore Islam is very emphasized that parents have the principles as an educator, namely:

1. Nature of Takwa

This trait is the most important trait a teacher must possess. The essence of piety is to guard oneself from the adzab of Allah SWT by feeling His muraqabah (Abdullah Nashih Ulwan, 1996). If the educator does not adorn himself with piety, then the child will grow deviant because the child imitates the person who educates and directs it has been sinned so that the child may not become a faithful servant.

2. Nature of Ikhlas

Sincere nature owned by educators will free his intention (Abdullah Nashih Ulwan, 1996), ie all the efforts he did for his students done solely for Allah SWT. Thus he is not worldly oriented. This is seen by educating is a need for him, which is a call of conscience. He guided that sincerity in words and deeds was part of faith. By doing something sincerely, in addition to receiving the pleasure of Allah SWT, a teacher will also be loved by his students. That way, what is advised will leave an impression on them.

3. Science

An educator must have knowledge, especially concerning the subject matter of Islamic Shari'ah, mastering the law of halal and haram, knowing the principles of Islamic ethics, understanding the rules and rules

of Islamic Shari'ah. Knowing all this, the teacher will be a wise sage. He will not apply arbitrarily with his knowledge. Educating must be grounded in the solid foundations of the teachings of the Qur'an, the guidance of the Prophet Muhammad as a good example, the companions of the Messenger of Allah and those who follow it well. If the teacher does not know this, especially the basic rules in the education of the child, then the child will be hit by spiritual, moral, and social crisis (Abdullah Nashih Ulwan, 1996).

How many children fall into misery because the teacher does not know the science of shari'ah. It is appropriate for a teacher to equip himself with all the useful knowledge that he is able to create a generation capable of maintaining the establishment of the banner of Islam on earth.

4. Nature of Santun

With this polite attitude displayed, the child will be attracted to the teacher. Once interested in the teacher, then they will be interested in the lesson delivered. They will respond well to the words, behaviors, and everything it gives. By looking at the courtesy of the teacher, the child reflects on the morality displayed, thus avoiding them from disgraceful temperament. This nature is needed by a teacher, because politeness is the greatest moral and spiritual virtue resulted in human being at the peak of nobleness morality (Abdullah Nashih Ulwan, 1996).

But this does not mean the teacher should always be gentle, but he must be clever to hold anger, not emotion when straightening child morals. If punishment is required, then he may use criticism or punch so that the child becomes a good moral again.

5. Nature of Responsibility

The responsibilities of children's education include aspects of faith, temperament, physical and spiritual formation, and mental and social preparation (Abdullah Nashih Ulwan, 1996). By having this sense of responsibility, a teacher will be compelled to supervise and care, direct, familiarize and train his or her students. He should be sure if he neglects it, one day the child will fall into the brink of destruction.

Rights of the Child to Obtain Education The Perspective of Islam

Great attention to fulfilling the rights of children indirectly has instilled a sense of optimism

in life as well as children learn that life is giving and receiving. Likewise, the education of life that he feels to submit to the truth will give him good abilities. And his habit of seeing justice will open his view to form the picture of his life frame and the demands he desires. While the opposite of this situation will destroy the future of the child. Each elderly person assumes responsibility for respecting and fulfilling all of his children's rights. If they neglect this task then they will get the wrath and the demands of God in the hereafter. Islam teaches that the responsibility of the parent to the child is done continuously which begins before the marriage until the child is mature and marries her. Thus Islam teaches the form of parental responsibility towards the child from birth to adulthood, the effort of this sincere parents is not can be rewarded except with the reward of God.

