

THE CHILD IN THE QUR'ANIC PERSPECTIVE

¹Sumayah

¹Universitas Muhammadiyah Surakarta
padmalapani@gmail.com

Abstract

The research is intended to describe the child in the Qur'anic perspective. It is a library research. The approach used, in this case, is based on the Islamic teachings. The method applied in this research is analytical descriptive that utilizes library research and concentrates the attention on reference sources related to the topic discussed. The result of the research shows that the child is very closely related to the parent. The child is integrated with the parent. The child's rights become the parent's obligations and the child's obligations become the parent's rights. They are in balance. The child has the right before his birth to have good parent. The sam'a, bashar and afidah are given to the child since the beginning of the creation. The child has also the right to live. God threatens and curses the child murder. Education is the most important thing. Parent must educate Theology, morality and sciences. The child's obligations are obedience and good action to his parent.

Key words: child, parent, right, obligation, balance.

INTRODUCTION

In modern era, there are a lot of discussions on child. Child is very unique. The presence of child is always expected by a new couple. The child makes a family happy and joyful. Human being is created to love child, trade, gold, silver, horse and cattle land as in the verse below:

“Beautified for people is the love of that which they desire of women and sons, heaped-up sums of gold and silver fine branded horses, and cattle and tilled land, this is the enjoyment of worldly- life but Allah has with him the best return “ (Ali-Imron : 14)

Child is human, so child must be treated as a human too. There are many ways in treating child. Some parents are democratic but the other ones are authoritative. Both of those attitudes have positive and negative sides. If the parents treat the children democratically the children become fair, brave, happy, and creative etc. But sometimes they have no respect to older people and are

impolite. If the parents treated the children authoritatively, the children generally become frightened, not happy, apathetic, moody etc but relatively polite and obedient and they more respect to the older ones.

There are also many parents being confused to choose some method on handling or educating their children. In reality, many couples of marriage have no orientation in getting married. They prepare anything well in material aspects but not mental ones. They do not understand the goal of marriage, more over how to treat the coming babies or children.

It is a pity to see that new couples look forward to getting married and having babies. When the babies are born, they are left in nursery alone only with baby sitters or even in the child day care until they become children. The parents are busy to earn money for fulfilling their materialistic needs. In fact the children have other needs. They need physical and psychological closeness with their parents.

Parent and child are closely related. Both of them have their own positions and play their own roles

From the phenomena above the writer is interested to describe the child seen from

religions perspective especially The Qur'anic perspective.

is forgiveness and noble provision.” (24:26)

RESEARCH METHOD

This research is aimed to describe the child seen from religions perspective especially The Qur'anic one. It is library research. The approach is based on the Islamic teachings that are written in the Qur'an, the Sunna, the Islamic philosophy and the Islamic education. Based on this approach, the method used in this research is analytical descriptive. The data is divided into two kinds. The primary data is the Qur'an. The secondary data are The Sunna, books, and Journals discussing about child and Islamic teachings, philosophy and education.

RESULT AND DISCUSSION

Child is chosen by the writer because child is very unique and important in a family. The child is attention very much in Islamic perspective. Based on the Qur'anic perspective, the child is very closely related to the parent. The child is integrated with his parent.

The child's right become the parent's obligations. On the contrary, the child's obligations become the parent's rights. They are always in balance. Child in the Qur'an has many terms for example : waladun, ghulamun, banun. All of them refer to a child.

From the research, the writer will analyze the child in the Qur'anic perspective. The child is expressed in the Qur'an in the following explanation :

1. The right before his birth

Before child is born, really he has right to have good parent. It is implicitly stated in surah An-Nur : 26.

“Evil women are for evil men, and evil men are (subjected) to evil women. And good women are for good men, and good men are (an object) of good words. Those (good people) are declared innocent of what they (i.e. slanderers) say. For them

From the verse above a man or a woman must be careful in getting his or her spouse. From the good spouse, it is expected that he or she can descend good children or descendants because the spouse can treat them well that are based on the Qur'anic perspective.

2. The sam'a, bashar and af'idah

It is expressed in As-Sajdah : 9

“Then He proportioned him and breathed into him from His (created) soul and made for you hearing and vision and hearts (i.e.intellect), little are you grateful.” (32:9)

From the verse above, it can be seen that in the beginning of the creation, the coming child has been given gifts by God. They are sama, bashar and af'idah (auditory, vision and intellect). These develop little by little, corresponding with the child's age and education. Parent must optimize them by educating him.

In surah At-Tholaq : 6 there is another example. It is expressed that the coming child still must be paid attention though the parent are in divorce.

3. The right to live

The Islamic teachings curse murder very hard. He is condemned and treated with hell in the day after. Killing child is never allowed and tolerated. The strong prohibition are expressed in many verses. It is stated in surah Al-Anam : 151.

