



FAMILY EDUCATION IN THE QUR'AN: A DESCRIPTIVE-QUALITATIVE ANALYSIS OF AL-MATURIDI'S AL-TA'WILAT AL-MATURIDIYAH AND ITS RELEVANCE TO MODERN FAMILY LIFE

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ABSTRAK

This article delves into the concept of family education as outlined in the Qur'an from the perspective of Al-Maturidi. Employing a descriptive-qualitative method and categorized as library research, this study gathers data through the meticulous examination of various relevant references. These include Al-Maturidi's work, *al-Ta'wilat al-Maturidiyah fi Bayani Usl Ahl al-Sunnah wa Usul al-Tauhid*, alongside books, articles, and other supporting documents. The data analysis is conducted using content analysis methods. The findings suggest that Al-Maturidi allocates substantial discussion to this topic. This focus is understandable, given that this exegetical work emerged within the context of theological contestations among Sunni, Mu'tazila, and other *kalam* (theological) schools. Interpretations from this era often exhibit subjectivity, aiming to undermine opposing schools of thought while legitimizing their own. Despite this, a review of various other commentaries highlights the critical role of the family in educating children from sociological, psychological, and religious perspectives. However, many families struggle to fulfill this role, resulting in issues such as juvenile delinquency and deficiencies in educational and communicative abilities. To enhance the effectiveness of family education, efforts must be made to foster family harmony, expand educational awareness, strengthen families' problem-solving and conflict resolution capabilities, and effectively convey educational messages to children.

Keywords: Education, Family, Interpretation, Al-Maturidi

ABSTRAK

Artikel ini mengelaborasi konsep pendidikan keluarga dalam Al-Qur'an perspektif Al-Maturidi. Metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif dan termasuk dalam penelitian kepustakaan. Proses pengumpulan data dalam penelitian ini adalah dengan mengamati, dalam arti menelusuri berbagai referensi yang memiliki relevansi terkait dengan fokus kajian, seperti karyanya yang berjudul Kitab Tafsir al-Ta'wilat al-Maturidiyah fi Bayani Usl Ahl al-Sunnah wa Usul al-Tauhid serta dari buku-buku, artikel, dan sebagainya yang berfungsi mendukung data-data tersebut. Teknik analisis data yang digunakan dalam penelitian ini adalah metode analisis isi. Dari kajian yang dilakukan dapat diketahui bahwa Al-Maturidi nampaknya tidak memberikan porsi pembahasan yang luas terkait topik tersebut. Hal tersebut bagi penulis merupakan sesuatu yang wajar, karena kitab tafsir ini lahir dalam konteks kontestasi mazhab antara penganut sunni, muktazilah, serta aliran kalam (teologis) lainnya. Penafsiran yang lahir di era ini cenderung subjektif, dalam arti ofensif terhadap "outsider" mazhab dan bekerja guna melegitimasi mazhabnya sendiri. Meskipun demikian, dengan mengambil dari pelbagai kitab tafsir lain, dapat diketahui bahwa peran keluarga dalam mendidik anak baik secara sosiologis, psikologis maupun agamis adalah sangat besar. Namun demikian, peranan tersebut belum banyak dapat difungsikan oleh banyak keluarga sehingga masih banyak didapati berbagai problem pelaksanaan pendidikan di lingkungan keluarga baik yang berkaitan dengan kenakalan anak, kelemahan kemampuan mendidik dan berkomunikasi dengan anak. Agar pendidikan keluarga bisa efektif, perlu upaya peningkatan harmonisasi keluarga, penambahan wawasan kependidikan, peningkatan kemampuan keluarga dalam mengatasi masalah atau konflik, dan kemampuan menyampaikan pesan yang diterima anak.