Education is the most important effort that parents have to do with their children. Parents' responsibilities to children are a noble task and very grand. Parents should educate their children in order to be a good child in the world and in the hereafter. Therefore, the responsibility of parents to provide education to children is a thing that should be prioritized, because education is an urgent thing and will be accountable in front of Allah swt. If there are parents who are negligent in providing education to their children, he is very sinful. For children will become easy affected by the disease social and medical loss caused by the negligence of his parents. Such parents have betrayed the trust God has given them. They have also wasted the grace that Allah has given them. They should be able to keep the deposit. Parents should be stronger to carry the burden of responsibility that Allah has entrusted to them. Therefore, the Qur'an has given warning to parents to always be careful about the attitude of the negligent. In fact, the Qur'an has been reminded of the risks that must be borne by the parents if they neglect it. There are many in the history of the Prophet and educational experts agree that education of children has started long before the child was born into this world that is when choosing a husband and wife are pious and solehah, because the family is a very important and urgent institutions in the formation of the child's personality or in the formation of the child. A true religion and a righteous morality should be the main criterion in choosing a husband or wife.

The primacy of the election of husbands and wives from the religious aspect is understandable because a devout wife (godly wife) is expected to perform his duty in the exercise of husband's rights, the rights of the child and be a good educator and understand obligations as a housewife. From here also will create a sakinah family as the birthplace

of a virtuous and godly child. Because in the family *sakinah* will always carry out the duties and functions as a family that is as a first place and main to get a good education of children. A well-educated child will give birth to a leader of a good and strong people in this complex society.

Such godly and godly husbands who know the rights of the child and seek to give it full. That is the right that must be received by the child both pre-natal and postnatal period. At the time of pre-Islamic birth provides great protection to the fetus that is in the mother's womb, both physical and spiritual protection. Among them Islam provides protection to mothers who commit crimes by suspending the sentence to the pregnant mother, and the punishment was given after the baby was born. Allah also provides relief from various obligations to the mother who contains, such as the obligation to fast but be replaced on another day. After the child is born, Islam is more serious in paying attention and providing protection to the child by giving the rights that must be accepted to ensure the growth and development of the perfect child. Among the rights of the child is gaining recognition in the genealogy. This although the benefits are not directly felt by the child but basically will greatly affect the psychological state of the child, which is about the recognition of the status of a person in a family. The child is also entitled to get his right to live and continue his life as a divine destiny. Whatever the reason for ending anyone's life is a great sin with the threat of hell.

Children are also entitled to get a good name from their parents. A good name is not only a beautiful name and nice to hear but has a good meaning because the name is a prayer or hope from who makes or who gives. And name too greatly affect the concept of self and personality of the child. The other child's right is to get breastmilk during the healthy mother and not be disturbed. Breast milk is not only important for the physical growth of the child but by breastfeeding, the mother has devoted the affection of tenderness and attention that can lead to the calm and mental health of the child. Children are born as individual and social beings, to teach how children should be able to share happiness, and joy with the surrounding neglect *bershadaqah*, path established from Islam is negligent *akiqah*. *Aqiqah* is extinction highly recommended because *akiqah* also useful for the authenticity of the inner relationship between parents and children. Islam is very concerned in terms of body hygiene for example by shaving the hair, *berkhitan* which basically to maintain the child's body health is very influential on the mental health of children. Of the few rights of the child the most important and must be received by children directly

and very influential on the formation of the child's personality is the provision of good education. In providing this education must be concerned with the various needs of children namely *jasmaniyah* and *rohaniyah*. Children are created by God by having some potential, and each of these potentials will not exist if not excavated, like oil in the ground would not be useful if not in search and excavated. The potential excavation is done through proper education.

Then that needs to be considered in providing education to children is as an educator must understand the potential or ability of children in each stage or phases of growth and development of which child in each stage or phase the child have different abilities. In the childhood before the birth of the world indirectly the child has been interacting with the world outside of his womb, therefore the child's education has been started since this time, because of the influence of the pre-natal period on the development and growth of the child next then Islam also provides assurance of protection against the fetus in the womb of a mother. Islam is more serious in providing protection to children after the child is born into the world. Because in this period the child absorbs everything in his environment. Of all the rights contained the value of education as an effort to educate children into pious children and as a maximum effort made by the parents for the formation of a child's personality that is able to relate well with Allah SWT and able to relate well with fellow human beings. Parents' intelligence and skills as first and foremost educators determine the "color" of the child after adulthood with accuracy in educating, then the child becomes an individual whose one character is clever dutiful to his mother and father. So the intelligence of the child in filial to the parents is also determined by how parents in educating him.