“say; come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities-what is

apparent of them and what is concealed. And do not kill the soul which Allah has forbidden (to be killed) except by (legal) right. This has He instructed you that you may use reason.” (6:151)

The other verse are in surah Al-Maidah : 151 and 140, surah At-Takwir : 8 – 9, surah Al-Isrok : 31 and surah An-nahl : 58 – 59.

From the verses above, The Islamic teachings oppose abortion without religious (syar'i) reasons because it is considered as killing.

4. The right of education

Parent are obliged to educate their child. Education in the Islamic terminology has so many terms but the most popular one is tarbiyah (education).

Education according to Nata in Metodologi Studi Islam is that education is collecting and giving information and nurturing the talent. (Nata, 2014:337)

In The Qur'an, education has a lot of various terms having different meanings but really they have the resemble meanings and the root is education. In "Ilmu Pendidikan Islam", education in The Qur'an has thirteen (13) terms except At-talqin. It is from the sunna. They are At-tarbiyah (education), At-ta'lim (information), At-ta'di (discipline and obedient to rules), tahdzib (modal education), Al-mau'idzah (preach), Ar-Riyadloh (training), At-tadris (teaching), At-tafaquh (comprehension), Al-tabyin (explain), At-tazkirah (reminding), and Al-Irsyad (guidance).

Education in Islam is very universal. It means that it can be applied anywhere from the world until in the classroom as learning and teaching process. Education means collecting information giving information and nurturing talent. (Nata, 2014 : 337)

From the previous definition, the verses talking about education are in surah Luqman : 12 - 14

“And We had certainly given Luqman wisdom

(and said), Be grateful to Allah. And whoever is grateful is grateful for (the benefit of) himself. And whoever denies (His favor)-then indeed, Allah is Free of need and Praiseworthy. (12). And (mention, O Muhammad), when Luqman said to his son while he was instructing him, O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice. (13). And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.(14). (31 : 12-14)

From the verses above, it can be understood that parent must educate the child Theology and morality, so the child knows the obligation to God and to human being, even to the nature. Hikmah means of science.

5. The child obligation

The child has obligations to the parent. He must be obedient as shown in surah As-Shofat : 102 – 105. It is very famous story. Ismail was very obedient and pious. He allowed his father Abraham to slaughter him. Really, God only tested Abraham and his son so that they knew that they were very obedient and the love of God surpassed anything in the world. After Abraham and Ismail were obedient to God and totally submitted themselves to Him, God give a help. It educate to be obedient in education.

“and when he reached

with him (the age of exertion, he said, O my son, indeed I have seen in a dream that I (must) sacrifice you, so see what you think. He said, O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." . (37:102-105)

Child must respect his parent. It is shown in surah Luqman : 14 and Al-Anam : 151.

CONCLUSION AND SUGGESTION

Based on the previous analysis, the writer of this paper concludes that Islam as religion pay close attention to the child. From the Qur'anic perspective, the child is given his rights and is well protected and educated. Besides that, the child is obliged to be kind and obedient to his parent.

If both obligation and rights are applied well in life, the relationship between them becomes in balance. It is meant that life will be joyful and happy.

The writer suggests the readers that the child can be analyzed from other points of view based on the Qur'an or the sunna.

REFERENCES

- Daulay, Haidar Putro. 2014. *Pendidikan Islam dalam Perspektif Filsafat*. Jakarta : Kencana
- Engku, Iskandar and Siti Zubaidah. 2014. *Sejarah Pendidikan Islam*. Bandung : PT. Remaja Rosdakarya.
- Izzah, Ahmad and Saefudin. 2012. *Tafsir Pendidikan Study Ayat – Ayat Berdimensi Pendidikan*. Banten : Pustaka Aufa Media.
- Khan, Syaikh Muhammad Shiddiq Hasan. 2011. *Husnul Uswah : Riyadhus Shalihin untuk Muslimah*. Klaten : Wafa Press.
- Nata, Abuddin. 2010. *Ilmu Pendidikan Islam*.

Jakarta : Kencana.

- Nata, Abuddin. 2014. *Metodologi Studi Islam*. Jakarta : PT. Rajagrafindo Persada.
- Ratna, Nyoman Kutha. 2010. *Metodologi Penelitian Kerajinan Budaya Dan Ilmu Sosial Humaniora Pada Umumnya*. Yogyakarta : Pustaka Pelajar.
- Suwaid, Muhammad Nur Abdul Hafizh. 2013. *Prophetic Parenting : Cara Nabi Mendidik Anak*. Yogyakarta : Pro-U Media.
- , 2010. *The Qur'an*. Jeddah : Abul Qosim Publishing House.
- Qordhawi, Yusuf. 2007. *Halal Haram dalam Islam*. Surakarta : Era Intermedia.
- Al-Sharaf, A. 2013. "Developing Scientific Thinking Methods And Applications In Islamic Education". *Education*, 133(3), 272-282. Retrieved from <http://search.proquest.com/docview/1345960326?accountid=34598>