Kata Kunci: Pendidikan, Keluarga, Tafsir, Al-Maturidi



INTRODUCTION

Families are increasingly tasked with complex responsibilities due to the evolving nature of societal demands and changing times (Beauregard, Ozbilgin, and Bell 2009). They must not only navigate competitive pressures to fulfill life's necessities but also shoulder the essential duty of guiding, directing, and educating their children (Abu Ahmadi 1991, 181). This latter responsibility is increasingly being neglected, either due to misunderstandings or overreaching ambitions. Concurrently, there is an emerging trend where families are delegating the full responsibility of child-rearing to schools. Many families are also neglecting their children due to demanding work schedules, organizational commitments, and similar distractions (Jamaluddin, n.d., 37).

The Qur'an explicitly warns families to protect their members, including children, from harmful attitudes and behaviors. In Surah At-Tahrim, verse 6, Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe! Shield yourselves and your families from the inferno of hell, whose fuel is men and stones; under the guardianship of angels who are stern and severe, who never disobey Allah's commands, and who unceasingly execute what they are commanded to do." (QS. At-Tahrim: 6).

Additionally, it is imperative that we heed the directive to alert our close relatives,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And admonish your nearest kin (Muhammad)." (QS. Asy-Syuara: 214).

In connection with the aforementioned verse, Al-Maraghi elucidates in his exegesis that it is incumbent upon the rijal (the husband, as the head of the household) to impart obligatory knowledge to the entire family, including children, wife, relatives, and helpers residing in the same domicile (Al-Maraghi 1973, 162).

The prevailing issue now concerns the ability of each family to effectively educate their children, particularly given that many married couples, especially the younger ones, face significant challenges in managing fragile and dependent infants (Brown 2010). These couples often lack the requisite skills to fully assume responsibility for both the physical and mental well-being of their children (Hewison 2013), while simultaneously being tasked with their education to nurture them into productive, creative, and morally upright individuals (Syamsu Yusuf 2006, 10).

Given the aforementioned challenges, it is evident that attributing "backwardness" and juvenile delinquency solely to the family is unproductive. Similarly, critiques and findings from experts highlight that predominant factors contributing to juvenile misconduct and potential criminal behavior stem from lapses in paternal discipline, maternal supervision, paternal affection, and the overall integrity of family structure. Thus, there must be concerted efforts to enhance the efficacy of family education and address these shortcomings. It is imperative for

families to be equipped with a heightened awareness of educational principles, academic competencies, and practical skills necessary for child rearing.

A substantial body of literature explores the theme of children's education within the Qur'anic context. Notably, the article by Muh Ansori, "Perspektif Al-Qur'an tentang Pendidikan Keluarga" ("The Qur'anic Perspective on Family Education"), does not rely on any specific commentary as its primary source. Ansori's analysis reveals that Qur'anic family education encompasses worship, moral, and faith instruction (Anshori 2019).

Another relevant work is an article by Burhanuddin Tr, titled "Pendidikan Keluarga dalam Perspektif Al-Qur'an Surat Al-Tahrim/66 ayat 6" ("Family Education in the Perspective of the Qur'an Surah Al-Tahrim/66 verse 6"). Similar to Ansori, Burhanuddin refrains from using particular exegesis as his lens. His study indicates that Islamic education aims at preparing and nurturing children or individuals through a continuous process from birth until death, orchestrated by educators. Family education, therefore, is the guidance, instruction, and training provided by parents within the familial setting—the primary and foundational institution for lifelong educational development, aimed at shaping children into individuals with a strong Muslim identity (Tr 2017).

Furthermore, Iiq Taufiq Sa'bany's thesis, "Pendidikan Keluarga dalam Perspektif Al-Qur'an" ("Family Education in the Perspective of the Qur'an"), posits that instilling values of faith and devotion in children profoundly influences their daily

lives, enabling them to become resilient individuals. The habitual practices inculcated during childhood significantly impact their adherence to religious duties in adulthood.

Building on the literature review, this study aims to delve into the dimensions of family education as expounded in the Qur'an, particularly through the examination of the text "al-Ta'wilat al-Maturidiyah fi Bayani Usl Ahl al-Sunnah wa Usul al-Tauhid" by Abu Mansur Al-Maturidi.