Children's Right to Get Education in the Family

Every good Muslim parent should feel obligated to fulfill the right of the child's education which they should have obtained from their parents. In other words, he must be obliged to educate his children with education that can foster piety of children in adulthood later. In the verse explains that in order to the faithful to keep themselves and their respective families by way of ordering them (family members ie wife, children and all those who are under guard) to do *makruf* and forbid to do evil, and teach the virtues and command *syara* '2 According to Agus Sujanto, that in the family children develop. Therefore the family occupies the most important place for the formation of the whole person of the child who will be brought the results of his formation throughout his life. The family is

the character-former, the giver of religious base, the planting of the nature, the habit, the hobby, the ideals etc. While other institutions in society are just helping to continue, multiply or deepen what is obtained from the family.³ Basically parents are as a child's helper in the process of child development. In order for children to grow and develop perfectly then as parents are obliged to perform as much as possible the function of the family, namely: Attention Psychological Side (psychological) Children or Rohaniyah Taking into account the psychological problems of children is necessary in understand psychiatric child According to some experts education⁴, parents in educate children should pay attention to several things: 1) Children Have a Separate Future In educating children parents should not apply the doctrines of death or impose the wishes or wishes of parents to children, let children develop according to their own nature, parents only acts as a child's companion in finding a straight path to happiness provided they remain on a path justified by aqidah and live on the basis of religious values. 2) Children Have an Individual Character As an educator must be able to read carefully the nature of each of the different students. So that can respond to and anticipate appropriately Every child born into the world has a different character, because each child is unique and special therefore in educating it must use a different way on each child tailored to the character of the child. In general, experts classify the three types of child nature that is an easy child, difficult child, and a quiet child. All three of these types have different parenting ways that must be adapted to the child, not by equalizing treatment. 3) Children Have Freedom Thinking As an independent being, children also have their own freedom of thought which also has an effect on the psychological aspect. Therefore, the parents must provide a portion of this freedom of thought naturally.

Let the child grow and develop into himself. Parents simply lead to the development of maximum thinking and full alert to the development of thought is not out of the rails outlined by religion. Parents cannot impose the values of others and this approach suggests respect for individuals and their rights to make choices and foster the development of constructive, satisfying, responsible behavior patterns. Parents should see their role now as a guide rather than an "employer," a role that asks them to emphasize the inner impulse of the pressure without any relationship to the children.

Conclusion

Children is a mandate for parents, so as parents are obliged to maintain the mandate in accordance

with the command that gives the mandate of Allah SWT. God gives opportunity to parents and their families to maintain and keep it. More than that God wants to give the rights of the child God has given and to the parents. God also wants to give parents the opportunity to realize the demands of shari'ah and God's laws relating to children. All that is the right of the child to be obtained from both parents. Or in other languages it is an obligation that parents must give their children. Among the obligations of parents to their children is to educate properly and appropriately. This education has been started since the election of a future husband or future wife to form a family through a legal marriage according to Islam. In this family the child gets a first and foremost education in influencing the child's personality. Therefore, in a family must be done as much as possible a safe, peaceful and peaceful atmosphere that this must start from both parents and each family member must be able to carry out their respective roles in a household and stick to the values of religion, then a harmonious social interaction within the family will be created in turn the well-being and happiness will be created. Basically all the rights of children set out in Islam are aimed at supporting the process of growth and development of the child toward perfection according to the phase of its development. By the larvae in this case the rights set forth in Islam whether prenatal or post-birth is highly recommended for parents to be implemented. This is so with the consideration that these things have educational values that are very influential on the child's personality

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