RESEARCH METHODS

The methodology employed in this article is descriptive-qualitative, classified under literature research (library research). The choice of the descriptive-qualitative approach is due to its appropriateness for the object and focus of the study. This research aims to produce findings that cannot be achieved through measurement or statistical procedures (Moh. Soehadha, 2012, p. 65). Literature (library) research is utilized to gather information and data using various resources available in the library, such as documents, books, magazines, historical records, and other relevant materials (Moh. Soehadha, 2012, p. 40).

Data collection in this study involves meticulous observation, which entails tracing various references pertinent to the study's focus, including books, articles, and other supportive materials (Lexy J. Moleong, 2006, p. 6). The data analysis technique implemented is the content analysis method. This involves selecting, comparing, combining, and sorting information obtained from related data sources to derive valid inferences. To ensure data validity, the

researcher employs triangulation of sources and methods.

RESULTS AND DISCUSSION

Brief Profile of Al-Maturidi and the Book *Al-Ta'wilat al-Maturidiyah fi Bayani Usl Ahl al-Sunnah wa Usul al-Tauhid*

Imam Muhammad bin Muhammad bin Mahmud Abu Mansur Al-Maturidi, known as Al-Maturidi, was born in Maturid, Samarkand. Although his exact birth date is elusive, it is estimated to be in the mid-3rd century Hijriyah. He passed away in 333 Hijriyah (944 AD), a date widely supported by historical references (Muhammad Tholhah Hasan, 2005, p. 24). Al-Maturidi, the progenitor of the Al-Maturidiyah sect, was a distinguished scholar of the Hanafi school of jurisprudence. He received his education from eminent Hanafi jurists, including Muhammad bin Muqatil Ar-Rozi (d. 248 H) and Nushair bin Yahya Al-Balkhi (d. 228 H). Notably, he was connected to Abu Ayub Al-Anshori, a companion of the Prophet Muhammad, whose residence hosted the Prophet during his early days in Medina post-Hijra.

During Al-Maturidi's time, Samarkand was a hub of intellectual and cultural advancements, serving as a center for both Islamic and non-Islamic scholarly pursuits. Historians consistently corroborate that Al-Maturidi's life spanned nearly 100 years, with an approximate age of 85 years according to the Hijriyah calendar, or 82 years according to the Gregorian calendar (Noer Iskandar Al-Barsany, 2001, p. 10).

Al-Maturidi was a fervent seeker of knowledge across various disciplines, which

led him to study under numerous notable scholars. His teachers, recognized for their scholarly prominence, included figures whose academic lineage traced back to Imam Abu Hanifah (Fathullah Khalik, 1979, p. 3). The profound influence of his mentors, particularly the rationalist approach of Imam Abu Hanifah, shaped Al-Maturidi's theological and jurisprudential outlook. This influence emboldened him to employ reason extensively in his theological discourse, aligning with the Ahl al-Ra'yi (rationalist group) who advocated the use of reason in understanding religious tenets (Harun Nasution, 1988, p. 77).

Al-Maturidi's scholarly contributions are vast and encompass a range of fields, including theology, jurisprudence, and principles of jurisprudence (Usul al-Fiqh). Among his notable works is the theological interpretation of the Qur'an titled **Al-Ta'wilat al-Maturidiyah fi Bayani Usl Ahl al-Sunnah wa Usul al-Tauhid** (Jalal Muhammad Musa, 1975, p. 28). This work demonstrates his profound engagement with theological exegesis, although his contributions to this field are comparatively fewer than his works on kalam (Islamic theology). His exegesis focuses on "ta'wil" (allegorical interpretation) rather than general interpretation, elucidating verses through rational analysis, exploring implicit meanings, and explaining terminologies (Mahmud Qasim, 1973, p. 52).

Al-Maturidi's scholarly legacy reflects his commitment to integrating rationalist principles within Islamic theology, solidifying his status as a pivotal figure in the development of Islamic thought. His works continue to be a reference point for

contemporary scholars and students of Islamic studies.

Children, Hopes, and Challenges for Families

Children are akin to precious gems eagerly anticipated by every family. Their presence infuses the family with a refreshing atmosphere, alleviating the burdens and exhaustion parents face amidst the harsh realities of life (Nasir Djamil, 2013, p. 25). The joy derived from their laughter, agility, talent, intelligence, and achievements is unparalleled. Parents' sacrifices are immense, and their fortitude and patience are profoundly tested, all in the hope of nurturing these beautiful gems who are envisioned to bring happiness and ensure the continuity of family life (Agoes Soejanto, 2005, p. 54).

It appears to be a divine decree that "children are the adornment of worldly life" (Quran, Al-Kahf: 46), reflecting the inherent nature of humans to cherish their offspring (Quran, Ali-Imran: 14).¹ Divine utterance declares;

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

"Wealth and children are the embellishments of worldly life, yet enduring virtuous deeds hold greater merit with your Lord and offer a superior source of hope."

¹ Nevertheless, it must be acknowledged that this book exists within the context of sectarian contestation. Consequently, in his exegesis, al-Maturidi frequently intertwines his interpretations with

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ

"Human perception of beauty is deeply intertwined with the affection for one's desires, encompassing women, children, accumulated wealth in the form of gold and silver, prized horses, livestock, and fertile fields. These represent the pleasures of worldly existence. However, the ultimate and most exalted place of return is with Allah."

In the context of prayer, the phrase "Rabbana hablana qurrata a'yun" is often invoked, which some interpreters suggest translates to "waladun mumtaẓun," meaning a unique or perfect child. This expression underscores the intrinsic desire of parents to have exceptional offspring. Implicit in these verses is the notion that both fathers and mothers possess paternal and maternal instincts. According to Yuliani Nurani Sujionio (2009, 3), the maternal instinct is a natural process inherently designed by Allah SWT, ensuring that a mother is predisposed to joyfully conceive, give birth, breastfeed, and nurture her child, as Allah states,

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا
بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ

theological themes and often adopts a critical stance toward the Mutazilah school of thought (Maturidi, n.d).

نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ

"We enjoin upon humankind the duty of showing kindness to their parents. His mother bears him with hardship and gives birth to him with difficulty. The period from conception to weaning lasts thirty months. When he reaches maturity and attains the age of forty, he prays, "O my Lord, guide me to be grateful for the blessings You have bestowed upon me and my parents, and to perform righteous deeds that please You; and grant me righteous offspring. Indeed, I turn to You in repentance, and indeed, I am one of the Muslims." (QS. Al-Ahqaf: 15)

The bond between a mother and her child is extraordinarily intimate, rooted in both physiological and emotional connections (Borji et al. 2018; Bell 2020; El Hadathy et al. 2024). A mother's profound love for her child is such that any severance of their relationship causes her great sorrow, and witnessing her child in danger brings immense distress (Vicedo 2011). Conversely, mothers experience unparalleled joy when they are close to their children and take great pride in their children's successes (Ng, Ng, and Pomerantz 2021). Unlike the physiological bond mothers share with their children, a father's connection is primarily psychological. This paternal drive is manifested in the father's love for his children, who are sources of immense joy, strength, pride, and critical to the family's survival (Bahroni, 2017).

Parents' hopes and love for their children form the foundational awareness needed to educate and nurture them. This

understanding must be upheld perpetually; parents must go beyond mere affection and strive to educate their children (Hasan Laggulung, 2004, p. 29). In the context of modern culture, which often presents moral and religious inconsistencies, it is crucial to recognize that children are not mere "inanimate objects" but living beings with inherent potential (fitrah). This potential can be developed through interaction and engagement with the surrounding world, allowing children to grow and shape their identities (Yuliani Nurani Sujiono, 2009, p. 15).

Whether acknowledged or not, the myriad of negative influences surrounding a child's life poses significant threats to their personality development (Meng, Luen, and Abidin 2023; Prinzie et al. 2009). This presents a formidable challenge for family-based education, as unchecked negative life habits can become ingrained in a child's personality, leading to detrimental outcomes (Sri Lestari, 2012, p. 6). If such negative influences prevail, the child might become a source of familial discord, potentially leading to the family's disintegration. Furthermore, a child exhibiting unruly behavior and poor manners can tarnish the family's reputation, resulting in both worldly and spiritual torment, as the family fails to fulfill its educational responsibilities as mandated by Allah SWT (Mufidah, 2008, p. 37).

Child Development and Family Roles

In Islam, children are born in a state of fitrah, which denotes an inherent potential for goodness and an inclination towards a virtuous life (Jalaluddin 2011, 294; Supriaji

2019). According to some Islamic scholars, while children have the capacity to discern between good and evil, there is a natural propensity towards goodness that is more pronounced (Fatah Yasin 2008, 8). This innate predisposition supports a favorable developmental process, as it aligns with the belief that children are naturally inclined towards positive values, necessitating proper education to further cultivate their personalities (Moh Padil 2010, 117; Supriaji 2021). However, it is crucial that this development adheres to sound principles that align with their intrinsic potential. Sayyid Qutb, in his exegesis of QS. Al-Ahzab: 30, emphasizes this alignment,

يُنْسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُنْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ
لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

“O wives of the Prophet! Whosoever among you commits an unequivocal atrocity shall have their punishment doubled. Such a consequence is effortless for Allah to administer.”

It underscores that human nature cannot be altered; rather, it will flourish appropriately when nurtured through an education grounded in Islamic principles.² Regarding the development of a child's nature, the earliest influence comes from the family or parents. According to a hadith, it is the parents who determine whether a child becomes a Jew, Christian, or Magian. Al-Maraghi further emphasizes that a child mirrors the family, whether in virtue or vice,

as everything a child hears and sees within the family shapes their character (Maturidi, 2005, p. 267).

For children, the family, particularly the parents, serve as role models in terms of attitude, speech, and behavior. This is because imitation is a predominant process during childhood, leading children to often act without understanding the intent and purpose, merely mimicking the behaviors they observe (Yuliani Nurani Sujiono, 2009, p. 27). This process of imitation, however, does not extend to matters of faith; a child perceives the nature and power of God based on the depiction provided by their parents, especially the father.

The methods of imitation and internalization are extensively utilized by children and, over time, align with their psychological maturity, evolving into conscious learning processes (Rita Eka Izzaty, 2017, p. 86). Through these processes, children accumulate a wealth of life experiences that may assist them in navigating more complex aspects of life in the future. Through imitation and internalization, children absorb familial experiences, encompassing daily life skills, resilience, moral values, and faith (Moh Padil, 2010, p. 138).

Therefore, the family's role in shaping a child is profound. Sociologically, the family acts as the primary agent of a child's behavior and abilities, being the first and foremost environment for socialization and interaction.

² In contrast to Sayyid Qutb, Al-Maturidi's interpretation of this verse is more concentrated on the jurisprudential aspects, specifically regarding the legal

ramifications for adulterers, whether it be flogging or stoning (Maturidi 2005, 378).

From birth, children are trained and learn to coexist with their parents. As Hasan Langgulong notes, the socialization process begins in childhood, with the father and mother being the sole agents of socialization at that time. Consequently, children willingly follow their parents' words and actions (Hasan Langgulong, 2004, p. 35). As agents of child socialization in personality development, families must exhibit positive attitudes and life examples. It is crucial to understand that internalization aims to inculcate the correct values and life rules, enabling children to adopt appropriate regulations and norms (Jalaluddin, 2011, p. 294).

The impact of life experiences and parental treatment on psychological development stems from the child's initial psychological immaturity. The Qur'an emphasizes that Allah brings a child out of the mother's womb not knowing anything but equipped with hearing, sight, and a heart, all of which are to be used to express gratitude to Him, as stated in the word of God,

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا
مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

"They pleaded, O noble one, his father is of advanced age; therefore, please take one of us in his place. Indeed, we recognize your exemplary virtue and goodness."

Such conditions make individuals particularly susceptible to external influences. In psychology, mental strength is conceptualized as possessing energy, which can be augmented through consistent practice (Izzaty, 2017, p. 86). While this theory may be

considered weak within the framework of learning, it is justifiable from the perspective of psychological development, as children's minds still require nurturing and growth.

Sigmund Freud's psychoanalytic theory also underscores the significant impact of familial influence on children's psychological development. Freud posited that many psychological problems and difficulties encountered by adults stem from improper familial treatment during childhood (Semium, 2006, pp. 64–65). Familial habits formed during childhood leave enduring imprints, akin to carvings on stone. For instance, parental threats and harsh treatment can foster feelings of inferiority in children, while excessive pampering may lead to the development of authoritarian personalities (Syahraeni, 2015).

From a religious perspective, the family plays a crucial role in shaping children's attitudes and behaviors. A child's faith is highly dependent on their parents. Even though children have an innate tendency towards monotheism—the fundamental ability to form a bond with faith based on a pure and clean foundation—if they are raised in malevolent family environments, societies, and associations, they may grow into morally corrupt individuals. Hence, the Prophet Muhammad warned against the dangers posed by children living in dysfunctional families.

Across various approaches, the family's role is undeniably vast in children's development, with familial efforts and examples significantly influencing children's success (Nasution, 2002, p. 3). However, a pertinent question arises: How many families

are prepared to cultivate their children's education effectively? This question echoes the increasing number of articles addressing juvenile delinquency, where family faults are often identified as the primary causal factor. Such cases paint a pessimistic picture, suggesting that many families are not fulfilling their roles as effective educators. Consequently, the responsibilities of families—to instill pride in children, enhance their manners, practice justice, engage in good deeds, develop talents, foster social life, and set good examples—remain largely unoptimized.

The Educational Role of the Family: A Problem

Educating children in the modern era demands serious attention. Traditional educational methods, rooted in the instinctive traditions of fatherhood and motherhood, seem inadequate. Innovations, supported by scientific insights from both psychology and sociology, are essential (Saifudin Aman 2006, 74). This is because the advancements in science and technology, while necessitating children's focus on learning, also create complex problems for children and families (Sri Lestari 2012, 6).

The development and proliferation of information media and sophisticated technology indirectly contribute to the emergence of intricate problems faced by children and families. Firstly, these complications arise from the more explicit portrayal of life dramas and examples that do not align with the normative demands of psycho-development. Consequently, children often reach psychological maturity prematurely (Abdul Hamid Kisyykn 2005,

214). Secondly, complexity stems from the presentation of diverse lifestyles and ways of living. This results in a dualism of cultural values that children internalize: the eastern culture, typically reinforced by religious adherents, and the western culture, propagated through media or global communication flows that permeate society.

The demands of knowledge and the complexities of life directly impact children, who lack the maturity of personality and a well-defined philosophy of life. According to Soemadi Soeryabrata, children, particularly those entering adolescence, experience psychological turmoil and are susceptible to being swayed by conflicting life principles. Without proper guidance from their families and a solid foundation of mature life principles, children may become disoriented and directionless. Zakiah Daradjat warns that such confusion may lead to tragic outcomes, where children become indifferent to the afterlife and its moral imperatives (Zakiah Daradjat 1976, 94).

Additionally, sociocultural changes and developments also affect the implementation of family education. Families are increasingly required to possess broad insights to support and address the learning challenges faced by children (Moh Padil 2010, 117). This requirement poses significant challenges in implementing effective family education, as parents often possess limited knowledge and capabilities in educating their children.

From these issues, further complications and new challenges arise, particularly concerning children's negative attitudes and behaviors towards their families. Parents frequently express concerns that children are

becoming more difficult to educate, often resisting parental guidance, acting independently, and refusing to adhere to reasonable family norms and rules. Soeyono Soekanto highlights several critical issues in the family education crisis: 1) parents, if not overly conservative, tend to be excessively permissive; 2) parents offer abundant advice without exemplifying the advised behaviors; 3) parents prioritize work over attention to their children; 4) parents focus on material provision at the expense of addressing psychological needs; and 5) parents generally insist on having their way (Sukanto and Suryono 1987, 488).

Enhancing the Efficacy of Family Education

Family education plays a pivotal role in shaping the moral and intellectual development of individuals from a young age. It serves as the foundation upon which formal education builds, fostering essential values, attitudes, and skills that contribute to holistic personal development. The effectiveness of family education can significantly influence academic success, social behavior, and lifelong learning habits. To optimize the role of family education, several strategies must be implemented. *First*, Family Harmonization. Family education is inherently informal, relying on interactive dynamics and personal communication between family members and children. Hence, the primary efforts to enhance its effectiveness should focus on the harmonization of family life, providing insights into family education, expressing affection, imparting important messages, and

resolving parent-child conflicts (Djudju Sudjana, 1990, pp. 42–47).

Harmonization of family life is crucial to augment the family's role in educating children. This is not only because the family serves as a primary center for socialization and imitation, shaping a child's psychological development towards maturity and exemplifying attitudes and behaviors for living a fulfilling life, but also because the challenges posed by modern societal developments can be more efficiently addressed and resolved when all family members live in harmony (William J. Goode, 2007, p. 4).

Harmonization of family life provides children with a model from which they can learn. A harmonious family environment offers greater peace and opportunities for children, allowing them to receive more love and happiness. This nurturing atmosphere, in turn, equips them to better handle academic and personal challenges, thus stabilizing their—often—turbulent psyches (Amin Abdullah, 2002, pp. 18–24).

In Islam, harmonization is indeed the primary goal of familial relationships. As stated in the Quran, Surah Ar-Rum, Allah SWT emphasizes the importance of tranquility and harmony in family ties (Muchtar, 2016),

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا
الْيَهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

“Among His signs of greatness is the creation of partners for you from your own kind, so that you may find solace and tranquility in them. He has placed between you bonds of love and compassion. Indeed, in this are evident signs of Allah’s magnificence for those who contemplate”

Therefore, the formation of a family is strongly recommended to consider capabilities (ba’ah) and to seek partners who share common values and possess a solid religious or personal foundation. Islam thus establishes a robust basis for family building, rooted in faith, sincerity, and adherence to Islamic principles (Zaitunah Subhan, 2004, pp. 1–8). This foundation aims to foster harmony and facilitate the task of nurturing virtuous future generations. According to Prajuki et al., family harmony comprises at least five essential elements: religious steadfastness, the upholding of moral values, respectful interactions, qana’ah—contentment with what one has, and the ability to recognize and rectify one’s mistakes.

Second, Providing Educational Insights. In Islam, the pursuit of knowledge is highly esteemed and vigorously encouraged. This tradition is underscored by the maxim of learning from the cradle to the grave. The Qur’an advises seeking guidance in times of difficulty by stating, “ask those who possess knowledge if you do not know.” This tradition is particularly pertinent in addressing family shortcomings in child education, as it enables parents to acquire understanding and skills across various disciplines relevant to family education, including psychology and sociology, which are crucial for developing effective educational strategies (Mansur, 2009, p. 352).

However, more critical than the aforementioned solutions is the urgent need to establish family education consulting institutions in various regions, particularly in areas with low educational attainment. These institutions are essential not only as consultants but also as catalysts and motivators for enhancing the family’s role in child education. Such institutions could be managed by teachers in each locality who have received appropriate training.

Third, Enhancing the Ability to Pay Attention. As an embodiment of the compassion emphasized by the Prophet Muhammad in his hadith, “He is not one of us who does not show mercy to our young children,” Islamic teachings provide several methods to cultivate this, including: 1) Parents must exercise patience and gentleness with their children, as highlighted in Surah Ali Imran: 159;

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
الْقَلْبِ لَآتَقَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“By the grace of Allah, you (Muhammad) have treated them with gentleness. Had you been harsh and hard-hearted, they would have surely distanced themselves from you. Therefore, forgive them, seek forgiveness on their behalf, and engage in consultation with them. Once you have resolved upon a course of action, place your trust in Allah. Indeed, Allah loves those who trust in Him.”

Parents hold their children in high esteem, which is reflected in their dedication

to fulfilling the children's needs, recognizing and appreciating their achievements regardless of their magnitude without belittling them, and providing enjoyable experiences. This concept is echoed in the Quranic verse, Al-An'am (6:151),

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ

"Say (Muhammad) Travel the earth and observe the fate of those who denied the truth."

Attention to children during their developmental stages, both psychological and physical, is imperative. Such attention instills in them a sense of protection, self-respect, and the assurance that someone is there to guide them (Mansur, 2009, p. 357). Consequently, children develop the confidence to express themselves thoughtfully and act prudently in various situations.

Fourth, the Provision of Communication Skills. In Surah An-Nisa, verses 8-9, we learn the importance of speaking kindly and truthfully, particularly to orphans and the impoverished. Allah SWT. states;

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا وَلَا يَخْشَ الَّذِينَ
لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا
اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"In the presence of relatives, orphans, and the impoverished during the distribution of assets, it is crucial to allocate a portion of the wealth to them and

address them with kind words. Additionally, those who anticipate leaving behind vulnerable offspring should be ever mindful of their duty before Allah. They must uphold piety and ensure their speech is equitable and sincere."

The terms "ma'ruf" and "syadid" emphasize the profound impact of communication within family education, which is typically more personal in nature. As an informal educational institution, family education encompasses at least three pivotal communication roles. First, communication in conveying messages within Islam must adhere to the principle of aligning with the child's intellectual capabilities. It should not be coercive but should solely convey the truth or message. This approach significantly contributed to the success of the Prophet's preaching. Second, communication plays a crucial role in resolving parent-child conflicts. Families inevitably encounter conflicts due to differing desires, necessitating effective resolution strategies. Islam recommends the method of deliberation, aimed at ensuring each party understands the willingness to reach a mutual decision, so no one feels defeated. Borrowing T. Gordon's term, this is an "anti-lose" method, producing high-quality solutions, enhancing cognitive skills, preventing hostility, and fostering affection. Third, communication assists in addressing children's problems, especially given the challenges of learning demands and the complexity of children's issues. In Islam, the recommended approach to helping children involves understanding their abilities and drawing on the teachings exemplified by the Prophet Musa when he feared confronting Pharaoh. Allah appointed Harun to

accompany him, enabling Prophet Musa to feel confident and ultimately declare that God understood what was in his heart.

CONCLUSION

In the context of the family's role in children's education—commonly referred to as family education—Al-Maturidi appears to offer limited discussion on this topic. This lack of emphasis is understandable, as his work emerged during an era of intense intellectual contestation among Sunnis, Mu'tazilites, and other theological schools. The scholarly efforts of that period were often characterized by subjective biases, aiming to challenge opposing schools of thought and assert the legitimacy of their own perspectives.

Nonetheless, various other exegetical texts highlight the significant role families play in the educational development of children, encompassing sociological, psychological, and religious dimensions. Despite this, numerous families struggle to fulfill this educational role effectively, leading to persistent issues within the family environment. These issues include juvenile delinquency and deficiencies in parental skills related to education and communication with their children.

For family education to achieve its intended efficacy, concerted efforts are required to enhance familial harmony, broaden educational perspectives, empower families to address and resolve conflicts, and effectively communicate messages to children.

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